

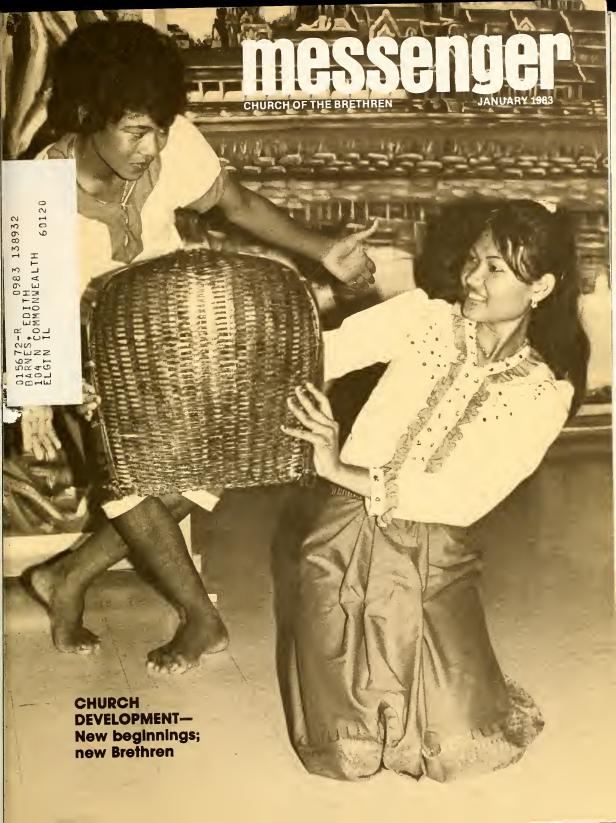


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letters

- The Name Above Every Name. Are we still into childish "Dear Jesus" prayers . . . or do we actually worship Jesus as the Son of God, giving him the same place and praise that the New Testament does? Bible study by Chalmer E. Faw.
- 11 Caring About Khmers. Antelope Park (Lincoln, Neb.) congregation risked much when it doubled its membership by taking in dozens of Cambodian Khmer refugees, but the risk was nothing compared with the personal risks the Khmers had taken. Story by Christopher Keating.
- A Church in the Mind of God. When James H. Lehman visited the new Good Shepherd (Blacksburg, Va.) congregation, he found everyone in agreement that all evidence suggests God really wanted that church in that community at this time.
- New Beginnings . . . Eleven New Faces in the Church of the Brethren. Judd Blouch surveys some of the new church development projects in the Church of the Brethren and finds an amazing variety of places, people, and strategies.
- 18 Caesar's Incense. Vernard Eller points out the weakness of the case for draft registration, and scores those who would tell other people where and how their consciences should be allowed to operate.

In Touch profiles Chamnan In and Bopha Soy, of Lincoln Neb.; Sadie Kreider of Ouarryville, Pa.; and Kwang Suk Kim of Panorama City, Calif. (2) . . . Outlook reports on NCC meeting. Red Cross agreement. Film award. Nuclear war survey. Penn anniversary. Bethany Hospital. Overseas workers. War taxes. Grace Brethren. Evangelism. Draft registration. Gay rights. Allegiance oath. Religious TV viewing, Disaster relief funds, El Salvador (start on 4) . . . Underlines (7) . . . Update (8) . . . One's Voice, "I Change, Not God," interview with Phyllis Carter, by James H. Lehman (9) . . . Column, "A Vote for Vancouver," by Ramona Smith Moore (21) . . . "A Century of MESSENGER" (22) . . . "Editors and Window-Looking," by Kenneth I. Morse (22) . . . Resources, "Family Ministry," by Ralph L. Detrick (23) . . . Film Review, "Gandhi: Lessons in Nonviolence We Need Today," by Bea Rothenbuecher (24) . . . "The World's Most Christ-like Person," by Shantilal Bhagat (24) . . . Book Review "Reading on Stewardship, Mental Illness, Peacemaking," by Fred W. Swartz and Thomas W. Goodhue (26) . . . People & Parish, "Heritage Fair: A Family Affair," by Debi Peterson (28) . . . Opinions, "The NCC: Not Without Faults," by Dale W. Brown (30) . . . Turning Points (31) . . . Editorial (32)

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VOL. 132, NO. 1

JANUARY 1983

CREDITS: Cover, 2 Kermon Thomasson. 1 Jack Winand Photography, 3 lower Richard Keeler. 4 American Red Cross. 5 Evangelical Hospital Association. 6 Judd Blouch. 9 art by Kathy Kline. 10 Religious News Service. 12 top Journal-Star Printing Co., Lincoln, Neb. 14-15 James H. Lehman. 19 art by Kermon Thomasson. 24 Columbia Pictures Industries, Inc. 25 Randy Miller. 28-29 Debi Peterson

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Nov. 1, 1982. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: \$10 one year for individual subscriptions; \$18.50 two years, \$8 per year for Church Group Plan, \$8 per year for gift subscriptions, School rate 50° per issue. If you move

clip address and send with new address. Allow at least five weeks for address change. MESSENGER is owned and published monthly by the General Services Commission, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class

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STUDYING THE REFLECTION

Some of our brothers and sisters are disappointed unto cancellation in the fact that Messenger is not a true reflection of the gospel. I can only assume that too many pages are dedicated to such concerns as the ERA, social justice issues, the NCC and WCC, world peace, and refugees.

The basic question has to be, "What is the gospel that we are to reflect and proclaim?" If this means just scriptural study or our own personal salvation and joy, then I would have to agree that many MESSENGER pages are wasted on these other types of issues.

But the gospel is broader than this. Our Lord summarized the essence of the gospel when he replied that we should love God totally and our neighbor as ourselves (Matt. 22:37-40). This sounds pretty simple in itself, but the struggle comes in trying to understand how our Lord's answer is expressed and carried out in a very complex and fast-changing world.

Perhaps being a true "messenger" includes that struggle where we seek to follow God's will, express our love and faithfulness to him and to try to learn how to love all of humankind as much as we love ourselves in the complex world where we live. In that case, perhaps these so-called social concerns are really gospel concerns in that they are some of the ways in which we really express and live our total love of God and his will for the world and our love of our neighbor. In that case, MESSENGER is a reflection of the full gospel as we struggle to apply scriptural truths to our daily human concerns.

JOHN ATTAWAY

Tampa, Fla.

TESTIMONY TO 'GOD WITH US'

Recently 1 was home on sick leave—body and spirit aching and drained from over-exertion and mental fatigue.

Then the October gospel MESSENGER arrived. I had not intended to read it; I was too tired to concentrate. But as I glanced through the contents, I was drawn inside its pages and into its many gospel messages.

The "Halloween Clown," by Chuck Simmons, confirmed the good news that new life can come to me even on a sick day – something I knew, but of which I needed to be reminded. Jim Lehman's interview with Lila McCray urged me to stop and listen, to stop and wait on the Lord. The poem "Burning Bush," by Ken Morse, seemed to be urging me to stop relying on my own strength, and experience anew the miracle of God's power and strength in my life.

And I could go on and on for every article relating the good news, an active gospel shared in styles as varied and brilliant as the autumn leaves. Each writer spoke differently, out of personal experiences, but all spoke of God's movement in, through, or around them.

MESSENGER is filled with the good news of Christ-but it is not, nor should not, be our Bible.

May the editors and writers keep up the good

work and continue to be sensitive to the leading of the Spirit as they share through the ministry of the written word.

THERESA COCKLIN ESHBACH

Thomasville, Pa.

BACK IN THE OLD WAYS

Ralph Watkins (Opinions, November) seems to have forgotten the Apostle Paul's admonition to "pray without ceasing" in his analysis of "standing in line." To me, the sanctioning of school prayer does not hinder anyone from having "free prayer."

As a school teacher, I believe it teaches teenagers to have an attitude of prayer realizing that Almighty God's presence is necessary in the health of any nation. Solomon said, "The wicked shall be turned into hell, and all nations that forget God."

Does Ralph Watkins think that George Washington and Abraham Lincoln forgot God? I think not!

The government and schools have an obligation to respect God without trying to play church. Paul tells us to "purify our hearts with prayer." Our hearts are just about the most important part of life, spiritually as well as physically. I am one of the 70 percent of the people in the USA who want to get "back in the old ways" of school prayer. Our gratitude to MES-SENGER for the opportunity to express our heartfelt conviction.

HARRY E. WENGER

McConnellsburg, Pa.

ROGER WILLIAMS HAD A POINT

Ralph Watkins gives an excellent argument against government-sponsored school prayers ("School Prayer Is Imitation Prayer," November). But for most people this is an emotional issue. They do not think the question through to its logical conclusion, which is a position opposite from that of the "believers church."

In my public school days in Pennsylvania, schools had to read 10 verses from the King James Version of the Bible and pray the Protestant version of the Lord's Prayer. This created problems for Catholics and others. It almost meant irreverence, indifference, and a hurry to get through all that.

But the biggest problem was the loss of religious liberty. If you don't have religious liberty for all, you don't have it for any. I still think Roger Williams had a point.

JASON HOLLOPETER

Selinsgrove, Pa.

STOP CODDLING CRIMINALS

I disagree with Bob and Rachel Gross on prison reform ("Justice, Only Justice," October). It is commendable to visit people in jail, but far better to give one's support to the victims of crime.

Too much time and money have been spent coddling criminals who have forfeited their right to freedom and to sympathy. The people of America have had their fill of "bleeding-heart"

reformers, endless appeals, and soft-hearted judges. The tide of sentiment is being directed toward the victims of crime.

WILLIAM J. PHILLIPS

Sebring, Fla.

(A statement on Ministry to Victims of Crime was adopted at the 1982 Annual Conference, and it urges Brethren to become involved in that ministry. See August, page 25.—Ed.)

WHY ARE MIMEOGRAPHS FIRST?

It was encouraging to see an article on alcoholism ("Common Jeopardy") by Dale Aukerman in the November Messenger. There used to be a related lesson once every quarter in the International Lesson Series. A paper was passed a few years ago at Conference on the problems of alcohol, but I recall no follow-up.

Recently a minister in our church asked me, "Why did we learn more about operating the mimeograph in seminary than we did about alcoholism?" He is currently directing a program which offers help to alcoholics.

Why are we as a church neglecting to face such a universal social problem as alcoholism? Might it be related to an observation that many Brethren in places of influence enjoy social drinking to the extent that they have little incentive to face the problem? We do become concerned about most social epidemics which destroy human life and personality. Our sense of stewardship ought to compel us to speak out on this problem as well.

I would welcome more discussion on the subject in MESSENGER as well as in other church publications and at our colleges and seminary.

D. EUGENE LICHTY

McPherson, Kan.

THE COST OF SELF-DOUBT

Carl Marcy, former chief of staff of the Senate Committee on Foreign Relations, writing in the October 1982 Bulletin of the Atomic Scientists says:

"A self-confident society would not have decided to punish the Soviets for their transgressions in Afghanistan and Poland by curtailing exchanges of persons and programs, as we (the USA) have done. We should have expanded those programs. Consider, for example, that at the cost to the United States of about \$1 million per year-one-half the cost of one neutron artillery shell-the Fulbright exchange program with the Japanese over the period of 25 years has brought more than 5,000 Japanese leaders and scholars to the United States, 32 of whom now serve as Japanese ambassadors, 16 as presidents of national and public universities, four as vice ministers, three as members of the Japanese Diet, and one as Chief Justice and one as Justice. Had an equivalent exchange program been in effect between the United States and the Soviet Union for 25 years, might it by now have had an ameliorative effect on US-Soviet relations?"

E. PAUL WEAVER

Everett, Pa.

page one

When Kenneth L. Gibble was asked to write a biography of Slim Whitman, he asked, "Who's Slim Whitman?" I am happy to report that when I asked Ken to become promotion consultant for Messenger, he didn't ask, "What's Messenger?"

That would hardly have been his response, since it was MESSENGER that gave Ken his first break as a writer. Ken tells me that his article, "A Man and His Dog," in the January 19, 1967, MESSENGER was his first published work.

Since then he has published so many articles in MESSENGER that I didn't bother to try to count them. And he has had three books published by The Brethren Press, including Mr. Songman, the story of Slim Whitman (whom he now knows).



Kenneth L. Gibble

Numerous other religious journals besides MESSENGER have carried the Gibble by-line, including Christianity Today and The Christian Ministry. Ken was a speaker at the Pittsburgh Annual Conference in 1981.

A native of Manheim, Pa., Ken grew up in the East Fairview congregation and was licensed and ordained there as a minister. After his graduation from Bethany Theological Seminary in 1969, he became pastor of Ridgeway Community Church of the Brethren in Harrisburg, Pa. He and his wife, Ann Earhart Gibble, and daughter, Katie, age 6, are still in that congregation. Ken is now interim associate pastor.

Why is MESSENGER hiring a promotion consultant? Simple. Subscriptions have declined from a peak of 30,000 in January 1978 to about 26,500 in the fall of 1982. It apparently takes more than a system of congregational representatives to keep the subscription lists growing.

Ken begins his work with us January 3.

We are confident that, with his enthusiasm and expertise, an upward trend in subscriptions that began this past fall will continue and gain momentum. While MESENGER does not rely solely on subscriptions to survive, the mere thought of only 27,000 Brethren out of 172,000 being in touch with their denomination's program is not a cheering one to contemplate.

You will be hearing from Ken Gibble, soon. – THE EDITOR

in touch

Chamnan In and Bopha Soy: Unity in traditional dancing

What do you have left when your home, your property, even your family are destroyed and you are a refugee, a stranger in a foreign land?

For 17-year-old Bopha Soy, the answer is your religion and your traditions. "My father had been killed and our family scattered. We did not know who had survived and who had not. In the refugee camp, my mother encouraged me to dance. 'Learn our people's traditional dances,' she said. 'They will help to keep us united, to remember our heritage.'"

So Bopha and other Cambodian children whiled away the months in the Thailand refugee camp learning the old dances, dances that tell simple stories of Cambodian folklore, traditions, and ways of life.

"In Cambodia, many Christians were taught to despise their traditional dances, to consider them a form of 'idol worship,'" Bopha explains. "But my mother did not agree, and urged me to keep dancing. Now I believe God is pleased when I dance. I see dance as a way of praising the true God for loving us and staying with us in our trouble."

Bopha and the remnant of her family now live in Lincoln, Neb., and are part of the Khmer fellowship in the Antelope Park Church of the Brethren.

Chamnan In was luckier than Bopha. He and his parents and his six brothers and sisters escaped from Cambodia together. His father was a leader of the Christians in their Thailand sojourn and was attracted to Lincoln from New York, because he was seeking a Christian community to rejoin. Chamnan is 19. He learned to dance, just as Bopha did, in a Thailand refugee camp.

Among the 48 Khmer families of Antelope Park was Sam Nang Soch, who had been a drama teacher in Thailand.

When the Khmers were casting about for a way to be givers as well as receivers at Antelope Park, Sam Nang encouraged the young people to revive their dancing. Chamnan and Bopha became excited by the idea. Together they organized and coached a dance troupe of 12 people, ranging in age from 8 to 24.

"It took a lot of doing," relates Antelope Park pastor Glenn Frazier. "They had their hands full of problems and teenage conflicts. But Bopha and Chamnan were

great at reconciliation, while keeping the kids working day after day . . . drilling and rehearsing. Some of them had never danced before."

A repertoire of about a dozen traditional Cambodian dances was perfected. The dancers met at Sam Nang Soch's home, cut out fabric, and created costumes. They made many of their own rhythm instruments. One of the Khmer group, 21-year-old artist Sa Rut Tourn, painted stage scenery depicting the famous temple ruins of Angkor Wat in Cambodia.

This past August the troup premiered its dances at an appreciation dinner for the congregation. A week later they were on the road, performing at the Western Plains district meeting in Ottawa, Kan. The Brethren will be seeing a lot of this new element of their denomination . . . and will be enriched by their contribution.

At their performance in Ottawa I forgot my function as photographer as I watched, enchanted by the other-worldly beauty of what I saw. The matter of who had been giver and who receiver when Antelope Park took in its Khmers was blurred. So were my eyes.

"Dancing is our way of showing our unity, our love for each other, and for God," softly explain Chamnan and Bopha.

I think of the long trail of atrocity and tragedy that brought these beautiful and gentle Khmer people to our midst, and I am humbled and awed that they can still smile. Though their tears come easily, they can still talk of God's love, they can



still talk of gratitude . . . and they can still dance.

Let the dance go on. - K.T.

'Dan' Kim: God led him

When Kwang Suk ("Dan") Kim arrived in the United States from his native Korea, he had never heard of the Church of the Brethren. Today he is pastor of the Valley Korean Church of the Brethren in Panorama City, Calif., the first Korean-affiliated congregation to join the Brethren.

Affable Dan Kim expressed his appreciation personally to several hundred Brethren who were gathered at the first New Church Development Banquet of Pacific Southwest District, held in La Verne, Calif., this past October. He and his congregation had become official earlier in the day from a unanimous Pacific Southwest vote.

For Brother Kim, how he became Brethren is a matter God decided for him. In 1973, he came to the US with the intention of earning a doctorate in education, but language problems and disappointing financial strains thwarted his initial efforts.

"God pushed me to learn about the Brethren," he declares. "If I had finished my studies, I probably would have gone back to Korea."

Instead, three years ago, he and the

Sadie Krieder: Mission outreach next door

The spirited discussion in the Mechanic Grove Church of the Brethren congregational business meeting was evenly weighted between the pros and the cons of a possible building expansion program. In the midst of the debate, a visionary "older servant" arose, was granted the floor and said, "Brothers and sisters, if we like what we have, and it means so much to us, why do we keep it all to ourselves? Why do we not think about sharing it? Should we send some of our families into a community next door instead of building larger?" And with that, Sadie Kreider sat down.

The lively debate suddenly fell silent as people contemplated the impact of Sister Kreider's challenge. Who ever heard of sending missionaries next door? The idea of "reaching out" was revolutionary.

Sadie Kreider insisted that an adjacent community was legitimately a "field white unto harvest." Her positive faith coupled with persistent accountability became the seed from which the Lampeter Fellowship was conceived. In the meeting that very night, the Mechanic Grove church ap-

pointed a study committee to explore with the district (Atlantic Northeast) the bold adventure of commissioning church families to a mission outreach next door.

On Charter Day, Dec. 31, 1978, when the worshiping community was recognized as a fellowship, it was Sadie Kreider who represented the Mechanic Grove church in presentation of a check of \$7,600 to purchase the first acre of ground on the proposed site for the new church building. Eventually 35 members and their families were challenged by her vision and agreed to leave the comfortable home church for a mission outreach next door.

Whether she is packing clothes for relief, hosting summer seminary student pastors with husband, Clayton, or sitting in the delegates section of Annual Conference, Sadie radiates a faith in Jesus Christ that is both caring and contagious.

Sadie is a woman of deep faith who sees potential in the least of circumstances and people. A Sunday school teacher, board member, and business woman, quiet, vivacious Sadie Kreider embodies the scriptural adage in Joel 2:28: "Your



old men (women) shall dream dreams."

Keep on dreaming, Sadie. We need to hear from you. — EARL K. ZIEGLER

Earl K. Ziegler is pastor of the Mechanic Grove Church of the Brethren, Quarryville, Pa.

the Brethren

members of the then Korean Evangelical Church, approached Wayne Zunkel, pastor of the Panorama and Glendale congregations of the Church of the Brethren, for use of their facilities. Frequently thereafter, the Panorama and Glendale churches worshiped with the Koreans in joint service. Dan conducts services in his native Korean language.

Wayne Zunkel soon discovered that there are 370 Korean congregations in Los

Angeles alone, and only about half are related to any American churches. One day he mustered up his courage and invited Dan and his congregation to be a part of the Church of the Brethren. Dan smiled and said he had been thinking the same thing.

The wheels were set in motion through a fellow Brethren and Korean family, Howard and Soo Yu of McFarland, Calif. (see "Howard Yu: Foxhole Convert," July 1981, page 2).

Christianity influenced Dan's life from his birth, through his mother, whom he aptly calls his "prayer mother." That Christian upbringing persuaded him as a young man to attend Seoul Theological Seminary, from which he graduated in 1964.

Dan Kim's plans for the future include introducing a hotline service and nursery school in Panorama City. As a new Brethren he is eager to participate in a revered Brethren ordinance, the love feast. He also is making plans to attend Annual Conference in Baltimore this year.

And still farther in the future, the minister who so recently had not heard of the Brethren hopes to help establish many more Korean Church of the Brethren congregations in the United States. He even dreams of some day having Brethren engaged in mission in Korea. – RICHARD KEELER

Richard Keeler of Claremont, Calif., is a graduate student at the University of La Verne, and is a former intern on the MESSENGER staff.

Dan and Hyangsun Kim



Human rights dominates NCCC board meeting

Various human rights issues dominated the November meeting of the National Council of Churches Governing Board. The board also made a change in the timetable for voting on the membership application of the Metropolitan Community Churches.

Guests from the churches of South Africa and Poland; a report on child daycare in the US; a cluster of resolutions on militarism and threats to peace in Central America, Japan, and Micronesia; resolutions on domestic issues related to racism; and a newly approved study document on bioethics all drew the board's attention to the many ways in which human rights are being violated.

The council's Child Advocacy Working Group reported the findings of one of the most extensive surveys ever done of daycare, and said that churches are the largest single provider of child daycare.

Calling the survey a "landmark," Sen. Christopher J. Dodd (D—Conn.) urged the churches to become actively involved in advocating public policy for children. The survey indicated that three-quarters of centers receiving public funding say they're being hurt "severely" by Federal budget cuts.

As part of a report on South Africa, the board heard from Allan Boesak, a mixed-race South African theologian recently elected president of the World Alliance of Reformed Churches. Boesak said there are no signs that either the government or the dominant white church is relenting on its apartheid position, and he criticized the US government's approach toward South Africa.

A visiting delegation from the Polish Ecumenical Council told the board that one unforeseen blessing of the military crackdown in their country was an upsurge of spiritual renewal and improved relations between Catholics and the Protestant-Orthodox minority. The group thanked the NCC for relief goods, food, and medical supplies that have been sent through Church World Service.

The first vote on the membership application of the largely-homosexual Metropolitan Community Churches had been scheduled for the next meeting, in May, with the final vote coming in November. The board delayed the voting



Disaster office and Red Cross sign agreement

A newly revised statement of understanding between the American Red Cross and the Church of the Brethren disaster office includes the disaster child care program and commits both organizations to "continue working in a relationship that will best benefit the disaster victims," says R. Jan Thompson, director of the disaster office.

The agreement was signed by George Elsey (left), president of the American National Red Cross, and Robert Neff, general secretary of the Church of the Brethren.

process to allow time in the May meeting for a full discussion of the issues raised.

The Governing Board heard a progress report from the Presidential Panel, which is chaired by Robert Neff, general secretary of the Church of the Brethren.

As part of the report, Mayor Andrew Young, an honorary co-chairman of the panel, said, "Our churches' relationship to society springs from our proclaiming the Word of God. Only as we have dared to follow Christ's teachings has the resulting controversy resulted in change."

Neff said, "We need to speak out with one voice with greater power. The testimony of Jesus Christ must be to a holistic life."

Among other actions, the board:

- received a study document on bioethical concerns;
- responded to recent issues such as school prayer and busing by expressing opposition to "any efforts to curtail the jurisdiction of the Federal courts";
- referred for further study a proposed resolution supporting conscientious objec-

tion to draft registration;

• called upon the US to "reverse its policy of seeking military solutions to the conflicts in Central America.

'Thing of Wonder' wins 2 international awards

"A Thing of Wonder," a film about the Church of the Brethren in Nigeria, has received two awards: a Golden Eagle certificate from CINE, the Council on International Nontheatrical Events; and a bronze award at the New York International Film Festival.

The film is now eligible for forwarding to other international festivals for wider competition.

"A Thing of Wonder" was produced for the Church of the Brethren General Board by Frost Media Associates, Inc. Howard Royer, director of interpretation, was executive producer, and Ruby Rhoades, World Ministries Commission executive, narrated the film. The 20-minute film highlights Ekklesiyar 'Yanuwa a Nigeria (EYN), the Church of the Brethren in Nigeria, and examines the place of the church within a society of massive change.

Profile compares views on religion and freeze

A Lancaster County profile of religious support on nuclear issues shows that people who rate themselves as having conservative religious beliefs are more likely to take a "militaristic" stance.

The study was conducted last March by Donald B. Kraybill, Charles L. Davis, and Jacqueline Hagmayer of the Social Research Center in Elizabethtown, Pa., and consisted of 213 telephone interviews in Lancaster County.

People with conservative religious beliefs and those with a high degree of religious interest were more likely (40 percent against 27 percent) than people with liberal religious beliefs to want the US to maintain arms superiority over the Soviet Union, and they were much more opposed to unilateral disarmament and pacifism.

Sixty-one percent of Catholics, compared to 48 percent of Protestants, approve of the US taking small, unilateral steps of nuclear disarmament.

The researchers found that people with conservative religious beliefs, as well as those professing a high religious interest, were also twice as likely (45 percent to 26 percent) as their liberal counterparts to say that they were not worried at all about nuclear war.

In sharp contrast, the study indicated that support for a nuclear freeze won support from people all across the board, regardless of religious beliefs.

Enten Eller assigned two years of service

In a hearing on Dec. 8, Enten Eller was assigned two years of public service to begin July I, after he graduates from Bridgewater College in Virginia.

Eller had been convicted Aug. 17 of failure to register for the draft, with probation terms that included complying with the draft registration law within 90 days. In the hearing Dec. 8, the prosecuting attorney agreed to accept modified terms of probation that required

Eller to give two years of public service. Judge James C. Turk said this modified probation is irrevocable—that is, no probation officer can change it now.

Three years from the date of conviction, if Eller has complied with the modified terms of probation, the felony can be removed from the record because his case is being considered under the Youth Corrections Act.

He was the first person convicted of failure to sign up since mandatory registration for the standby draft was revived in 1980. He could have been sentenced to as much as six years in prison.

The two years of service must take place in the Western District of Virginia. Eller said that he wants to cooperate as much as possible, and will serve at whatever organization is agreed upon by the court and the probation officer.

In response to reporters who asked if he felt he had won a moral victory, Eller replied that a moral victory is one where you remain true to your conscience, and no court can decide that.

Bethany Hospital holds 'topping-out' ceremony

The Bethany Hospital "topping-out" ceremony in October attracted local residents as well as officials from the



Evangelical Hospital Association and the Church of the Brethren. Visitors signed their names on a beam, which was hoisted into place as part of the new roof. Of the \$2-million goal, more than \$1.25 million had been raised by the end of October, said Olin Mason, director of church relations.

Two invited to teach in India and Nigeria

In its first official invitation to the Church of the Brethren, the Church of North India (CNI) has invited former missionaries Glen and Betty Campbell to return to India this month for three months of teaching in the Gujarat Diocese. The Campbells served in India from 1953 to 1970.

Glen Campbell, pastor of the Monticello and Pike Creek congregations in Indiana, will give refresher courses to pastors, hold retreats, and teach a course at the Gujarat United School of Theology.

CNI is providing living arrangements and transportation within India. The World Ministries Commission and the Campbells' two congregations are providing the remaining support.

An invitation to teach in Nigeria has been extended to Donald Miller, professor of Christian ethics and education and director of graduate students at Bethany Theological Seminary.

Miller will be guest teacher from January to March at the Theological College of Northern Nigeria, at the request of the general secretary of Ekklesiyar Yanuwa a Nigeria, the Church of the Brethren in Nigeria. He is accompanied by his wife, Phyllis.

Mennonite tax struggle is temporarily stalled

The General Conference Mennonite Church has put on hold a war tax lawsuit against the Internal Revenue Service.

The suit would have tested the constitutionality of laws that require the church to withhold taxes from employees' paychecks. The conference's General Board deferred the suit because of recommendations from church attorney William B. Ball, of Harrisburg, Pa. Ball cited a recent Supreme Court ruling that disallowed exemptions for Old Amish from Social Security (see June, page 4), calling it "most threatening to (the General Conference's) position."

But rather than scuttle the proposed suit altogether, the board agreed to consider it again after the church's triennial sessions later this year. Many board members agreed that a legal test of the laws would be an important public witness and worth further consideration.

Grace Brethren beliefs face new challenge

The Fellowship of Grace Brethren Churches is facing a controversy over its feetwashing, love feast, and communion beliefs. Like the Church of the Brethren, the Grace Brethren are a branch of the German Baptists. They broke from the Brethren Church in 1939.

A part of the church's statement of faith says that Christians should observe "threefold Communion service," celebrating love feast, feetwashing, and communion together.

But the group's largest congregation, Grace Brethren church of Long Beach, Calif., has begun to observe communion monthly, with threefold communion taking place only three times a year. Other congregations have followed suit, and the matter became a major controversy at the annual conference of the Grace Brethren, held in Palm Springs, Calif.

Traditionalists argue that this practice diminishes the importance of feetwashing and love feast. Long Beach pastor David L. Hocking says the issue is not one of beliefs but is one of freedom of practice.

A two-year study is underway and will be presented at the 1983 annual conference of the Grace Brethren.

Draft registration law is invalid, says judge

A Federal judge has dismissed charges against a draft registration resister, saying that the registration law is invalid because it was improperly instituted.

Judge Terry J. Hatter Jr. agreed with the defendant's lawyer that the law went into effect "a mere 21 days" after its publication in the Federal Register in July 1980, rather than the 30 days required.

In dismissing the charges against David Alan Wayte, Judge Hatter also ruled that the government failed to prove that it hadn't singled out Wayte for prosecution.

Lawyers for the Justice Department said they will appeal the decision to the Ninth US Circuit Court of Appeals in San Francisco. The decision, pending appeal, doesn't bar the continuation of registration, but casts a legal cloud over the process.

Judge Hatter's ruling pertains only to Wayte's case unless it is upheld by the appeals court.



Committee studies evangelism from Brethren view

The first meeting of the Evangelism Strategy Committee, held in October, was "very positive" and concentrated on team and community building, said chairman Paul Mundey.

The meeting included conversations with several people who have influenced Brethren evangelism philosophy. Dr. Win Arn of the Institute for American Church Growth (above left), met with Mundey and the committee for a Friday night dinner.

One of the goals for the first meeting was to formulate working definitions of evangelism and church growth. The committee tried to steer away from a narrow understanding of these concepts toward a more inclusive one that clearly affirms both evangelism and the ministries of peace and justice as important aspects of the church's growth and outreach, said Mundey. They aim to have a written strategy by October.

Churches take actions on gay rights issues

The highest judicial body of the 9.6-million-member United Methodist Church has ruled that there is nothing in church law to prohibit homosexuals from being ordained to the ministry.

About the same time, the Minnesota Council of Churches issued a statement voicing strong support for gay people. The statement is the most far-reaching made by an ecumenical organization in the nation, says the council's executive director.

The Methodists' unanimous ruling came after churches in Texas, Georgia, and Colorado complained about Bishop Melvin Wheatley Jr.'s appointment of a gay minister to the staff of a Denver congregation.

"We are sensitive to the issues and concerns involved," the nine-member judicial council said. "Our authority, though, is to interpret the existing law of the church, and we find no provision making same-sex orientation a disqualification for ordination."

The issue of homosexual ordination has been a subject of heated controversy among Methodists for years and is expected to be an issue when the denomination's General Conference meets in 1984.

The statement by the Minnesota Council of Churches urges its members to welcome homosexuals into their congregations and to support legislation that protects their rights. While the statement stops short of saying that homosexuality is a natural phenomenon, it says it is "not necessarily a matter of choice. Evidence continues to suggest that there is a givenness about it."

Northern Plains district executive Charles Lunkley, who is a delegate to the Minnesota Council but was not present for the vote, pointed out that the statement speaks not for member churches but for the council only. Though the document is causing "a lot of static," Lunkley feels "it's trying to be very sensitive to the

Allegiance oath deemed to be unconstitutional

State officials in North Carolina no longer have to swear allegiance to the state.

A state law enacted in 1781 had required all public officials to take an oath of allegiance to North Carolina, allowing only Quakers, Moravians, Mennonites, and Brethren the privilege to take an alternate oath.

But Marilyn S. Moore, a legal secretary who would not take the oath to become a notary public, was not a member of one of the privileged churches.

Moore filed suit in December and the law was struck down because its limited protection violated the equal protection clause of the Constitution.

Now the oath has been changed so that people being sworn into public office will be required "to support the US Constitution" and "to carry out the duties of office."

Survey will examine religious TV viewing

A two-year study of the effects of religious television viewing, funded by 27 Christian organizations, is being conducted by the University of Pennsylvania's Annenberg School of Communications and the Gallup Organization.

Among other things, the project will seek to determine whether religious broadcasting brings people into churches or keeps them away, and how the programs affect the attitudes of viewers.

The project was launched by the National Council of Churches, the US Catholic Conference, and the National Religious Broadcasters. The study is being funded by more than \$165,000 in grants from 27 Christian groups ranging from the liberal to the conservative sides of the theological spectrum.

The Church of the Brethren has contributed \$1,000 to the project.

underlines

ON AND OFF THE JOB ... A 26-year Elgin staff member, Doris Walbridge, shifts her responsibilities this month to become coordinator of church resources, related to the marketing department of The Brethren Press and Parish Ministries. . . . Eleanore Hardt, a secretary in Parish Ministries, retired Dec. 31, after 25 years of service.

NAMES YOU KNOW ... I.W. Moomaw, former India missionary and internationally-known voice on world relations, humanitarian causes, and agriculture and ecology, was honored in October with a citation from Florida/Puerto Rico District. . . . Peace activist M.R. Zigler's 91st birthday was celebrated Nov. 9 at three locations and covered by several newspapers. . . . Wayne Buckle was named Executive Vice President Emeritus of the American Federation of Government Employees, AFL-CIO, in August at the union's convention, telling the gathering that "I have a dream of peace." . . . Fumitaka Matsuoka, General Board member and pastor of the Oakland and Fremont churches in California, had an article about Japanese Catholic novelist Shusaku Endo published in the October issue of Theology Today. . . . Cyrus Bomberger has been given a "Farmer of the Year" award. Cyrus's grandfather, also named Cyrus, is the subject of the song "Grandaddy Was a Farmer" by Brethren balladeer Andy Murray. . . . Earl Hess, moderator of the Conestoga (Leola, Pa.) church and owner of Lancaster Laboratories, has been named to the 1982 list of 50 Distinguished Pennsylvanians. . . . Linda Faw Neher of the Quinter, Kan., congregation, displayed her paintings last November and December in a show called "One Day in the Life of Africa," at the Stone Gallery in Hays. . . . Roger E. Sappington, a Brethren historian and professor of history at Bridgewater College, has contributed a chapter about the history and development of Shenandoah District to the book Mission in the Mountain State, published by the West Virginia Council of Churches. . . . Ronald E. Keener, formerly on the communications staff in Elgin, is now editor of Healthcare Financial Management, a monthly magazine published in Oak Brook, Ill.

GOING HOME ... A two-week Brethren Heritage Tour of European shrines of each Dunker's devotion will leave New York July 5. The tour, directed by <u>Kenneth Morse</u> and <u>Kenneth Kreider</u>, will visit sites in Germany, Switzerland, France, and Holland. For details, write Kreider Friendship Tours, 1300 Sheaffer Rd., Elizabethtown, PA 17022. The tour is sponsored by the Brethren Historical Committee.

REMEMBERED ... Howard Surbey, 72, an elder in the Dunkard Brethren Church and retired editor of the church's publication Bible Monitor, died Oct. 14. He was a member of the editorial board and board of directors of The Brethren Encyclopedia Former Nigeria missionary (1952-60) <u>Dulcie Williams Cover</u>, 91, died in Sebring, Fla., Nov. 2. Her daughter <u>Mary Cover Bowman</u>, with her husband, <u>Clarence</u>, recently served in Hiroshima, Japan. Her grandson <u>Robert Cover Bowman</u> is on the Parish Ministries staff. . . . <u>Grace Hollinger</u>, 74, of Lititz, Pa., died Nov. 30. A 31-year employee of the General Offices, she served as administrative assistant to the first three general secretaries.

<u>WORKING</u> <u>WOMAEN</u> ... The steering committee of the <u>Church of</u> <u>the Brethren Womaen's Caucus</u> gathered for a planning weekend at the Westminster (Md.) church in October. The 10 women tentatively scheduled a conference on pacifism and feminism for May 1984; decided to explore the possibilities of publishing a daily devotional guide for and by women; and initiated a training session to encourage women to be more active in Annual Conference. The Caucus marks its 10th anniversary this year, and is looking forward to financially supporting the celebration in 1985 of the 100th anniversary of the advent of women's work in the Church of the Brethren.

<u>POSITION AVAILABLE</u>... Annual Conference Central Committee has announced the resignation of <u>Matthew M. Meyer</u> as Annual Conference manager, effective July 31, 1983. (He will continue his position on the General Board staff as consultant for spiritual life.) Those wanting more information about the two-thirds-time position should contact Annual Conference moderator Paul Hoffman. Applications should be sent to him before Feb. 28, at 1000 E. Euclid, McPherson, KS 67460. Tel. (316) 241-0731.

MORE MEETINGS ... The Church and Health Conference will convene in Modesto, Calif., April 7-10. For more information write to Jay Gibble, health and welfare consultant for the General Board, at the Elgin offices. . . The Long Beach (Calif.) church will host a <u>Hispanic Assembly</u> April 21-24 under the auspices of Comite de Enlace Hispano (Hispanic Network Committee).

<u>MILESTONES</u> ... The <u>Heatherdown</u> (Toledo, Ohio) congregation had a special service and congregational dinner Nov. 6 to celebrate the burning of the mortgage on the church's education building. . . On Sept. 26 the <u>Long Run</u> (Lehighton, Pa.) church celebrated its 50th anniversary with the help of speakers Kenneth Hershey and Howard Bernhard. The <u>Hempfield</u> (East Petersburg, Pa.) congregation burned the mortgage on its new church building on Sept. 26.

AID TO AFRICA ... When the <u>Pasadena</u> (Calif.) congregation committed itself to the Brethren mission in Sudan, it meant business. The congregation presented a \$4,000 check designated for the Sudan mission at the last Annual Conference and is continuing with a program of education and fund raising.

WINDSOR WORKSHOP ... A Refugee Resettlement Workshop was held at New Windsor Service Center Nov. 8-10, and included reports on Somalia, El Salvador, and Ethiopia, and also a report by Ralph Watkins of the Brethren Washington office on immigration/refugee policy and advocacy. The program also included a trial run of a workshop for use in local churches.

<u>HISTORICAL HAGERSTOWN</u> ... The <u>Hagerstown</u> (Md.) church will publish a congregational history, written by Cathy Huffman, as part of this year's centennial celebration. Copies can be ordered for \$10 now or \$12 after publication, from Elizabeth Arnett, Route 3, Box 2, Hagerstown, MD 21740.

Funds sent to N. India and Love Canal area

Emergency Disaster Fund allocations have been made to assist in repairs after floods in North India and to the Ecumenical Task Force of the Niagara Frontier, which works in the Love Canal area and other chemical landfill dumps.

The \$5,000 for North India has been channeled through the Commission on Interchurch Aid, Refugees, and World Service of the World Council of Churches. More than 25 million people have been affected by what is said to be the worst flood ever known in some of the stricken areas. The Rural Service Center at Anklesvar is within the flood area.

The \$1,500 to the Ecumenical Task Force is in response to a special appeal by the group, which is involved in direct aid, public policy, and education. According to R. Jan Thompson, director of the Church of the Brethren disaster office, "This is the best public forum we have to work through the courts and to educate the general public as to the potential devastation of our landscape due to waste disposal and improper land use."

Western Airlines ceases El Salvador 'death' runs

Western Airlines will stop transporting Salvadorans deported by the US government because of pressure from church stockholders and religious groups.

Western had been flying about 25 Salvadorans on daily "death flights" from Los Angeles to Mexico City for at least a year, said the Rev. Michael Crosby of the Midwest Capuchin Franciscans, a stockholder in Western. He said at least some of the deportees would face the possibility of death upon return to El Salvador.

The Franciscans and five other religious groups, working with the Interfaith Center on Corporate Responsibility, filed a stockholder resolution at Western's annual meeting, asking the company to review the situation.

A Western spokesman said the company took a closer look at its procedures because of the arguments raised by these groups.

Father Crosby said Western had been unresponsive to telephone calls and letters of protest, but started paying attention when boycotts and continued pressure from churches were threatened.

one's voice I change, not God

Phyllis Carter interviewed by James H. Lehman



Phyllis Carter is articulate and well-groomed, aggressive in conversation, and ardent in faith—an unusual combination of style and conviction. Formerly a Quaker, she's now an outspoken advocate for the Brethren. She and her husband used to operate a farm, but now she is an ordained minister and the executive of the District of Florida and Puerto Rico. She begins with the story of how she met the Brethren.

I married my husband when I was just a teenager. He was a birthright Quaker and so I became a convinced Friend. Then along through the years John was at a peace conference and met Dan West. We wanted to live out our discipleship in a different way and talked about where we wanted to go. John said, "Well, if all the Brethren are like Dan West, that's the place for us."

We went into a membership class, and on the final night of the class, we had not yet decided we wanted to be Brethren. Love feast and communion were taking place in the congregation. We walked out to the car and decided between us we'd like at least to attend. I said I'd like to observe; my husband said he'd like to participate.

At the end of that service, we both knew that we were at home, that those symbols spoke of what we wanted to live out in discipleship. So from that conversion experience almost, we came in on our letters from the Quaker church.

I became more and more active, and as I began to do some sharing at various places, it became difficult for me to speak. I had never had any difficulty in public

speech before. My husband suggested perhaps the time had come for us to consider baptism. I recognized that that was what I needed. It was another step on the journey to say, "No strings attached! I'm committing my total self to the life of the church."

I needed to make a public confession of an inner commitment or covenant with God that I was going to live a very serious life of discipleship. It was no longer something that I could promise to God, but I had to promise it to the community as well, and they would hold me to it.

Just prior to the moment of baptism, the pastor offered me a bathing cap, and I recognized that pride included how your hair looks. That was an important symbol for me—that there's no control. I declined. I didn't want to have to worry about one more step along this road of conversion and renewal. For a dry-cleaned Quaker, that was a real wet-wash!

Have you ever felt God was speaking directly to you? Have you ever heard God's voice?

The voice of God? You know, I could tell you mystical experiences, but that's no big deal. It's the community! My experiences traveling in India and seeing those hands reaching—is that the voice of God? I sat with people in Africa and had fellowship over a meal. Is that God speaking? Is it in my prayer time, when I am nudged or when I think about someone and telephone them? I can't separate any of that to say one is God speaking and one is not God speaking.

When one is trying to live open to the Spirit of God, then one assumes that God is in the experiences of life. Anna Mow has reminded me, "Why should God send an angel to say you shouldn't do that, when you've got a husband to tell you?" So the Holy Spirit works in the mundane and the ordinary of life.

I'm an impatient person. I tend to push, and I must remind myself that in the church we don't push. We are servants.

Anger is another part of that. The reason I am a pacifist is because I recognize that anger is very much a part of who I am. The more angry persons are, the more they ought to submit themselves to the discipline of being a pacifist.

I want that unruly side of me to be converted. I'm grateful that God doesn't do that in one fell swoop. It's a progressive journey of correction and growth in the church, and for me it's been very gentle.

I fuss and I quarrel with God, and he handles that. Then at the bottom line, I know that the answer is that God is with me. There are things I want or think I need, and I'm a little disturbed when God doesn't come through on my time schedule or in the way that I think he ought to behave. But I know that God is bigger than anything I can conceive of. That holds me through those angry times. But i doesn't bother me to be angry at God. I figure he's big enough to handle my anger.

So it's okay to quarrel with God?

I hope so! And he never loses the argument! I change; God does not! □

James H. Lehman is a free-lance writer and productory of audiovisuals. This interview was done for the videotape production "It Is the Same God," shown at Quest II in October 1981. Audio cassette copies of the soundtrack are available for \$4.75 (includes postage) from the Spiritual Life office, Church of the Brethren General Board, 1451 Dundee Ave., Elin, 11. 60120.

Listening to the Word

The name above every name

by Chalmer E. Faw

Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow . . . (Phil. 2:9-10).

The best way to approach the study of the Bible, as well as begin a day, is to focus on Jesus. Christ Jesus, co-creator with God, has always been Lord of the universe, but each generation and each individual seems to have to learn this anew.

Take the original disciples of Jesus. They knew about the Christ, the promised Messiah, but at first they saw Jesus as a man like themselves, and so he was. It was not until later, and especially after the resurrection, that they saw him in his divine glory. Then on the day of Pentecost they knew him to be Lord of all and the giver of the Spirit into which they were now "baptized" (Acts 1:4; 2:32-36). They took his name and in his name cast out demons, healed the sick, even raised the dead, and preached his gospel to a needy world.

Saul of Tarsus, whom we know as the Apostle Paul, also came this route, in an even more dramatic way. He had long known about Jesus the man and had opposed what seemed to him the fanaticism of his followers. When he was met by this Jesus, now risen from the dead, he became a believer and worshiper and went forth to proclaim this name.

Let us listen carefully to the Word, as found in Philippians 2:5-10. Christ Jesus existed in the form of God from the beginning and was equal to God. He was willing, however, in fulfilling his redemptive mission, to give us this exalted postion, empty himself, become as the lowest of human beings, submitting to the most demeaning of all deaths, that on a cross.

Because of this, God has now highly exalted him and bestowed on him the name that is above every name. Having thus fulfilled his will through Jesus, God has returned him to his original status. Before

him every knee in the whole universe will bow, either willingly or grudgingly, so great is his power and authority (Phil. 2:5-11).

It is here that you and I come into the picture. Quite likely we too, like the early Christians, have, at some time in our lives, known Jesus as only a man. Although we may have begun as children thinking of him along with God, praying our "Dear Jesus" prayers to him, many of us have thought of ourselves as out-



"The Savior of the Fiery Eye" is a 14thcentury painted icon from the first Cathedral of the Assumption, in the Kremlin.

growing this childhood practice as we got older. No doubt we held onto certain teachings of Jesus about love and peace and even honored him above all other human beings.

But do we, even now, actually worship him as the Son of God, giving him the same place and praise that the New Testament does? Perhaps we are like some Christians of our day who gladly take the "inasmuch as you have done it unto the least of these" teaching of Matthew 25:31ff and leave out the second coming of Christ, his lordship over our eternal destiny, and the complete submission of all humankind to him which give that

teaching meaning.

The early Christians were amazing in their attitudes toward the risen Jesus. Thomas, known to us as a doubter, called him "my Lord and my God" (John 20:28). The dying Stephen saw him enthroned at the right hand of God and prayed directly to him, "Lord Jesus, receive my spirit" (Acts 7:56-59). Paul, writing to Titus, calls him "our great God and Savior Jesus Christ" (Tit. 2:13). In Jesus, says Paul, "all the fulness of God was pleased to dwell" (Col. 1:19).

They were not blurring all distinctions within the Godhead, but at the same time they did not shrink from worshiping him, praying to him, and making his their absolutely highest authority for their life and work.

A text we Brethren have taken seriously throughout our whole history is Matthew 28:16-20. We have used it as the source of our missionary endeavor and from it have derived our threefold form of baptism. What we have tended to overlook, however, is the way the passage begins. When the 11 surviving disciples saw Jesus, they worshiped him (28:17). He deserves to be worshiped for, as Jesus himself goes on to say, "All authority in heaven and on earth has been given to me" (verse 18). He is, as Thomas had asserted, their Lord and their God.

True, some people doubted, the passage says. But before Pentecost was over this same Jesus had made believers of them all. It was this belief in Jesus as co-existent with God-along with the actual presence of the living Lord through his Spirit—that gave the early Christians throughout the Book of Acts their power.

We begin our Bible study, then, listening to the Word with Jesus as central, praising his name, and going forth with that Word sustaining us. The name that is above every name is upon us, his followers. Our very life is in him.

Chalmer E. Faw, Quinter, Kan., is a retired Bible teacher and missionary, who with his wife, Mary, forms a team for spiritual life renewal.

by Christopher Keating

Inside Glenn Frazier's stately, 19th-century frame house in a run-down section of Lincoln, Neb., known as "Little Phnom Penh," three Cambodian men and one woman study a Bible passage that they will, in turn, teach in a Khmer language Sunday school class at the Antelope Park Church of the Brethren.

Glenn is pastor of Antelope Park. He leads the discussion on Deuteronomy 6:21, but since he cannot speak Khmer he relies on their limited understanding of English to make his points understood. Using Khmer Bibles, the group gradually begins to comprehend the lesson.

One of the men, Chhan In (considered an "elder" because of his experience leading Bible studies in refugee camps), reads the verse in his well-thumbed Khmer version.

"You shall say to your son, 'We were Pharoah's slaves in Egypt; and the Lord brought us out of Egypt with a mighty hand."

Chhan In reflects a moment, leans forward, and says in English: "For us, Pol Pot Pharaoh."

For many of the nearly 200 Cambodians who have been resettled in Lincoln, Chhan In's comparison rings true. Those oppressed by the tyrannical despot Pol Pot have been led by the hand of God into a new and promising country.

Antelope Park began its ministry to Cambodians in October 1981. At that time, the congregation voted to take part in an ambitious program that quickly doubled its size and changed the entire focus of its ministry.

In the words of one Antelope Park family, the church switched from "talking about ministry to doing it."

The story began the January before, when Glenn and his wife, Mary, visited a refugee camp in Thailand. In September, when Mary's employer, Catholic Social Services, decided to sponsor 10 refugee families, Glenn found it easy to approach



Teacher Nancy Hadley encourages Hiek Tuy in one of Antelope Park's integrated classes.

Caring about Khmers

What if your congregation suddenly doubled, and the new members had a different culture, a different language, a different religion?

the church board. He asked the board to consider helping to meet the spiritual needs of a primarily Buddhist people who were basically unfamiliar with Chrisianity.

While material needs are important,

Glenn maintains that resettlement isn't finished when you give a refugee a job. The spiritual needs of a community and religion are necessary in making acclimation to a new culture complete.

Although the Cambodians come from

'If I ever get to the point where I'm afraid of taking risks, all I have to do is think of where these Khmer people were under Pol Pot . . . I'll never have to face those . . . risks.'

different parts of the impoverished nation, living together in Lincoln has become a strong factor in making the transition to America easier.

"We are a community," says Sokhum Oum. "We know how to live together." The former French instructor adds that the church members "help us learn how to live in the US."

When the Khmer people joined the Brethren on their walk of faith, a spiritual partnership was born that assumed both blessings and problems. The most immediate problems related to space and finances. Antelope Park is bursting at the seams as once-adequate Sunday school rooms and the sanctuary fill to capacity. And since the refugees have only limited resources, some might call them added baggage on the congregation's pilgrimage.

Other concerns, like pastoral and spiritual needs, also come into play as this unique intercultural church sorts out the direction it is to take.

But Glenn says, "These people are gifts to us from God. We're joining the people in solving common problems."

Certainly no one could be more dedicated to meeting people's needs than

Glenn Frazier, who puts in 85 to 95 hours a week. But this becomes a point where some in the congregation differ from the pastor.

Gary Jones is critical of the program, but still gives it full support. He and his wife, JoEva, members since 1969, are both active in the Cambodian ministry, teaching, driving, helping. But he's quick to add that he thinks the ministry suffers from a lack of direction and ownership from the congregation as a whole.

The ministry has appeared to be "more Glenn's than the church's," says Gary.
"The program is going great. But it could be farther along if it wasn't run by one person, who has reached the point of fatigue."

Long-range goals were adopted by the church council in May. But there's not total agreement on the form such planning should take.

"Every time you make long-term plans," says Alan Berndt, chairman of the Stewards Commission, "they backfire on you." He points out that the ministry is in a state of continual change. "We can't get too specific in our planning."

will be hired to alleviate some of the burden of ministering to an expanded congregation. And he admits that ownership of the program has become a problem, since the departure of coordinator Naomi Fast in May.

One way of addressing that problem

Glenn hopes that a second staff pastor

One way of addressing that problem has been a one-on-one family matching that seems to have struck success for both cultures. In most instances, one Cambodian family is matched with an American family. The one-on-one relating includes doing things together as families to better understand both cultures and to help build oneness in the church.

Basically, says board chairman Bill Wrightsman, the church has been "accepting" of the ministry and knows that the enrichment gained from the cultural

Below left: Kay Marks volunteered to teach an English language class for Khmer women. Right: English and Khmer speakers are worship leaders each Sunday. Prayers and scripture are in both languages. From left: Chhan In, reading; Clyde Keller, pastor Glenn Frazier.







challenges has been worthwhile.

Alan Berndt agrees. Despite numerous problems, Antelope Park is now more "tolerant" of different people, customs, and ways of doing things together, he says.

Perhaps the spiritual ministry of the church reflects this more than any other aspect. Things once taken for granted are now being relearned and rediscovered.

For example, when a sizable number of Khmer young people started attending the youth group, the group was forced to slow down because of the needs of the refugees. In the process, Glenn feels that the gospel is really being learned – by both

One of the most beautiful things coming from the Khmer experience has been a dancing "ministry." Looking for a way to show their appreciation to Antelope Park, the Khmers decided to perform some traditional dances. The idea led to the forming of a dance troupe and a revival of a Khmer tradition that serves purposes beyond that of the original appreciation performance. Two Khmer teenagers, Bopha Soy and Chamnan In (couple at left) trained the other dancers and formed a troupe that fosters unity and pride among the Khmers and helps to bridge the cultural gap between them and the other Antelope Park members. (See story, page 2.)

American and Khmer youth—despite grumblings that the pace became too slow.

A two-hour baptism service was held for Khmers and others (nearly 40 in all) who joined the church in March. It became an emotional "mountain-top experience" for both groups in the congregation. For Glenn, the task of preparing for the baptism helped him to rethink his presentation of the gospel.

Of the nearly 200 Khmers, about 10 percent were Christians before arriving in Lincoln. Glenn says, "I perceive that I am giving them a gift—the greatest gift that I or the church can give them: Jesus Christ."

At an appreciation service held in honor of the American church members to thank them for nine months of support, the Khmers sang 'How Great Thou Art" in their language, while Americans hummed along. Its deep meaning was apparent to all—that God is one who is great enough to overcome even the worst obstacles.

Sokhum Oum said to the congregation, "First, we share praises to God who brought this about. We offer our appreciation to all of you for reaching out in love to a people you didn't have any reason to love, other than Christ in your hearts."

Is Lincoln the promised land for these refugees? In many ways it is a promise just beginning to unfold, a promise for both Americans and Khmers as they discover ways that we all are refugees seeking promise of community—a community resembling the Apostle Paul's New Testament churches.

As in those churches, there is a certain element of risk. Antelope Park Brethren are beginning to see that facing up to those risks is a part of being a member of the body of Christ.

"If I ever get to the point where I'm afraid of taking risks," says Glenn Frazier, "all I have to do is think of where these Khmer people were under Pol Pot, and the risks that they took to escape. I'll never have to face those kinds of risks."

Christopher Keating, of Upland, Calif., is a University of La Verne student who served as a summer intern with MESSENGER in 1982.

Below right: Keith Funk, who plans to enter the ministry, leads a weekly Bible study. Right: The Khmers are enthusiastic students of the Bible, available, happily, in both Khmer and English. From left: Hoeut Tuy, Roeun Thong, Phothong Phaisan, Vanna Suong.





A church in the mind of



Pastor Norman Harsh. He knocked on almost 600 doors to launch Good Shepherd Church of the Brethren.

Talking too much about 'the will of God' can make some Brethren uneasy, but it seems like an apt expression when you talk about what's happening at Blacksburg.

by James H. Lehman

You have to be careful when you talk about God's will. The airwaves are full of this kind of talk. Even ballplayers see God's purposes in hits and runs and playoff victories. And maybe they are right, for if God's eye is on the sparrow, maybe it also follows with interest a ball hit over the right field fence. But by and large, Brethren do not like to talk this way. Our faith is quieter, we are wary of spiritual pride and excessive enthusiasm, and we don't like glibness. Talking too much about the will of God can make Brethren very uneasy with one another.

So I was fascinated to hear this phrase or phrases like it when I visited the Good Shepherd Church of the Brethren in Blacksburg, Va. Good Shepherd is a new church only 16 months old, with 15 people on the charter roll and a Sunday morning attendance of 35 to 50. It meets in the Hethwood Community Center in a pleasant, carpeted room with a cathedral ceiling and windows that look out over a swimming pool.

Virlina District selected Blacksburg because it is one of the fastest growing areas in Virginia and because nearly 90 Brethren students attend Virginia Polytechnic Institute and State University (Virginia Tech), a school of 20,000 whose campus is only a mile or so from Hethwood.

Don Flory, pastor of the nearby Christiansburg church and chairman of the district steering committee for Blacksburg, described the financial campaign, the pastoral search, and the site negotiations: "Everything seemed to fall into place just about the same time. Glenn Kinsel (district board chairperson) talks about how it had to be the hand of God because the property popped up at the right time, and it was the primary place that had been suggested to us."

They signed the papers for that property in July 1980, having completed the financial canvass two months earlier, going \$10,000 over their goal of \$225,000. On Nov. 1, they called Norman Harsh to be their pastor.

Norman is a slender, energetic man who likes to have a method, and then, when he

knows what to do, goes and does it.
Never having started a church before, he
felt he needed to learn how. He found
that the Lutherans offer workshops on
new church development and that they
had one scheduled for the end of January.
So he and his wife, Lois, moved their
things to Blacksburg and set off immediately for Milwaukee for the weeklong seminar.

"I am eternally grateful for that workshop," Norman said. "I wouldn't have known the first thing to do, except to follow seat-of-the-pants judgments. The Lutheran system is a very carefully crafted, step-by-step process. I wouldn't want to do it any other way. It was providential that I had the opportunity to go to Milwaukee the week before I was officially on the payroll in Virlina."

One of the early steps of the method Norman learned was to knock on doors, almost 600 of them throughout Hethwood. Phil and Torsten Sponenberg, a couple in their late twenties who had moved to Blacksburg so Phil could take a position on the veterinary faculty of the university, met Norman this way.

"He knocked on our door about two days after we moved in," said Torsten. "Phil was taking a nap; we were exhausted from having moved in. So I said, 'Could you please come back?' I know he must have thought, 'Oh, these people are putting me off.' When he came back, I was out of town, so Phil will have to take up the story."

"We had a conversation," Phil went on.
"I grilled him and he grilled me. And we seemed to have a lot of theological points in common. We came from a small church, and we were hoping to find a large church where we could sit on the back pew and be ignored. After he knocked on the door, I really prayed about it. I think God has a sense of humor. To be in town two days and then have this guy from this new church knock on your door! It seemed pretty funny. But I think it's where God wanted us to be. He was making sure we didn't make any other commitments."

Norman called it "providential" that he

God

knocked on their door just two days after they moved in.

"Because I was the first one who came to invite them, they at least came and checked out the Church of the Brethren. They liked what they saw and heard and the people they met. You couldn't ask for more devoted people than the Sponenbergs."

Nancy Bowman, one of the organists at Good Shepherd and director of the County Office on Youth for Montgomery County, said, "I do think it was God's will that a church be in Blacksburg, Va. I'll just give you an example. None of us has any ability in finance. And suddenly there is George Ferrell, who is looking for a church. George has all the expertise and he fits in. Now, I don't think that just happened. We needed him and his family. Whatever our needs are God will provide."

The strength of the new group has come from constant prayer, said Jim Craig, geology professor at Virginia Tech. "There are an awful lot of people who really are participating in this effort—people we've never met, whose names we've never heard. Yet we know we have their prayers. I think that's a tremendous strength.

"I think everyone involved in the church has really prayed constantly that we would move at the will of God, not at our own will," Jim adds. "It's very easy to get ahead of things in your own will. I think this is how God has led throughout."

Don Flory, speaking about the joint planning between the steering committee and the service committee (Good Shepherd's preliminary church board), said, "We need to have the vision come from God and from the people of God, not so much from preconceived notions and from what other churches look like. We have to set goals deliberately and slowly enough from the Bible, from our own spiritual needs, and from the way the Lord guides us, so what will be built will minister in that community best."

Don tells a story about the decision to call Norman to be pastor. Five or six candidates came to Blacksburg to be interviewed. One of them, an articulate pastor with good credentials, who had ac-





Norman Harsh counsels with Virlina district executive Owen Stultz in the bleachers during "Dunker Day at Virginia Tech." Proximity to a university with many Brethren students is a plus for the new church. Below: Good Shepherd is temporarily meeting in the Hethwood Community Center. Here the congregation is holding its first love feast and communion.

complished a lot in his previous parish, asked, "How do you know that this thing is going to get off the ground?"

"I checked him off the list," Don said.
"I figured if he had to ask that question, he was not going to make it at Blacksburg!"

The same question came up in Norman's interview, but he gave the answer. "The Blacksburg church," Norman said, "exists right at this point in the mind of God. This committee is beginning to hope and dream on it, but God alone has a dream of what he wants."

The people at Blacksburg will be surprised I chose to write about this. They are not people who lace every sentence with words about God. Indeed they talk sparingly, as though God's will were a precious gift to be opened and enjoyed, but not squandered. In this respect, nothing they said would make Brethren uncomfortable.

But when the talk turned to their deepest experiences and there was no other way to account for what was happening, they talked about God's will without apology. Their testimony seems to confirm Norman's faith that the church being created in Blacksburg is a church that exists in the mind of God.

James H. Lehman is a free-lance writer and producer of audiovisuals from Elgin, Ill.

New beginnings...

Eleven new faces in the Church of the Brethren

by Judd Blouch

"Facing a whole new population is what new church development is about," says Merle Crouse, director of church extension and development for the denomination.

A prime example of meeting a new population is Antelope Park's outreach to Khmers, described on pages 13-15. Or starting a base community on the Puerto Rican island of Culebra (see March, page 5). Or revitalization ministries at Germantown, Pa., and Broadfording, Md.

In terms of actual new congregations, the Church of the Brethren now has 11—well on the road toward the General Board goal of 15 by the end of 1984.

Where are these new churches, and what are they doing? Here's a brief look at each one.

Carol Stream, Ill.

When Pastor Don Leiter of Christ Church of the Brethren says he has reached out to the community of Carol Stream, believe him. Don became acquainted with the town's residents by knocking on 3,629 doors and greeting 1,331 people. This was an effort to make the fellowship a recognizable force in the community, he says. The 11-member group is currently meeting in a school, but has purchased several acres in a growing neighborhood. Already 2,000 housing units are located within a mile and a half of the building site, and many more are planned.

Blacksburg, Va.

Good Shepherd Church of the Brethren celebrated its first anniversary in October, but the church's list of accomplishments makes it look about 10 years old. In addition to regular Sunday school classes for adults and children, the church sponsored

a six-session community day camp last summer. The fellowship has also been instrumental in the formation of the Brethren Student Fellowship at nearby Virginia Tech. As part of its anniversary celebration, Good Shepherd sponsored "Dunker Day" at a Virginia Tech football game in October.

Fremont, Calif.

In the San Francisco Bay area, where social and geological tremors are commonplace, the Church of the Brethren is spreading a strong foundation with an exploratory effort in Fremont. The new church is a spinoff from the Oakland congregation, and Fumitaka Matsuoka is pastor of both. The new church is emphasizing inspiring worship, stimulating Christian education, and nurturing of the community, he says. "We endeavor to reach out to the unchurched in the San Francisco Bay area."

Lewiston, Maine

A vacant Jewish synagogue had its doors reopened recently by a different group of worshipers—a two-year-old Brethren fellowship. The fellowship at Lewiston had its first service in the synagogue June 20, 1982, with Mervin Keller as pastor. The group is sponsored by Atlantic Northeast District and the Brethren Revival Fellowship. The small fellowship has only 19 members but has already started a women's group and a newspaper feature, and has an average of 45 each Sunday.

Massillon, Ohio

Trinity Church of the Brethren was one of the first congregations begun when the church growth program was launched in the mid-1970s. Since then the church has grown in size and stability – and without a core group of Brethren. Only about 30 percent of the church's 83 members are of

Brethren background. Pastor Herbert A. Fisher and his church began worshiping in a school, but recently moved into an attractive, modern building.

Lampeter, Pa.

When Mechanic Grove Church of the Brethren, near Lancaster, considered expanding eight years ago, one member suggested an alternative—starting a new church. Now, the seeds sown by Mechanic Grove and its pastor, Earl Ziegler, have grown into the 128-member Lampeter congregation. Pastor Curtis Dubble and his parishioners recently moved into a new church building and operate with a budget of \$77,000. The congregation has gotten in touch with the town of Lampeter by visiting homes and throwing a pig roast for the community.

Northern San Diego County, Calif.

"It's the newest of the new" is the way Glenn Stanford, pastor of the North San Diego County Fellowship, describes his youthful church. The fellowship is being aided by the San Diego church and other congregations in Pacific Southwest District as it goes along the road to maturity. Thus far the group has been holding weekly Bible meetings, monthly fellowships and recreational outings. One of the fellowship's toughest jobs so far has been picking an appropriate name.

Brattleboro, Vt.

At Bethany Seminary, Dennis Coffman, Paul Grout, and Dick Schreckhise all felt called to a joint ministry. But they weren't sure where or when. The when is now, and the where is Genesis Church of the Brethren in the Vermont towns of Brattleboro and Putney. The three ministers and their wives moved to Vermont in August 1981, and have already made an impression on the area. Soon after the Genesis project was founded, its leaders helped



Left: The Lampeter church's modern facility occupies a spacious tract of land south of Lancaster, Pa. Below: Jorge Toledo, a lay preacher in the Vega Baja group in Puerto Rico, speaks at the dedication of the church's new site.

save a local emergency shelter, and they have also initiated a worship program at Brattleboro Retreat, a mental hospital.

Panorama City, Calif.

A few years ago, Panorama City
Church of the Brethren was unknowingly
nuturing a new Brethren church. When a
congregation of Korean Christians needed
a place to worship, Panorama City saw
the need and let the Koreans use their
church. Now, Pastor Dan Kim and 34
members are the Valley Korean Church of
the Brethren. The process was aided by
Howard Yu, a deacon in the McFarland
church, who explained Brethren traditions
and beliefs to Pastor Kim in Korean.

Rio Prieto, P.R.

Once the mountainous, agricultural area in Puerto Rico was a preaching point for Brethren ministers working out of the Castañer Iglesia de los Hermanos (Church of the Brethren). Now, 25 years later, Rio Prieto is a functioning Brethren fellowship located on a scenic mountaintop. David Rittenhouse, former pastor at Castañer and moderator at Rio Prieto, says about 40 people gather every Sunday at the lofty chapel to hold services with "normal Latin enthusiasm."

Vega Baja, P.R.

Jaime Rivera is not a man who wastes time. Pastor of Iglesia de los Hermanos Cristo el Señor (Christ the Lord Church of the Brethren) in Vega Baja, he already has plans for the new fellowship's unbuilt church building: He plans to start a school. The neighborhood where he lives is full of young families with elementary-age children, but the school there is overcrowded. Shenandoah District is funding the construction of the new building, and Jaime hopes to have some classes started by fall.



Caesar's incense

Although the government has the clout to really lay it on the kids, the kids have no power at all to require the government to explain, reason about, and justify the propriety of its registration edict.

by Vernard Eller

This past summer the Washington Post carried a running debate regarding military registration, with two editorials on one side and a number of Letters to the Editor in response. The thrust of the initial editorial was that the law should be obeyed simply because it is the law and that there are no valid grounds for conscientious objection, because the law represents a "mildest possible intrusion upon personal liberty"—not unlike the law requiring that drivers stop at stop signs.

Let me introduce another example of "mildest intrusion." In the Roman Empire there was a law requiring that every citizen recognize the deity of Caesar by offering a pinch of incense to be burnt at the altar. This was certainly intended as the mildest possible intrusion: All you have to do is stop by a temple, burn the pinch of incense (the government providing everything necessary), and we don't care what you do or who you worship before or after that act.

Yet there are two conspicuous differences between the stop-sign law and the incense law. First, the penalty for failing to burn the incense was death. Obviously, something more than a mildest intrusion is involved. The penalty for failing to register is a felony conviction punishable by five years in prison and a \$10,000 fine. Granted, that isn't a death penalty; but you can decide whether military registration belongs with the stop sign or the incense burning.

The second conspicuous difference is that consideration of the stop-sign edict immediately will produce cogent reasons and evidence showing that the law is just, appropriate, helpful, and even necessary to the public welfare. The incense law, on the other hand, offers no rationale at all. It can be understood as nothing other than an arbitrary exercise of governmental power serving no purpose except to show who's boss.

To my mind, the most unjust aspect of

the current registration is that, although the government obviously has the clout to really lay it on the kids, the kids have no power at all to require the government to explain, reason about, and justify the propriety of its edict. "It's the law, and you obey it." Enough said!

Specifically, regarding first the President of the United States, who orders registration into existence:

1) Registration has been ordered in the absence of any military emergency or threat. At the time Congress was formulating this legislation, candidate Ronald Reagan wrote an open letter stating: "Perhaps the most fundamental objection to draft registration is moral. Only in the most severe national emergency does the government have a claim to the mandatory service of its young people. In any other time a draft or draft registration destroys the very values that our society is committed to defending."

That hardly sounds like the Post's "mildest possible intrusion," does it? In the face of the President's refusal to explain his change of moral judgment, what conclusion can be drawn other than that we are dealing with an arbitrary exercise of governmental power for the sake of showing who's boss?

2) Registration has been ordered at a time when enlistments are running over quota and there is no foreseeable need for conscription. So what is the reasonable purpose of this registration? Until someone shows us an actual need for the law, it is bound to stand as an arbitrary exercise of governmental power.

3) If, as is the case, the law is justified as being an information-gathering device essential to the identifying and locating of potential (if and when) draftees, then someone ought to explain why the government has chosen deliberately to bypass the obvious, easy, efficient, and inexpensive means of achieving this end in favor of a registration that is not working, that is terribly expensive both in money and

morale, and that is creating nothing but hassle.

The fact that Selective Service is now mailing letters to nonregistrants is proof enough that the government already holds a better list than the one it is trying to compile through registration. If it is legal for the government to use Social Security and IRS lists for mailings to nonregistrants, there is no reason under the sun why it could not be made legal (if and when) to send out induction notices from those same lists.

Second, regarding the Congress of the United States, which was responsible for the registration legislation:

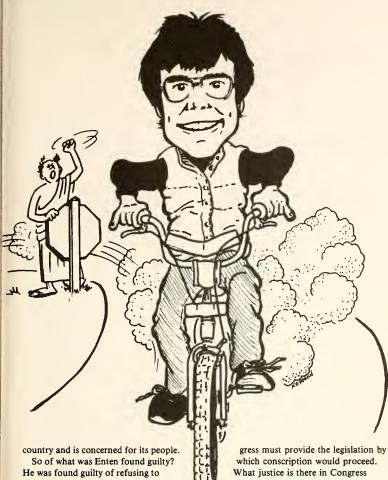
4) Why is it not incumbent upon Congress to explain why it found it appropriate to attach to nonregistration the penalty of a felony conviction punishable by five years and \$10,000? Is Congress prepared to argue that this is indeed a punishment that fits the crime? For that matter, what precisely is the crime this punishment supposedly fits?

Because Enten was the first to be found guilty of it, let's see what crime he actually was guilty of. He was not guilty of keeping vital information from the government. His original letter to Selective Service provided that and it undoubtedly appears in the Social Security and IRS lists.

Enten is not guilty of evading, hiding from, or running away from the government. He has made himself available at every turn—even going to the government rather than making it come to him (a very strange criminal).

Enten is not guilty of refusing to serve his country. Enten offered to give two or more years of service (without pay) if the government would allow him to serve in a nonmilitary way. (Enten has since been assigned two years of public service. See news story on page 5.—Ed.)

Enten is not guilty of being disrespectful or abusive toward authority or in any way unpatriotic. At the trial, both the prosecution and the judge were quick to attest the very opposite, calling Enten an honorable person who loves his



sign his name on the prescribed line of a prescribed form.

And why should not Congress tell us why it finds it appropriate that this crime be penalized as a felony punishable by five years and \$10,000? Running a stop sign costs one a traffic ticket. I contend that Enten didn't even do that much; he stopped at the stop sign and refused only to kiss Caesar's ring in the process. But the gross disparity between crime and the punishment carries real overtones of Roman incense-burning, does it not?

5) The avowed purpose of the government's entire effort is to be prepared to conscript in case the need should suddenly arise. That preparation requires two actions, neither of which is of any value without the other: (a) the kids must register (or at least a list of possible inductees must be compiled); and (b) Con-

condemning kids as felons for failing in their responsibility, while Congress itself has made no move in fulfilling its?

Congress, through its legislation, tells the kids to register or else. The kids say, "Register for what?" And Congress responds, "Shut up and register. We'll say what you're registering for (and what the terms of service will be) if and when we feel like doing so." I know one prominent attorney who contends that this is "entrapment." I say it is at least an arbitrary exercise of power unrestrained by any sense of justice.

So what the kids are getting from the government these days is sheer demand - without any explanation, reason, wisdom, or appeal to intelligence. What they get from the government is what they also get from the Post editorial: The law must be obeyed simply because it is the law (justified by the fact that it is

the mildest possible intrusion upon personal liberty). And this line puts the US Government into the most compromising situation imaginable.

Not too long ago, the US helped conduct the Nuremberg War Criminal Trials, in which people were tried, convicted, and punished under the premise that, in the face of an arbitrary, immoral law, people are obligated ("obligated," not simply "allowed") to follow their own consciences by disobeying that law. They, in fact, are to be punished for failing to disobey such

Yet now, in the matter of registration, we have completely reversed our field by maintaining that there is no possibility of any valid conscientious objection to a military registration law. Instead of encouraging conscience and even obligating people to follow it, we have arbitrarily outlawed it. We have joined Hitler in his view of the matter: Laws need not be explained, rationalized, or defended; they are only to be obeyed.

And this brings us to the matter of religious conscience and back to Caesar's incense. Undoubtedly there were all sorts of Roman citizens and editorial writers who didn't believe that Caesar was God but who didn't believe that anybody or anything else was either. So, of course, for them it was the easiest and most obvious thing to say, "This incense-burning nonsense need cause no trouble; it is the mildest possible intrusion on personal liberty. Go ahead and sign."

But for the Christians whose whole lives were based upon a commitment to their God as representing ultimate authority, this was the harshest possible intrusion upon their personal, religious libertybecause granting that authority to Caesar inevitably would be denying it to God. Now editorial writers certainly are free to speak about what is, for them, the mildest possible intrusion. But they are way out of bounds when they start telling other people where and how their consciences should be allowed to operate.

Great numbers of these Christians ac-

'Now editorial writers certainly are free to speak about what is, for them, the mildest possible intrusion. But they are way out of bounds when they start telling other people where and how their consciences should be allowed to operate.'

cepted the death penalty rather than burn the pinch of incense. And both the fact that the Christians accepted death and that the government was so quick to hand it out are proof enough that each side understood what was the issue at stake—and it had nothing to do with "mildest possible intrusions" or with incense, any more than Enten's trial had anything to do with the government's having access to information about him.

Caesar was conducting an arbitrary exercise of power to force people to knuckle under and recognize him as their supreme authority—the one thing conscience would not allow the Christians to do. And what else, what else possibly could the US Government be doing in exerting the full force of the law to get Enten's signature onto the dotted line it specifies?

The Post editorial is wrong when it suggests that religious conscience has no standing or validity under the law. It is true, of course, that the registration law itself makes no provision for religious conscience—and in that it may be unconstitutional. But this nation has a Constitution with a First Amendment guaranteeing the free exercise of religion. And the efforts of editorial writers (or anyone else) to prescribe where other people's religious scruples are to be accepted as valid and where not are themselves infringements of that constitutional guarantee.

The fact of the matter is that the US Supreme Court has a well-defined three-step procedure for deciding issues of free exercise. The rest of us would do well to become familiar with it and use it in making our own judgments.

In the first step it is to be determined whether the defendant's scruples truly are sincere. In Enten's case, he has the testimony of the prosecution (the government), the court (the judge), and the almost unanimous testimony of the press that his beliefs are indeed sincere. Further, it was demonstrated in court that,

more than just an expression of personal sincerity, Enten's position is an expression of a Church of the Brethren tradition that has confronted the US Government (or earlier governments) for almost 300 years now. Time after time after time, Brethren conscience against war has been legally recognized as legitimate and sincere.

In the second step, it is assumed that the free exercise must be granted—unless the prosecution can demonstrate that, in the granting of it, vital interests of the state would be seriously threatened. "Caesar will be displeased to get anything less than 100 percent compliance with his whim" simply will not wash.

Given the fact that Enten has already provided SSS with all the information it needs, it is hard to see how it could be argued that for him to be excused from that one particularly placed signature would do anyone any harm at all.

But closer to the essence, it already has been legally established beyond all question that the government can afford to allow conscientious objection to war without risking its ability to operate militarily. The precedents are there; there is no point in further discussion. Now it is true that those precedents concern conscientious objection at the time of induction rather than registration; but it is going to be very hard to argue that, although free exercise does not threaten the state's interests at induction, it would at registration. The reverse would more likely be the fact of the matter.

If, as appears to be the case, the registration law is being used to deny the free exercise of conscientious objection to war, it would seem inevitable that it will be overturned upon reaching the Supreme Court. It may well be that the government is now making felons out of people for disobeying a law that is itself unconstitutional.

Thirdly, the Supreme Court guideline says, if in the second step it is found that free exercise ought not be granted because of the damage it would do to state interests, then it is required that diligent efforts be made to find a compromise that will respect the conscientious scruples of the defendent even while avoiding injury to the state. The previous law that allowed conscientious objectors to do alternative service is one such compromise.

Yet, regarding conscience and registration, Step Three could be the source of the easiest solution of all-a solution actually beneficial for all parties. We could simply drop this stupid incense-business of registration-thus freeing the objectors from having to betray their consciences and the government from the albatross of slapping some kids hard enough to scare the others into signing up (which action is already seen to be having the very opposite of the intended effect). Instead, we could simply instruct SSS to go with the better lists it already has, send induction notices from those, and deal with concientious objection at the proper point, through legally established procedures.

But my foremost hope regarding this writeup is that, contrary to editorializers who put down and belittle conscience, we come to appreciate the fact that our Constitution and political tradition are quick to protect and encourage such conscience as one of the most precious commodities of our system. It is not, of course, that every conscientious objector automatically is to be taken as right. Yet, if we start outlawing, belittling, vilifying, felonizing, imprisoning, and silencing these voices of conscience, the Republic for which we have lived and died will not long endure.

Vernard Eller is a professor of religion at the University of La Verne, a General Board member, and the father of Enten Eller, who is the first nonregistrant to be tried under current registration law. Copies of the transcript of the trial are available from Vernard Eller for \$10.

by Ramona Smith Moore

A vote for Vancouver

What do a Methodist from Brazil, an Orthodox from Bulgaria, a Palestinian Quaker from the West Bank, and a Brethren from Indiana have in common?

One link among them is that they are among 400 million Christians in the world whose churches belong to the World Council of Churches. Next summer these people and 900 other delegates from 100 countries representing more than 300 member churches worldwide will gather for 17 days in Vancouver, B.C., for the WCC's Sixth Assembly.

The Vancouver Assembly is one in the sequence of Assemblies which have been held every seven years since the WCC was formed 33 years ago. There is no more representative, worldwide Christian gathering than the WCC Assembly. Similar to our Annual Conference, the Assembly will meet for worship, business, and discussion around the theme "Jesus Christ—the Life of the World."

The Assembly will review the work of the Council over the past seven years and will set agenda and priorities for the coming seven years. More importantly, the Assembly is the time when the churches come together to see what they have to say to each other and then what they have in common to say to the world.

But why is it important for the Church of the Brethren to be at the Assembly? Why are we part of the WCC at all? These are not just rhetorical questions. During a preparatory meeting in Montreal this past October for US and Canadian delegates, I must honestly admit that for most of one day I was ready to say, "I am not going to Vancouver. It's all just a waste of time. Let's forget the WCC."

The WCC does have its faults. It's heavy in bureaucracy. It issues lots of papers and statements which maybe get to the church leaders but seldom filter down or affect the average churchleader. The Assembly is full of politicking to see who gets one of the coveted seats on the WCC

Central Committee. And then there are concerns and disagreements over the WCC programs and emphases. With so many delegates of different backgrounds, theologies, and opinions, it is difficult to get some understanding of what the WCC should be doing.

Yet upon further reflection and interaction I came away from Montreal believing it is important for the Church of the Brethren to be in Vancouver.

Membership in the WCC is not just membership in another organization that we can join or drop out of at will depending on whether we are in agreement with all the organization's activities. Our membership in the WCC is a theological statement of who we are in the Body of Christ and how we see the church acting in the world. Our membership is a visible sign of our commitment to Christian unity and fellowship.

The World Council of Churches and its Assembly give us an opportunity to be in dialog with our Christian sisters and brothers from around the world. In this dialog there are both tension and renewal.

We are moved to see that the Christian faith is larger than Brethrenism, larger than white, Protestant America, and larger even than the "foreign" churches we take credit for establishing with our missionaries. We are forced to admit that many times we confuse being a Christian with being an American. We are forced to acknowledge that we do not have a corner on goodness, truth, and salvation.

Our participation in the WCC lets us witness and celebrate the richness and the diversity of the Christian faith. It awes and inspires us. It stretches us, deepening our faith and our concept of faithfulness. And it makes us ponder what Christian discipleship and love mean in a global context.

Our voice in the WCC may seem small.



We have only 2 votes out of 900 at the Assembly. It will probably be a long time before we again get a member elected to the WCC Central Committee.

But we can and have made a contribution. In fact, the Church of the Brethren has made a bigger impact on the WCC than many other churches of similar size. Our records in peace and service are ones that are known, appreciated, and listened to by many member churches and staff of the WCC.

Regardless of the size of our impact or whether we "win" when the votes are counted, it is important for us to be a part of the Assembly and the WCC for the faith and witness that we can share and for the insights and challenges that nurture us within the global Christian family.

In Colossians 3:11, Paul writes, "Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all."

And in Ephesians 4:4-6, he writes, "There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all."

Above all else, that affirmation of the Apostle Paul is why I believe membership in the WCC is important for the Church of the Brethren and why I am going to Vancouver next summer.

Ramona Smith Moore, a member of the Manchester congregation in North Manchester, Ind., is one of the Church of the Brethren delegates to the World Council of Churches.

A century of MESSENGER

For a hundred years the Church of the Brethren has had a single denominational magazine. On July 3, 1883, James Quinter and H. B. Brumbaugh published the first issue of *The Gospel Messenger*.

The new magazine replaced two predecessors – Primitive Christian and The Brethren at Work. Primitive Christian was a direct descendant of The Monthly Gospel-Visiter (sic), founded by Henry Kurtz in 1851.

It would not be until 1897 that *The Gospel Messenger* would be adopted as the *official* denominational organ, but since 1883 it had been accepted as such. No new competitors appeared on the scene, and old ones gradually faded away.

That MESSENGER of a century ago looked more like a tabloid newspaper

than it did today's photo-filled magazine. No graphics broke up the gray copy, and the editors apparently assumed their readers knew everyone and every place in the Brotherhood. (An instructive news item in the first issue tells the readers that "'Brother McCann' spent last Sunday some ten miles out in the country . . . preaching for the brethren there.")

Considering that today we have readers who grumble because in 1965 the magazine logo was shortened to MESSENGER, it is interesting to notice that in the very first issue of The Gospel Messenger, the editors began a consistent practice of referring to it in their articles as simply "the Messenger."

In his first editorial in the new magazine, editor Brumbaugh pledged himself and co-editor Quinter to "... continue to labor with the ability given us for the good of the church and the promotion of the Master's cause. The peace, union, and prosperity of the church (this was just after the denominational splits with the "Old Orders" and the "Progressives") lie closest to our heart, and everything that shall tend toward this most desirable end, we shall advocate."

The editors of 1983 could well repeat Brumbaugh's pledge as we begin MESSENGER's second century. Throughout this year we will be publishing items in MESSENGER highlighting the anniversary, and we solicit from our readers the same indulgence and support that James Quinter and H. B. Brumbaugh sought a hundred years ago. — THE EDITORS

Editors and window-looking

Kenneth I. Morse, former editor of MES-SENGER (1950-1971) and now coordinator of historical resources for the General Services Commission, is noted for many talents, including hymn and poetry writing. Perhaps he is less known as a Brethren good brother, when asked what he saw at the publishing house, observed, "I don't see why they don't give Brother Moore (J. H. Moore, Gospel Mesenger editor) something to do. I passed his door repeatedly, but all he did was either write



Vernard Eller

J. H. Maare



Edward Frantz

history buff. From the store of historical anecdotes with which Ken can regale an audience comes this personal memory.

Visitors to the Brethren Publishing House, during the 60 years it was housed in downtown Elgin, Ill., used to be fascinated by printing, binding, and mailing activities, but not always clear as to what went on in the editorial offices. One or read. All the others were working."

During the time when Edward Frantz was editor, another visitor, a Pennsylvania farmer, was disappointed when he found Frantz gazing reflectively out the window, regarding that activity as a waste of time. (Evidently he had not read many of

Frantz's closely reasoned editorials.)
In the early 1950s, Vernard Eller, the youthful editor of *Horizons*, had not yet

earned his national reputation as a writer. He once commented on the stories about Moore and Frantz and noted that editorial ideas could be gleaned by looking out his window. A year later he was almost ready to give up window-looking after he watched sign painters use the back wall of the Rialto theater in Elgin, straight across the Fox River from the publishing house, for an advertisement showing an 80-foot giant carrying 9-foot glasses of beer. The sign bore this message, "Meister Brau Beer — brewed for the likes of you."

Before he shut off the view, however, Eller's quick mind had translated Meister Brau into "The Master's Brew," and he was already comparing the glass of beer with Jesus' cup of suffering. Eller's editorial concluded, "The brew of the Master was bitter; there was nothing likeable in it. In fact he prayed that the cup would be taken from him So choose ye this day which cup you will drink—the Meister Brau, brewed for the likes of you, or the Master's brew, brewed for the life of you."—KENNETH I. MORSE

Kenneth I. Morse, former editor of MESSENGER, is coordinator of historical resources for the Church of the Brethren. He is a major contributor to the Brethren Encyclopedia.

FAMILY MINISTRY

Family ministry in the congregation should be determined by the needs of the families, and the place to start is with an awareness of the types of families present.

How many households are in your congregation? What kinds of families

do they represent? How many single-parent families do you have? Single-person house-holds? Two-adult households?

A congregational household inventory is useful in planning a congregational family ministries program. You will need a "Congregational Household Inventory" sheet for each household and one "Household Inventory Summary Sheet" for the congregation. These may be ordered from The Brethren Press for \$3.50 per hundred.

Another helpful resource is a General Board paper entitled "Recommendations from the White House Conference on Families," which includes suggestions for congregational activities in family ministry. Request a free copy from the Life Cycle Ministries Office, 1451 Dundee Ave., Elgin, IL 60120.

Family lifestyle, values, and activities can educate and give witness to peace and justice. The following three books, available from The Brethren Press, tell a family how.

Parenting for Peace and Justice, by Kathleen and James McGinnis, Orbis Books, \$4.95.

This excellent paperback gives numerous examples of educational experiences that help family members become aware of peace and justice concerns. But more importantly, it provides an approach to parenting that helps all members become global citizens.

Church of the Brethren concerns are clearly woven into the fabric of this book. Chapter titles include "Stewardship/ Simplicity," "Nonviolence in the Family," "Helping Children Deal with Violence in our World," "Sex-role Stereotyping," and "Prayer and Parenting."

Peacemaking: Family Activities for Justice and Peace, by Jacqueline Haessly, Paulist Press, \$2.45.

With many family activities to educate for peace and global vision, this resource is also close to the hearts of Brethren. The first section, called "Steppingstones to Peace," includes chapters on "Respecting our Differences," "Challenge of Cooperation," and "Creative Resolution of Conflict." The second section is called "Families in a Global Village," and explores our globa! interdependence.

Try This: Family Adventures Toward Shalom, Discipleship Resources, \$3.50.

This resource contains activities for groups of families as well as individual families, and is especially helpful for parents of elementary and secondary school age children.

Educational activities focus on areas such as "Understanding the Biblical Vision of Shalom,"

"Valuing All People," "Creative Conflict," and "Caring for and Sharing the World's Resources."—RALPH L. DETRICK

Ralph L. Detrick is Parish Ministries staff for person awareness, life cycle ministries, and youth/young adult ministries.



Gandhi: Lessons in nonviolence

by Bea Rothenbuecher

The wisdom and words of peace of the great Indian leader reach out to us with renewed urgency in Richard Attenborough's epic new film.

Throughout his life, Mohandas K. Gandhi believed in the unity of humankind under one God. Unwavering in his religious tolerance, he included Christian and Muslim ethics along with Hindu in his

victory will be a living death for the nation that emerges victorious."

In 1962 producer/director Sir Richard Attenborough read a biography of Gandhi and a collection of the Indian leader's own writings. One sentence struck him so forcibly that he committed himself to attempt to make a film about the great man. That sentence: "It has always been a mystery to me how men can feel themselves honored by the humiliation of their fellow beings" (The Words of Gandhi,

reverence for Gandhi is clearly evident, he makes full use of filmmaking techniques to achieve desired effects. As Gandhi travels the land in an effort to get to know more about his people's problems, he reaches out to touch them. Almost palpably we sense their poverty, their need for his guidance and compassion.

Ben Kingsley, in the title role, is outstanding. He brings to life in a thoroughly convincing manner the transformation of the British-trained barrister into one of history's great men of peace. A member of the Royal Shakespeare Company, Kingsley is half Indian and bears a striking resemblance to Gandhi.



Mahatma Gandhi (Ben Kingsley) shares his philosophy with a reporter (Martin Sheen).

teachings. The title Mahatma (great soul) reflected personal prestige so great that he could unify the many divergent groups in the Indian nationalist movement.

As their spiritual and political mentor, Gandhi led his people for 30 years, turning his creed of nonviolent resistance against injustice (satyagraha—holding to the truth, or "truth force") into an important tool in the struggle for independence from Britain. In January 1948, five months after India achieved independence, Gandhi was assassinated.

Today his methods of civil disobedience continue to be used by many protest movements. His words are as relevant to the antinuclear and arms control movements today as they were to the civilrights movement in the 1960s. Gandhi reminded us: "If the mad race for armaments continues, it is bound to result in a slaughter such as has never occurred in history. If there is a victor left, the very

selected by Richard Attenborough, New-market Press, 1982).

The film project became an obsession that changed the next 20 years of Attenborough's life. Finally, he brought together the Indian, British, and American investors who agreed to put up the \$22.5 million required for the project. Now, at long last, the film has had its world premiere—in New Delhi on Nov. 30, 1982. It opened in several large US cities and in London and Toronto on Dec. 8 and can be seen nationally beginning in February.

Gandhi covers 55 years – from 1893, when the young Gandhi arrives in South Africa as an attorney to conduct a case for an Indian firm, to his death by a Hindu fanatic's bullet. The film begins with Gandhi's first experience with discrimination – when he is literally thrown off a train for riding first-class.

While Attenborough brings an inherent integrity to this work in which his deep

The world's

by Shantilal Bhagat

I was deeply impressed by the Columbia Pictures movie on Mahatma Gandhi. Without any hesitation, I would recommend it strongly to everyone as a portrait of the use of nonviolence as a method of social change. For me personally, seeing this movie was living again the last 12 years of Mahatma Gandhi's life on this earth.

I was about 10 when I got my first glimpse of Mahatma Gandhi. His message to us then was that swaraj (self-rule) was our birthright and we would obtain it from the British by nonviolent means. As a college student in the early 1940s I got to see him several times but never had a chance to talk to him.

My personal involvement in the Indian independence movement came my sophomore year. The All-India Congress Committee has passed a resolution in August 1942 asking the British to "quit India." Seeing the potential threat in that resolution, the British arrested all Indian leaders, including Gandhi and his wife, Kasturbai. The arrest of leaders produced a strong reaction—and some violence—in the country. All schools and colleges were shut down because the students went on an indefinite strike as a protest against the governmental action.

As students, we participated in mass

we need today

In Kingsley's interpretation of the role, Gandhi is a very human person. His natural way of projecting the character's spirituality helps to keep the film from becoming too worshipful. Attenborough followed the advice of the late Indian prime minister, Jawaharlal Nehru, who told him, "Whatever you do, don't deify Gandhi. He was too great a man." (Nehru, Gandhi's protege, became leader of the Indian National Congress when the older man withdrew.)

Great attention has been paid to historical accuracy in the screenplay by John Briley, which does not gloss over some of the very ugly chapters in the struggle for Indian independence. Great Britain's 1919 massacre in the Sikh city of Amritsar is graphically created. Edward Fox plays General Reginald Dyer, who commanded his troops to fire upon Indian nationalists, killing over a thousand men, women, and children. When brought before a government panel for questioning, Dyer replied that he wanted to teach the Indians a lesson they would not forget.

Well-known British actors, including Sir John Gielgud, John Mills, and Trevor Howard, are cast as the British administrators in India. Ian Charleson, seen recently in *Chariots of Fire*, portrays a Church of England missionary and lifelong friend of Gandhi. Candice Bergen is Margaret Bourke-White, the *Life* photojournalist who interviewed Gandhi only hours before his assassination. Martin Sheen (*Apocalypse Now*) plays a *New York Times* reporter, a role that is a composite of several journalists who did much to make the world aware of the importance of Gandhi and his program.

Gandhi runs three hours and 20 minutes, including an intermission, and is rated PG. Columbia Pictures is the distributor.

Bea Rothenbuecher is a New York-based film critic who writes frequently for religious publications.

most Christ-like person

demonstrations and rallies, were arrested by the thousands, but generally were not jailed since all jails were full. The police would haul us away in vans and drop us off about 20 or 30 miles from the city so we would have to walk back home. But this did not deter us from repeating the



Shantilal Bhagat, a native of India, serves the Brethren as UN representative.

demonstrations again and again. The demand for independence was reaching a climax.

My greatest shock came Jan. 30, 1948, as I was entering a restaurant around 6 p.m. The radio interrupted its regular program to announce that Mahatma Gandhi had been assassinated in Delhi about an hour earlier. There was complete silence and many tear-filled eyes in that restaurant.

The incongruence of it all was hard to understand: death by an assassin's bullet

of a man who preached and practiced nonviolence; the disposal of his body becoming a vast state occasion organized by the military authorities; the dead body riding on a weapons carrier; the Governor General's bodyguard of lancers riding at the head of the procession; thousands of soldiers, airmen, policemen, and sailors outnumbering the tiny group of followers who walked close to his body; a military craft dropping his bones (left after the cremation) into the river Ganges; hanging his murderer under a law inherited from the British without any protest from Gandhi's old comrades. No one seemed to question how some of these actions contrasted with what Gandhi believed and died for.

What did Gandhi mean to me personally? Mahatma Gandhi made Jesus and his message real to me within the Indian context. Here was a Hindu man who was the world's most Christ-like person. He lived Christ, but chose not be labeled a Christian. His life was living proof that the Christian message was relevant and practical even in the 20th century.

Trained in law rather than in religion or philosophy, Gandhi had a consuming interest in religion and sought to live a truly religious life. He had no personal possessions, but he left a legacy of dramatic, life-penetrating ethical insights. Unlike the dual ethics of many world leaders, Gandhi's life and teachings were one. The best exposition of his message was his own biography.

Gandhi's greatest contribution was the development of a new methodology to fight evils. Through an amalgamation of Hindu and Christian scriptures, together with insights from Henry D. Thoreau and Count Leo Tolstoy, he devised a new method that he called satyagraha (truth-force or soul-force). This method could be used by groups, large or small, even by whole nations, against the greatest manifestations of the evils of racism, imperialism, and war. He found the term satyagraha preferable to "passive resistance" or "civil disobedience."

Satyagraha is an epochal social invention. Gandhi said that satyagraha is meant for the common people, not just saints; it is war without violence; it is loving opponents and suffering to convert them; it differentiates between the sin and the sinner; it is the weapon of the brave, rather than the weak; it demands discipline and may entail self-sacrifice, suffering, fasting, imprisonment, and death. But it has the supreme virtue of providing means consonant with the highest ends.

Shantilal Bhagat is the United Nations representative on the World Ministries Commission Staff.

Reading on stewardship, menta

The Steward: A Biblical Symbol Come of Age, by Douglas John Hall, Friendship Press, 1982, 147 pages, \$7.95.

The Steward: A Biblical Symbol Come of Age is by far the most definitive and the most exciting book that has been published on the subject of stewardship. Lamenting the fact that stewardship, in common eccelsiastical use, has been reduced to a way of thinking about the acquisition and exchange of monies and properties, Hall seeks to restore stewardship to its biblical concept. That understanding, says the Canadian theologian, is a "holistic metaphor for Christian and human life."

Hall argues that given the discouraging picture of today's world, the stage is set for a new definition of stewardship that deals with the essence of being. Stewardship is the church's mission, not the means to that mission, as has been commonly thought.

The fundamental tenet of stewardship is Christlike love and care for the world. The Christian steward emanates and continues the work of the One who was sent "not to condemn the world but that the world might be saved . . ." (John 3:16-17).

Hall gives the biblical and historical background for holistic stewardship, then outlines five principles for the responsible steward: globalization—responsibility for the whole earth; communalization—responsibility to the community, in contrast to individualism; ecologization—the stewardship of many creatures, most of which are nonhuman; politicization—stewardship that steps outside of the economic realm in order to criticize injustice; and futurization—responsibility to speak and to act responsibly toward the future as well as the present.

Finally, Hall devotes separate chapters to how biblical stewardship relates to the search for justice for the poor, the search for a more acceptable understanding of the relation between humankind and the nonhuman creation, and the search for world peace.

Perhaps the author's proximity to an academic setting (Hall is professor of Christian theology at McGill University in Montreal) explains why the book is a bit textbookish in places. But it is well worth the time and effort laity and pastors alike may spend in its reading. — F.W.S.

Out of Mighty Waters, by Lois Landis Shenk, Herald Press, 1982, 190 pages, cloth, \$10.95.

Church of the Brethren members may be attracted to *Out of Mighty Waters*, by Lois Landis Shenk, because the book's foreword is written by Anna Beahm Mow. In fact, the author gives credit in her story to "Sister Anna" for the latter's becoming a surrogate "mother" to her and for providing spiritual support in the darkness of her trial.

That trial was a decade of serious mental and physical illness that interrupted a promising missionary/teaching career for Shenk and her husband in Kenya and which literally created chaos in the life of an obedient and faithful Christian family.

Most of the book recounts in stark detail the revolting and sometimes incredible experiences during the author's involuntary commitments to three mental hospitals. To read Lois Shenk's accounts of the soul's torment and the accompanying physical reactions is an unforgettable revelation for any who may take "normal" health for granted. Interwoven throughout the story is the interplay between her anguish and the deliberate faith of her Mennonite rearing and heritage.

But the book has a surprise ending. In the end it is not faith nor psychological counseling that restores her health.

Rather, it is orthomolecular psychiatry, a process of correcting chemical imbalances with proper nutrients. While there is a question-and-answer appendix in which it is stated that nutrient therapy cannot solve all mental illness, the book is clearly slanted in its favor. We can certainly rejoice that Lois Landis Shenk has been able to return to serve her family and her

church, but the fairy tale ending to one of the most disturbing stories this reviewer has read in a long time was a bit too abrupt and simple.

The unsung hero of *Out of Mighty Waters* is John Shenk, the author's husband, who apparently remained faithfully supportive throughout the ordeal even though it meant two new career starts and, at times, the sole responsibility for two young children.—F.W.S.

Joining the Army That Sheds No Blood, by Susan Clemmer Steiner, Herald Press, 1982, 155 pages, paper, \$6.95.

Joining the Army That Sheds No Blood, by Susan Clemmer Steiner, was highly recommended by a colleague who urged its review in MESSENGER. The suggestion proved to be a delightful one.

Steiner, youth minister for the Mennonite Conference of Ontario, has written an easy to read and convincing study commentary on the conviction of peacemaking. It is specifically beamed toward senior high youth, but adults can appreciate the simple yet thorough way she deals with the issues of war and peace.

Scripture references are given throughout the book, and in some cases biblical passages relating to peacemaking concepts are creatively restated in contemporary parable. Steiner does not skirt hard questions: Are pacifists cowards? What did Jesus do about enemies? What about war in the Old Testament? Aren't we supposed to obey the government?

There is sound guidance for young peacemakers facing career choices, military service, the nuclear arms race, and war taxes. Joining the Army That Sheds No Blood would make a timely and excellent study for a senior high class. It also would be a helpful gift for a teenage relative or friend (after you read it first!)

Don't be fooled by the cover—a guard saluting the tomb of the unknown soldier. The contents are much better!—F.W.S.

illness, peacemaking

The Peth of Most Resistance, by Melissa Miller and Phil M. Shenk, Herald Press, 1982, 239 pages, paper, \$7.95.

Why I Am a Conscientious Objector, by John M. Drescher, Herald Press, 1982, 73 pages, paper, \$2.95.

Why won't peace church nonregistrants quietly perform alternative service the way so many other Brethren, Mennonites, and Friends have? The Path of Most Resistance explores the reasons for draft resistance, telling the stories of 10 Mennonites who resisted during the Vietnam War. The authors note that there have been very few Anabaptist resisters in recent decades because young men from the peace churches can easily win draft exemptions as conscientious objectors.

Their reasons for resisting are many and



varied. David Rensberger mailed back his draft cards because he "knew he had to." Doug Baker and Jim Hochstedler felt that to accept a CO classification would be cooperating with a military system responsible for the evil of war. Several said that to take a CO deferment would be to send someone else to war in their places (incomprehensible reasoning to me, since someone is drafted to take the place of each resister too).

Even with all their mixed motives, from youthful rebellion to a prideful striving after purity, these young men must have had some powerful, if unarticulated, reason for rejecting the easy way out.

Duane Shank seems to hit it on the head: He was troubled by how many men from peace churches took advantage of their alternative service privileges and then kept quiet about the war. He came to believe that his own congregation had little interest in peace witness because their sons were not being drafted. He felt he had to go beyond the path of least resistance.

his book should give parents pause for thought. If newly proposed Selective Service regulations are allowed to stand, the numbers of Anabaptist draft resisters will probably increase, because there will be less protection for conscience and more military control over the assignment of alternative service jobs.

Parents anxious about how their children may respond to registration and conscription had best work for a future in which no one will be drafted. Those who want to show that there are conscientious alternatives to jail had best demonstrate in their own lives that the CO privilege does not lead to apathy.

In Why I Am a Conscientious Objector, we meet one CO who has made peace a lifetime commitment. John Drescher lucidly analyzes various forms of pacifism and argues for a "biblical pacifism" based on the lordship of Christ. He deals sensibly with Romans 13, a scripture passage that is often misused to justify Christian acquiescence to militarism. He offers a good bibliography that includes books and pamphlets for young readers.

This easy-to-read book should help those facing hard choices. Like Miller and Shenk's book, it should bolster the church's peace witness. — THOMAS W. GOODHUE

Thomas W. Goodhue is a United Methodist minister in New York City.



Subject: Brethren Volunteer Service workers in action sharing God's love through acts of service.

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Heritage Fair: A family

by Debi Peterson

Like Tom Sawyer's scheme to get the picket fence painted, there are times when all the fun experienced disguises the work accomplished. Such is true of Heritage Fair II.

Staged at Camp Blue Diamond in late September, Heritage Fair was a cooperative venture of the 52 Church of the Brethren congregations comprising the Middle District of Pennsylvania. By the end of this glorious autumn day, about \$17,000 had been raised to benefit the camp and programs of Middle District. time countless other children of God, near and far, were in spiritual and physical anguish, I am gladdened that the work of our hands, which afforded us a time of joyful fellowship and well-being, also generated funds to enable us to be a more caring people, reaching out together through our camp and our district."

Heritage Fair offered a smorgasbord of activities that appealed to people of all ages: musical performances, a magic show, auctions, displays of church artifacts, rides on a horse-drawn wagon, pony rides, craft demonstrations, a wet sponge-throwing booth and other games,



Quilts and bonnets lend an air of tradition to a conversation between (from left) Marilyn McClellan, Dottie Hershberger, and Jane Crosby.

However, for the almost five thousand participants it would seem that the fundraising was of secondary importance. What really counted was the joyous fellowship of a "family" come together.

Jane Crosby of Stone church, Huntingdon, Pa., served as coordinator for the event. "Doing and being the Heritage Fair was a privilege for workers and spectators alike," she reflected. "Considering that during those same hours of the world's

a closing vesper service, and what I have come to believe is at the root of all church social gatherings—an over-abundance of sinfully delectable homemade foods and beverages.

Like gypsies come to tent, stands and small trailers belonging to various churches were nestled into the quiet beauty of Blue Diamond's woodlands. In addition to the expected woodsy smells, the breezes gently carried the aromas of bub-

affair

bly, rich root beer, barbecued chicken, sizzling funnel cakes, freshly baked pies, just-pressed apple cider, popping corn, and hot sausages grilling with peppers and onions

There were rich sights for the eye, too: dozens of colorful quilts of all types and descriptions pinned to a clothesline awaiting their turn on the auction block; Dunker garb—men in black with the traditional flat, broad-brimmed hats and women in long skirts with white aprons and bonnets; steaming kettles bubbling with apple butter over an open fire; the nimble fingers of a septagenarian skillfully braiding a rug; and children—frolicking through the woods, scrambling over rocks, peering eye-level at table after table of goodies, walking hand-in-hand with

parents or grandparents, or snuggly tucked into strollers or backpacks.

Heritage Fair was a family time—not just for kin but for kith as well. This "family" of five thousand was held together not by blood, but through the bonds of a common faith and heritage—the Church of the Brethren. It was a celebration of a past rich in heritage and tradition, of a present filled with concern for each other and our global neighbors, and of a future filled with hope.

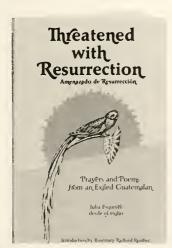
Free-lance writer Debi Peterson is a member of the Stone Church of the Brethren in Huntingdon, Pa.



Mabel Werking (left) and Gladys Clapper of the Hollidaysburg church model their traditional Brethren outfits.

Threatened with Resurrection

by Julia Esquival.



On the cover of Julia Esquival's book is the quetzal, a very common bird in Guatemala and a symbol of liberation for the thousands in Central America who long for freedom from the yoke of oppression and injustice.

Esquival writes of many disturbing atrocities in her homeland. It is clear that she considers US military industrialism partly to blame. She is eager for the Christians of North America to hear from one who has suffered and witnessed oppression.

But more than that, Esquival witnesses to a faith that overcomes suffering and death, a faith born out of sacrifice and a life consistently committed to the Christ of the Cross and Resurrection.

Every Christian who wants to take seriously the command of Jesus to love others as God has loved us should read *Threatened with Resurrection*.

4.95 plus 95¢ postage and handling

The Brethren Press, 1451 Dundee Ave., Elgin, Illinois 60120

On Brethren and the NCC

Dale W. Brown

The NCC: Not without faults

After a three-year term as one of the Brethren members on the governing board of the National Council of Churches (NCC), I am more convinced than ever that the National Council is not a super church. In fact it constitutes a less influential voice in the power centers of the nation than ever before. My Anabaptist heart has warmed in relation to mainline churches who no longer feel mainline and

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

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have in some ways experienced what it means to be a minority persecuted people.

My remarks may be unique. In most of our Brethren debates relating to membership in the NCC, speakers have generally come down strongly on one side or the other. It has been difficult for me, however, to discern the National Council as all good or all bad.

At times when I was a member of the NCC governing board, I was disappointed with its meetings. Parliamentary maneuvering and power plays sometimes more resembled political conventions than the efforts of the body of Christ to discern his mind. Money collected through offering plates paid the plane fares of delegates who were too busy to remain the final day, leaving a depleted voting body. I judged the National Council to suffer from an elitism of denominational and ecumenical staff, one which often fails to reflect or relate to grass-roots constituency.

For me the supreme example of this failure was the anniversary Ecumenical Event at Cleveland in 1981. It was highly financed and well planned, one of the most inspirational gatherings I have ever attended in terms of speakers, choirs, and workshops. But there was little grassroots representation. Church folks in Cleveland were barred from attendance even as the crowd shrank due to the evaporation of busy ecumenical professionals.

Nevertheless, I was often deeply moved in the meetings. The Council is frequently involved in advocacy on behalf of the poor, the imprisoned minorities, and those suffering for their faith. This sound biblical concern for justice for those at the bottom of the power and economic structures of our society has drawn forth opposition from forces whose interests are threatened. Media channels that consistently represent the voices of militarism and the wealthy, such as the Reader's Digest and U.S. News and World Report, unfairly attack both the World and National Council of Churches (see "Karl Marx or Jesus Christ?" Reader's Digest, August 1982).

I have been surprised to find such opposition reflected in some of our Brethren congregations that have a history of generously and enthusiastically sending heifers overseas and supporting Brethren Service ministries. For this reason, it was a joyful discovery to learn that approximately 80 percent of the \$30-million budget of the National Council is designated for Church World Service. How many Brethren realize that Church World Service grew out of relief ministries initiated by Brethren leaders such as John Metzler Sr. and M. R. Zigler, and centered at our own service center at New Windsor. Md.?

A brother once shared with me his great sense of thanksgiving in knowing that the church of Jesus Christ was present as he watched huge quantities of relief supplies being unloaded at a time of great need in Bangladesh. As a citizen of a nation that controls 40 percent of the world's resources, it is good to know that 80 cents out of every dollar of the National Council's budget is spent overseas in ministries of sharing.

Sincere brothers and sisters in Christ have genuine concerns about the ecumenical bodies to which we belong. I share some of these as I would if we Brethren belonged to the National Association of Evangelicals (NAE). In fact, I personally would advocate such an affiliation if the NAE would permit us Brethren to retain our membership in the National Council.

Unfortunately, many of the concerns that Brethren raise about the NCC and WCC come from information offered by forces outside our own body, rather than from information they could obtain from our own Brethren members who attend the meetings of the National and World Councils. It is sad to know that many of our Brethren members trust news sources of powerful, worldly, economic and political interests over the words of their own brothers and sisters. This calls for the kind of church discipline that would bring more of us face-to-face to talk through our differences.

It hurts me even more to learn that some Brethren congregations consider leaving our beloved denomination over this issue of NCC/WCC membership. If any congregation contemplates such a move, I would plead with you to find sounder reason than our affiliation with the National Council and World Council of Churches.

Dale W. Brown is professor of Christian theology at Bethany Theological Seminary, and a recent member of the governing board of the National Council of Churches.

turning points

156th BVS **Orientation Unit**

(Orientation completed July 15, 1982)

Bates, Karen, Indianapolis, Ind., to National Farm Worker Ministry, Salinas, Calif.

Billhimer, Leslie Ann, Charlottesville, Va., to Community Ministry of Southwest Denver. Colo.

Carr, James, Mount Joy, Pa., to John M. Reed Home, Limestone, Tenn.

Duffey, Jill, Hagerstown, Md., to Prince of Peace Child Care Center, Denver, Colo.

Flelds, Damon, Ridgeville, Ind. to Shankill Team Ministry, Belfast, Northern Ireland

Flory, Teresa, Timberville, Va., to The Solid Rock, Brigham City, Utah

Horner, Myron, Front Royal, Va., to Teen Challenge Training Center, Rehrersburg, Pa. Hylton, Lisa, Richmond, Ind. to The Palms, Sebring, Fla.

Jarrels, Carla, Harrisonburg, Va., to Insights Project, Portland. Ore.

Jennings, Joseph, Long Beach, Calif., to World Friendship Center, Hiroshima, Japan

Jennings, Virginia, Long Beach, Calif., to World Friendship Center, Hiroshima, Japan

Jenniskens, Gerrit, Netherlands, to Betterway, Inc., Elyria, Ohio Johnson, Susanne, Sweden, to

Lend-a-Hand, Walker, Ky. Ludwick, Kathleen, Doylestown, Ohio, to Washington City Church of the Brethren, Washington, D.C.

Mabe, Robert, Hillsville, Va., to Lend-A-Hand, Walker,

Martin, Neal, Perrysburg, Ohio, to United Campus Christian Foundation, Normal, Ill. Mullinix, LaDeana, Wichita,

Kan., to L'Arche Community-La Merci, Jarnac, France Nelson, Ronnie, Tonasket,

Wash., to Camp Koinonia, Cle Clum, Wash. Nelson, Gayle, Tonasket,

Wash., to Camp Koinonia, Cle Clum, Wash.

Powell, Karen, McFarland, Calif., to Washington City Church of the Brethren, Washington, D.C.

Pryor, Jean, Hagerstown, Md., to Monroe County United Ministries, Bloomington, Ill.

Rusher, Michael, Pierceton, Ind., to Camp Bethel, Fincastle, Va.

Smith, Rhonda, Live Oak, Calif., to Helping Hand Day Care Center, Fredericksburg,

Yohn, Gregory, Elgin, Ill., to Near Eastside Multi-Service Center, Indianapolis, Ind.

157th BVS **Orientation Unit**

(Orientation completed Oct. 3, 1982)

Abdou, Farahat, Samalout, Egypt, to Monroe County United Ministries, Bloomington, Ind.

Avila, Paulina, San Jose, Costa Rica, to Friendship Day Care Center, Hutchinson, Kan.

Ball, Sandra, New York, N.Y. to National Coalition on TV Violence, Washington, D.C.

Blouch, Judd, Millersville, Pa., to MESSENGER, Church of the Brethren General Offices, Elgin, Ill.

Bollinger, Sue, Hanover, Pa. to Norborne Day Care Center, Martinsburg, W.V.

Brumback, Trent, Harrisonburg, Va., to Christian Community Action, New Haven, Conn. Chupp, Beverly, Orrville, Ohio,

to Hoyleton Children's Home, Hoyleton, Ill. DeLallo, Bernadette, Bethel

Park, Pa., to ARC Retreat Community, Stanchfield,

Eisenbise, Debra, Wilmington, Del., to Monroe County Ministires, Bloomington, Ind.

Ellenberger, Lynn, Shelocta. Pa., to New Windsor Service Center, New Windsor, Md.

Flanigan, John, Warsaw, Ind., to Brethren/Polish agricultural exchange, Poland

Gilbert, Julia, Bradenton, Fla., to Plowshare Peace Center. Roanoke, Va.

Grace, Doris, York, Pa., to Committee to Abolish Prison Slavery, Washington, D.C.

Granshaw, Frank, Berkeley, Calif., to Center for Human Development, Jackson, Miss.

Haldeman, Scott, Manheim, Pa., to Hoyleton Children's Home, Hoyleton, Ill.

Heister, Brenda, Hershey, Pa., to Friendship House Day Care,

Huber, Barbara, Conestoga, Pa., to Mid-Iowa Community Action, Marshalltown, Iowa

Hunn, Jane, N. Manchester, Ind., to Center on Law and Pacifism, Colorado Springs. Colo.

Hunn, Jeff, N. Manchester, Ind., to Center on Law and Pacifism, Colorado Springs, Colo.

Irle, Lisa, Warrensburg, Mo., to Iowa Peace Network, Des Moines, Iowa.

Israel, Magda Nagib, Samalout, Egypt, to Monroe County United Ministries, Bloomington, Ind.

Krapf, Lothar, Plossberg, Germany, to Kindred House. Des Moines, Iowa

Malloy, Brian, Berwyn, Pa. to Brethren/Polish agricultural exchange, Poland

Panagore, Peter, Marlborough, Mass., to be assigned later

Seldel, René, Muenich, West Germany, to Dundalk Youth Service Center, Baltimore, Md. Selders, Kelly, Newville, Pa., to

Friendship Day Care Center, Hutchinson, Kan. Simonsen, Glen, Omaha, Neb., to New Windsor Service Cen-

ter, New Windsor, Md. awaiting assignment to France Stump, Sandra, Cushing, Okla..

to UFM Services, Denver, Colo. Swartz, Lisa, Pleasant Hill, Ohio, to Susquehanna Valley

Women in Transition, Lewishurg Pa Timberluke, Julia, Michigan City, Ind., to Pleasant View,

Farm, Bristol, N.H. Vance, Valerie, New Paris, Ind., to Brethren Village, Lancas-

ter, Pa. Wagner, Gwenda, Gettysburg, Pa., to Open Sesame Child Care Center, Dixon, Ill.

Zurakowski, Michelle, Warsaw. Ind., to Brethren/Polish agricultural exchange, Poland

Licensing/ Ordination

Bosworth, Barbara Ellen, licensed September II, 1982, Sunfield, Michigan

Glbbs, Clay R., licensed September II, 1982, Zion, Mich-Glick, Larry Wayne, licensed

June 9, 1982, Harrisonburg, Shenandoah Golay, Kenneth W., ordained September 11, 1982, Drayton

Plains, Michigan Hostetter, Julie Mader, ordained September 12, 1982, Dayton Mack Memorial, Southern Ohio

Kostlevy, William Charles, licensed September 12, 1982, Florence, Northern Indiana

Nicarry, Paul Ramer, ordained September 19, 1982, New Hope, South/Central Indiana

Pastoral Placements

Ford, Charles W., to Melvin Hill, Southeastern

Glbbs, Pat, from other denomination, to New Haven, Michigan, interim part-time

Keim, Howard, from retirement, to Rice Lake, Illinois/Wisconsin Moore, Ray, from secular, to

Paradise, Pacific Southwest O'Diam, Eva Sue, from Brethren Home chaplaincy/Long Beach visitation, Pacific Southwest, to Baltimore Dun-

dalk, Mid-Atlantic Shumate, David, continuing student at Bethany, to Oak Grove, Illinois/Wisconsin, part-time

Simmons, Keith, to Poplar Grove, Southern Ohio

Strobel, Chester, from other denomination, to Navarre yoked with American Baptists, Western Plains

Wine, J. C., from Pottstown, Atlantic Northeast, to Sun Valley-Birmingham, Southeastern

Witkevsky, Lowell H., from Good Shepherd, Mid-Atlantic. to Detroit Trinity, Michigan

Zirk, William, from secular, to Valley Pike, Shenandoah, in-

Zuercher, Tom, from other denomination, to Mount Pleasant, Northern Ohio

Anniversaries

Anthony, Mr. and Mrs. Paul, Hagerstown, Md., 65 Krelder, Bard and Esther, Lit-

itz, Pa., 59 Oyler, Mr. and Mrs. Carey, Flora, Ind., 50 Wampler, David and Betty,

Bridgewater, Va., 50 Weagley, Mr. and Mrs. Robert, Hagerstown, Md., 57

Deaths

Armentrout, John, 68, Cumberland, Md., Feb. 5, 1982 Balmer, Jesse G., 52, Lititz,

Pa., Aug. 30, 1982 Beonett, Florence, 90, Ridgeley,

W.Va., Jan. 18, 1982 Bratchler, Kathryn, 83, New Oxford, Pa., Oct. 7, 1982

Brumbaugh, Wilfred M., 70, Curryville, Pa., Sept. 23, 1982 Christler, Addie, 87, Goshen,

Ind., June 5, 1982 Fike, Lena, 89, Morgantown, W. Va., Aug. 15, 1982

Foster, Claude E., 78, Flora, Ind., Oct. 5, 1982

George, Frieda, 66, Goshen, Ind., Sept. 5, 1982

Gilberts, Marie, 53, Stanley, Wis., Sept. 15, 1982

Hall, Lena, 91, Fostoria, Ohio, Sept. 11, 1982

Hess, Vernon, 66, Goshen, Ind., July 25, 1982

Hoff, Susie, 98, City of Industry, Calif., Dec. 7, 1981 Hollinger, A. Elizabeth, 74,

Harrisburg, Pa., Sept. 29, 1982 Holtzman, Perle, 89, Cumberland, Md., July 11, 1982

Hornish, Edith P., 62, Defiance, Ohio, Sept. 12, 1982

James, Donald C., 77, Fairfield, Iowa, July 24, 1982 Kershner, Franklin, 80, Hagers-

town, Md., July 24, 1982 Kirby, Raymond, 83, Green-

ville, Ohio, Oct. 10, 1982 Long, Ediath, 88, Hagerstown, Md., July 22, 1982

Martin, Sue, 21, Hagerstown, Md., Aug. 10, 1982

Metcalf, Myrtle T., 74, Eldon, Iowa, Sept. 13, 1982 Morris, William H., 66, Harris-

burg, Pa., Sept. 16, 1982 Ogden, Nellie G., 81, Wayland,

Iowa, Sept. 22, 1982 Park, Olive E., 87, Warrensburg,

Mo., Oct. 16, 1982 Rhoe, Elizabeth, 72, Cumberland, Md., July 24, 1982

Ringler, Carrie R., 92, Waterloo, Iowa, Sept. 28, 1982 Rittenhouse, John Howard, 67. Defiance, Ohio, July 24, 1982

Robinette, Grace, 78, Cumberland, Md., Aug. 17, 1982 Samuels, Edgar P., 82, Hagerstown, Md., July 12, 1982 Sensabaugh, Bud, 72, Cumber-

land, Md., Aug. 5, 1982 Shellabarger, Bert, 83, Potsdam, Ohio, Sept. 12, 1982

Shrock, Laird, 81, Goshen, Ind., May 18, 1982 Tuttle, Sadie E., 79, Garrett,

Ind., Oct. 7, 1982 Wenger, Earl H., 51, Lancaster, Pa., Aug. 28, 1982

Wetzel, Jasper, 86, Greenville, Ohio, Sept. 5, 1982

Williams, Catherine, 64, Cumberland, Md., Aug. 28, 1982 Wolfe, Russell, 80, Hagerstown,

Md., Sept. 25, 1982 Zirkle, Ora, 92, Middletown, Ind., Sept. 28, 1982

editorial

O pioneers!

A couple of years ago I wrote an editorial titled, "Don't Put the Wagons in a Circle Yet." The burden of its message was, "Membership numbers are not overridingly important. A church our size can be effective. Even losing a little deadwood wouldn't hurt us."

After saying that, I concluded: "On the other hand, I would applaud a Church of the Brethren so revitalized that its gospel message cut wide swathes across fields of converts white unto harvest."

I haven't changed my opinion since I wrote that editorial. What has changed has been the outlook for growth in the Church of the Brethren. Things are beginning to happen. The goal of the denomination to have 15 new congregations by the end of 1984 is well on its way to being realized . . . as this MESSENGER's cluster of articles on new church development attests.

Like Jim Lehman (see page 14, "A Church in the Mind of God"), I get uneasy "talking too much about the will of God." Yet not only in the new church at Blacksburg, Va., but throughout the denomination, I perceive something happening that suggests to me that God has taken our idea and seems bent on making something bigger out of it than perhaps we intended.

The way new churches are cropping up is phenomenal—11 actual congregations and far more than enough other projects developing to meet the 1984 goal. And the variety of ways they have gotten started, and the variety of people in-

volved! What if we had sat down and written out a scenario for all this? Would we have had any credibility if we had tried to sell the denomination on a proposal that called for, among other "bizarre" ideas, new churches that specified the inclusion of congregations of Koreans, Puerto Ricans, blacks, Hispanics, Cambodians . . . even "un-Brethren" New Englanders? Could we have devised a believable plan that envisioned the roles that the Sadie Kreiders, Kwang Suk Kims, Chhan Ins, Jaime Riveras, Don Leiters, and Mervin Kellers are playing? Who but the Almighty could get away with such a crazy-quilt pattern of new churches and new Brethren?

In my Nigeria days I came across an old missionary who used to sum up just about every happening, large and small, with this laconic remark, "Well, that's the way the Lord works sometimes." The unorthodox patterns and directions of new growth in the Church of the Brethren certainly serve for me as an example of "the way the Lord works" . . . this time. Great things are happening out there on the frontier.

But don't get me wrong. I stick to what I said in that editorial two years ago: I can applaud a Church of the Brethren beginning to be "revitalized." Only, I'd say now, "'Don't put the wagons in a circle,' but get them into line and head the caravan on down the trail . . . like the daring pioneers you should be."—K.T.

On Earth Peace

 1982_{-}

On Earth Peace Assembly Meetings

Leaders: Ronald Kraybill, Wayne Judd, Shirley Heckman, Roger Fisher, Kenneth Boulding

Professional/Vocational Group Activities

Brethren World Peace Academy

"Preparation for Citizenship Conferences
First weekend of every month—
August through December

Brethren World Peace Bookstore

Improved facilities
Increased sales

On Earth Peace Youth Conferences

June: Anna Mow, Bob and Myrna Gemmer Dècember: Chris Waltersdorff, Mike Mapes, M. R. Zigler, Others.

1983____

On Earth Peace Assembly Meetings

April 16-17 July 3, at Annual Conference November 25-26

Brethren World Peace Academy

"Preparation for Citizenship" Conferences
First weekend of every month except April
(Easter) and June.

Special conference June 25-27 before Annual Conference.

On Earth Peace Youth Conference

December 27-29

Continuing:

Brethren World Peace Bookstore Service

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Send requests for information to:

On Earth Peace Assembly Brethren Service Center Box 188 New Windsor, MD 21776

Telephone (301) 635-6464

for Peace On Earth

New Beginnings



Christ Church of the Brethren, Carol Stream, III.



Genesis Church of the Brethren, Brattleboro, Vt.



Good Shepherd Church of the Brethren, Blacksburg, Va.



Greater Bay Area Fellowship, Fremont—Oakland, Calif.



Iglesia Cristo el Señor, Vega Baja, Puerto Rico



Iglesia de los Hermanos, Rio Prieto, Puerto Rico



Lampeter Church of the Brethren, Lampeter, Pa.



Lewiston Church of the Brethren, Lewiston, Maine



Khmer Ministry, Antelope Park Church, Lincoln, Neb.



Northern San Diego County Project, Poway, Calif.



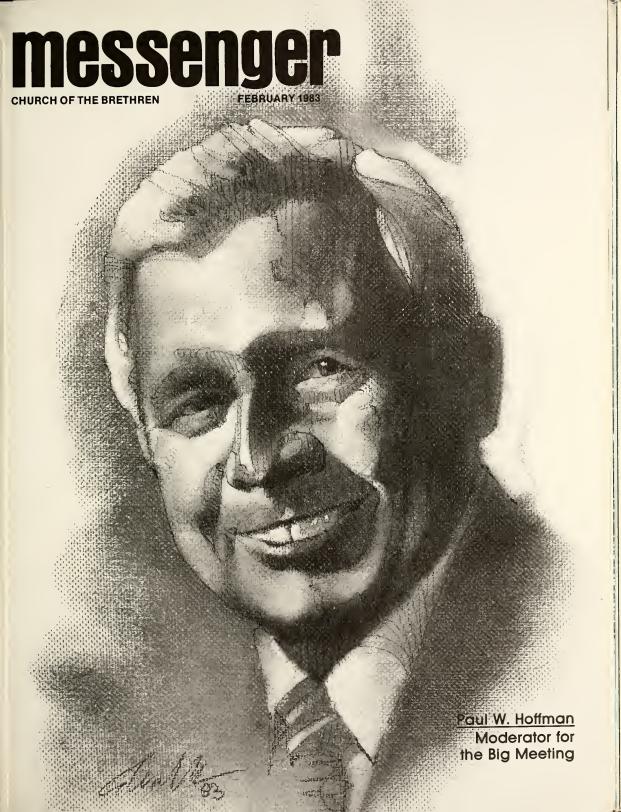
Trinity Church of the Brethren, Massillon, Ohio



Valley Korean Church of the Brethren, Panorama City, Calif.

In the year of the denomination's 275th anniversary, the Church of the Brethren is on the threshhold of new beginnings. Support new church development by contributing to the General Board's Discipleship Offering on February 6.

Oiscipleship Offering



- Ctters
- Hell. Frank Ramirez tackles a difficult subject hell and manages to say something meaningful about a place and concept we hear little about anymore. How can Christians face up to the dark side of life after death?
- **Tales of Hoffman.** What is the man like who is moderator of the 1983 Annual Conference? Kermon Thomasson talks about Paul Hoffman, and shares some of Hoffman's friends' insights into him.
- Do Colleges Care? The six Brethren colleges strive to be more than just diploma factories, and campus ministries have become an important part of this personalized education. Judd Blouch takes a look at Brethren college ministries and how pastors, faculty, students, and local residents cooperate to keep Christ on campus.
- **18** Christianity on the Line. Not all Brethren pastors limit their ministry to the local congregation. Some are finding time to work as chaplains in an outreach program called Industrial and Commercial Ministries. Story by Christopher Keating.
- Brethren Clergy Divorce: Who's failing whom? Two Brethren clergy divorces in the 1940s, two in the 1950s, two in the 1960s, 24 in the 1970s, 11 in 1980-81. What's it all coming to? Earl K. Ziegler takes a look at a serious problem in the church family.
- Agri-Urban: More than a Fundraiser. People in Northern Plains District are putting their money and farming expertise behind a new program to raise funds for outreach. Leah Kingery writes about how city and country folk alike are helping raise livestock to be sold for much needed funds.

In Touch profiles Kathren Holsopple, La Verne, Calif.; Katie Dubble, Lebanon, Pa.; and Mark and Marty Hershey, Lititz, Pa. (2) . . . Outlook reports on Annual Conference 1983. Brethren stewardship conference. National Council of Churches Commission on Stewardship. War tax resistance. Two on General Board staff tour Central America (start on 4) . . . Underlines (7) . . . Update (8) . . . Column, "Sticking to a 'diet'" — Womaen's Caucus 10th anniversary by Shirley Kirkwood (9) . . . People & Parish, "Agri-Urban: More than a fundraiser," by Leah Kingery (22) . . . Resources, "Volunteering," by Joyce A. Stoltzfus (24) . . . Opinions, Shirley Whiteside (2) . . . Turning Points (26) . . . Editorial (28)

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Nov. 1, 1982. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: \$10 one year for individual subscriptions; \$18.50 two years. \$8 per year for Church Group Plan. \$8 per year for gift subscriptions. School rate 50¢ per issue. If you move

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JOUSTING WITH LIBERALS, HUMANISTS

Thanks for Herbert Erbaugh's opinion (December) on the prayer in schools controversy, especially since Erbaugh writes from a teacher's viewpoint. Brethren should be grateful for the denominational positions, which continue to be as logical as ever.

There is another point, however, which I have not heard discussed very often: Amid all the loud cries from the pro-prayer advocates, one wonders if they really have the student's spiritual welfare in mind. Are they just jousting with the "liberals and humanists" to further their own causes, financial and otherwise?

WILLIAM P. NYCE

Westminster, Md.

QUESTIONS ABOUT THE DRAFT

Why do we need the draft in peacetime—or are we not at peace? Do you have to sign up for the draft to get any job serving humanity?

Our news media reported IRS shares the "name and number" on any ordinary person with the government agency requesting it, so why all the fuss?

When were we told that those who register are assured of civilian jobs under civilian control—controlled by the churches overseeing the job assignments and/or the civilian jobs themselves?

How is our government working to build international understanding and serving the needs of the poor, the classless, and the downtrodden?

How much more secure do we feel now that we can kill the enemy many times over? Do the 457 nuclear accidents in the recent past give a sense of security? Do they create a deep trust in our officials—government, utilities, nuclear?

How about drafting the older, more mature men who have experience and stability?

How will registering for the draft help one to be more creative in one's life job of serving humanity? When will we consider the hungry and the homeless of the world?

What would Christ's answer be?

GEORGE WEYBRIGHT

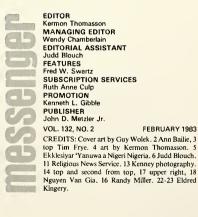
Syracuse, Ind.

WITNESSING TO THE PRINCE OF PEACE

The December MESSENGER gave me a lot of food for thought. The article, "Grassroots Peacemaking," by Wendy Chamberlain, lifted up the positive spirit of what our brothers and sisters are doing for peace.

I appreciated the In Touch profile of Gary and JoEva Jones. Throughout the busy Christmas season, women from our congregation have worked at the Helping Hands store. Earlier in November Gary and JoEva brought items to display at our soup and pie supper, and we sold over \$200 worth of handcrafts. We have appreciated their enthusiasm, and it was great to see their familiar faces in MESSENGER.

Finally, "Strength from the Prince of Peace" by Wanda Callahan, and the editorial by Wendy Chamberlain, "God bless us... Everyone," were two of the finest pieces of material 1 have read



this month. After reading MESSENGER I was glad that in the midst of a busy Christmas season I had time to read a magazine that truly witnesses to the Prince of Peace.

DAVID HENDRICKS

Holmesville, Neb.

P.S. I wish people who read MESSENGER would read the Bible more than they read the Reader's Digest. If nothing else, they could at least try The Reader's Digest Bible.

USA 'GOD'S COUNTRY'

As our class discussed the November editorial, "Giving Thanks to a Tribal God," we could only say that the opinion of the writer certainly does not match ours.

We can accept that God is the God of all people, but the assertion that the United States has not had a special calling of God or has not responded to that calling cannot be accepted. People around the world still want to live in the United States because our forefathers did help it become "a land of morality, fairness, and freedom." That in itself has been responding to the calling of God.

As to the sharing of our material blessings, Gordon Sinclair in his 1973 Canadian radio broadcast said it best. To paraphrase his comment, "The United States has always been in the forefront to help when disasters occur around the world; the Marshall Plan helped to rebuild a whole continent ravaged by war; railroads, and dams have been built and rebuilt through American aid. No one was there to help the United States when it had floods, tornadoes, or earthquakes; and other countries (as well as liberal journalists in this country) are always quick to tear the United States down when it does have problems.

May God continue to grant his blessings to us so that we can stand as a symbol of freedom and as a country with the resources to step in and help whenever disaster (natural or manmade) strikes.

> BUILDERS CLASS West Charleston Church of the Brethren

Tipp City, Ohio

MARCHING ORDERS

Don M. Cox (Opinions, December) expressed a point of view which many people hold:

The quotation from 1 Peter 2:13-14 can stand a little more examination though Cox's article gives this version of it from The Living Bible: "For the Lord's sake, obey every law of your government: those of the king as head of the state, and those of the king's officers, for he has sent them to punish all who do wrong and to honor those who do right." Cox indicated he believed the two verses from Peter were applicable to all people of all generations.

It would be a relief if that could be the case. A lot of Germans under Hitler were very faithful to the doctrine of those two verses. It would seem to be a fact at this moment that, if the Russians observe those two verses to the letter, they will be following their leaders into Afghanistan and perhaps into Poland.

RUSS MONTGOMERY

Brookville, Ohio

A STRONG HISTORY OF LOVE

As I read Don M. Cox's opinion (December), "US last bastion of Christianity," many thoughts and emotions whirled inside of me. Why would a peace church include such a militaristic piece? How can this person feel a part of one of the original peace churches? Does he not know his own history?

Upon reflection, however, I support the inclusion of this opinion. We all need to know that with which we struggle. Don Cox loves his country and insinuates that his is the only way to love one's country. I would like to hold up another article in the same MESSENGER that better expresses my feelings toward the USA, "Strength from the Prince of Peace," a speech by Wanda Callahan. 1 love God and my country, in that order.

I believe that as a Brethren I have a strong history of love, as shown by relief efforts to victims of war, as well as the opportunity for all to voice their opinions. I do not wish to break that love by angrily countering Don Cox. Yet, Jesus wept for us all and I too weep. Would that we did know the ways that make for peace.

KATHY HAUGER

La Verne, Calif.

GET BACK TO GOD

Until we get back to God and have family worship in our homes, and read good Christian publications (such as MESSENGER should be) we will not prosper.

Brethren women used to humble themselves and pray with covered heads. Now you are lucky to see even one in a congregation with a prayer covering. Little children don't even know what family worship is.

MESSENGER needs the good old poems and spirit-filled messages again-material that Brethren love to read.

FLORENCE SMITH

Petersburg, W. Va.

LET HEARTS BE TOUCHED

I just finished reading the November MESSEN-GER, which a friend gave me to read. The letter to the editor, "Power of the Spirit," was very good; I couldn't have said it better. My prayer is that the letter will touch hearts.

MARY MILLER

Duncansville, Pa.

BUT I STILL MISS PILGRIM

MESSENGER is getting better. I pulled December issues from my files as far back as 1977. They didn't compare with the December

I still miss "Pilgrim's Pen," however, one of my favorite features.

CAROL CLARY

Cabool, Mo.

1900@ ON@

Ome years have passed since I last wrote a feature on the Annual Conference moderator. But interviewing Paul Hoffman and writing this month's cover story had the usual effect of leading me to look back at the history of Annual Conference.

As I mentioned in the story of Paul Hoffman, the role and image of the moderator has changed over the years. Today's moderator is judged mainly by his performance during four days of business sessions at Conference, and his being moderator

doesn't necessarily reflect any power, influence, or clout he has otherwise as a denominational leader.

This has been true for a number of years now. The last moderator to

be elected more than once was A. Stauffer Curry, who served in 1955 and 1965. Otho Winger was the last moderator to serve several terms, serving his sixth year in 1934. In fact, in this century, only Winger and H. C.

moderators. In earlier times, such a turnover was not the norm, From 1848 to 1858, George Hoke served 11 years in succession. Starting in 1865, Henry Dorsey Davy began a 12-year stint that might have been even longer, but the dispute between the "Conservatives" and "Old Orders" was heating up. Davy sided with the "Old Orders" and went with them (and served as their moderator) after the 1881 split in the denomination.

Early (seven times) have been "long-term"

In the earliest years, the moderatorship arose out of the eldership of the particular congregation hosting the annual meeting. Up until 1865 the moderator was appointed by mutual consent of the elders and continued as long as he was capable, or present. Beginning in 1865, the moderator was chosen by ballot. In 1924 the practice began of electing the moderator a year ahead of

Finally, the occupations of the moderators is of interest. One might expect farming to predominate in earlier times, but more moderators are listed as school teachers and businessmen. In the early 1900s, farmer/ businessman appears most often as the moderator's occupation.

Our 1983 moderator is quite in step with the times: Since 1921, more of our moderators have been college or seminary presidents than any other occupation. - THE EDITOR



Kathren Holsopple: A role for everyone

Ninety-year-old Kathren Holsopple celebrates her birthday in her favorite spot —in her comfortable Hill-crest Personal Service Room—knitting an afghan for the new doll-and-cradle set for the La Verne Nursery School. She has been fairy godmother to generations of pre-schoolers, each of whom receives an initialed Christmas stocking, snowman, Santa, rainbow doll, pumpkin, and beanbag.

Knitting is not the only way Kathren fulfills her creative urges. She has a large repertoire of memorized classical poetry and gives fascinating recitals. She keeps abreast of world events and is an advocate of arms reduction and pacifist ways of settling confrontations. Despite diminished eyesight, she is an

avid reader and is currently halfway through the four volumes of Will Durant's Story of Civilization. This urge to do, to know, to share, to participate is an inheritance from her staunch forebears in the Church of the Brethren.

At her poetry recitals, Kathren tells of her childhood and youth in Elgin, Ill., in the early days of that town's role as head-quarters of the Brethren. Her father, Galen B. Royer, in charge of Brethren overseas missions, found time to develop Kathren's boundless curiosity. At age 19 she enlisted in a tour of missions to Bulsar, India. She married Quincy Holsopple in 1911, and their honeymoon was a voyage to India—to build a school and a Christian community in the hinterland north of Bombay.

They did that and more. They created indigenous leadership—giving Indians responsible, decision-making roles. Kathren became proficient in Gujarati, an Indian language, and she acquired a headful of Indian folklore and tribal tales . . . which in later years she would tell to spellbound children, campers, and others.



Back in the United States after II years in India, the Holsopples pioneered in a team ministry long before seminaries prepared students in this cooperative concept.

Quincy died in 1960 and Kathren eventually settled into Hillcrest Retirement Community in La Verne, Calif. There she continues, despite her age, to find ways to contribute to life about her. She has shared her knowledge of Brethren leadership by recording on tape important historical data for the Brethren Historical Library and Archives in Elgin, Ill. She gives poetry programs for Hillcresters and her family. And she touches the lives of preschoolers in unforgettable ways at the La Verne Nursery School.

Kathren Holsopple ably demonstrates that in a properly ordered family and community there is a fulfilling, productive role for everyone, young and old. — O. WALTER AND JUANITA ZELLER WAGNER

O. Walter Wagner is visiting scholar at Claremont School of Theology. Juanita Zeller Wagner is director of the nursery school at the La Verne (Calif.) Church of the Brethren. She is a daughter of Kathren Holsopple.

Katie Dubble: Blooming

In 1969, after 47 years of marriage, Katie Dubble's husband died. For the next decade, she lived alone. Slight of frame, but mighty of spirit, Katie chose the possibilities of both freedom and loneliness that color independent living, particularly in the eighth decade of one's life.

Now, at 92 years and weighing 92 pounds (a coincidence she finds amusing), Katie no longer lives alone. Three years ago, she moved in with one of her two daughters. In her own quietly indomitable way, Katie has managed to continue blooming where she's planted.

At the suggestion of a niece, Katie began tatting delicate flowers of all colors. These she glues to vine, stem, and leaf designs she has drawn on pastel stationery. Her unique creations are donated to church bazaars, gift shops (such as the one at Lebanon Valley Brethren Home), or given to friends.

"I've always liked the outdoors," Katie reminisces. "Mother used to say I was always the first one in our family to bring

Mark & Marty Hershey

Mark and Marty Hershey didn't know when they helped organize a district youth auction 15 years ago that it would someday raise \$90,000 for disaster relief. But like the biblical mustard seed, the idea has grown and prospered.

Back in the late 1960s, as youth directors in the Lititz (Pa.) congregation, Mark and Marty helped organize an auction of donated goods to raise money for church-related projects. It was an auction mostly of used household furnishings, and in some cases advertising the items as "used" was being overly generous.

What was sold that first year? "Junk," Mark laughs. "Everyone emptied out his attic." There was even a used car. It wouldn't run, or even start, but it brought \$20. Altogether, the auction raised about \$5,000. The project lingered on a few more years before it was abandoned.

But the seed had been planted, and a few years later the Hersheys received a telephone call from a co-worker of the early auction.

"Let's have an auction like the one the youth held," he suggested, "but let's do it right, this time." There were two more suggestions. One, that it be run by adults,

where she's planted

in spring flowers."

"Before I moved here, I used to be very active in my own home, working on that big lawn, and growing flowers. I've started walking a lot since I moved here—I thought I needed the exercise," Katie grins. "I walk two miles, sometimes more, everyday when I feel like it . . . weather permitting, of course."

As she walks, Katie manages to exercise not only her body, but her mind and spirit, as well. While walking, she memorizes long passages from the Bible, carrying handwritten verses on a little card.

Honored as Lebanon Church of the Brethren's Mother of the Year in 1972, Katie has always tried to express her faith in whatever she does. For her, missionary work begins at home.

After retiring from 38 years of teaching in public elementary schools, Katie continued to substitute frequently. One day, she recalls, a first grader who had seen her quite often in the building, asked,

"Mrs. Dubble, where is your room?" Another first grader who had been listening, responded, "Mrs. Dubble has no room. She's just a missionary."

"And," Katie smiles, "the label stuck."

Although the seeds of Katie's deeply rooted faith have blown far and wide "into all the world," her concern is not with the harvest. "As a flower of the field, so (s)he flourisheth" (Psa. 103:25 KJV) . . . blooming where she's planted.—NANCY KETTERING FRYE

Nancy Kettering Frye, a free-lance writer from Lebanon, Pa., was raised in the Annville (Pa.) Church of the Brethren.



ending a mustard plant

and, secondly, that it have a specific purpose.

The purpose, it was decided, would be disaster relief. And the featured item of the auction would be handmade quilts, stitched by church members of Atlantic Northeast District. In addition, the quality of the household goods was improved. Broken television sets and cars that wouldn't start were replaced by donated antiques and craft items. The proceeds

climbed steadily from almost \$10,000 the first year of the revamped auction to around \$22,000 by 1980. The seed had not only sprouted . . . the plant was bearing fruit.

By the 1981 auction, Mark and Marty, who had been active in each project, found themselves beginning a three-year term as chairpersons of the auction committee, and in charge of an event several times its original size.



"It was a lot more than I expected—" Marty recalls now, "a lot more work, a lot more stress."

Organizing an event that would attract 3,000 people was a far cry from the youth get-togethers of the 1960s. Yet the work was rewarded by the raising of \$36,000 that year, almost half of it from the sale of quilts.

The 1982 auction saw the event branch out to another area—livestock. About 40 head of dairy cattle were included in the auction, to boost this year's proceeds to over \$90,000. Many of the cattle were either donated by church members from the district or purchased by congregations and resold at the auction.

The 1983 auction, already in the planning stage, is expected to raise over \$100,000 for the Emergency Disaster Fund, which is the beneficiary of an idea that, like a seed, has sprouted, grown, and born fruit . . . year after year. — DAVID SOLLENBERGER

David Sollenberger is a member of the Annville (Pa.) congregation and a reporter for WHP-TV, Harrisburg, Pa.

Annual Conference '83: 'God's grace as a gift'

Moderator Paul W. Hoffman will preside over Annual Conference 1983 in Baltimore, Md., June 28-July 3.

With the theme "God's grace as a gift," from Romans 3:24. Annual Conference officially opens with the Tuesday night worship service and concludes with the Sunday morning worship and consecration service. Business sessions run Wednesday through Saturday.

Hoffman, president of McPherson College in Kansas, will deliver the keynote speech Tuesday night, focusing on the Conference theme and the state of the church.

Other general session speakers who will address the theme are Harrell Beck of the Boston University School of Theology, Wednesday; Phyllis Carter, executive of Florida/Puerto Rico District, Thursday; David Rittenhouse, free minister from West Virginia and former pastor of the Culebra (P.R.) church, Friday; Nywa Balami, Nigerian minister attending Bethany Theological Seminary, Saturday; and Leah Musser Zuck, former member of Central Committee, Sunday.

Worship leaders for the main sessions are Paul H. Fike, Joan Deeter, Luke Brandt, Theresa and Warren Eshbach. Musa Mambula, and Henry Hunsberger.

Each morning 15 minutes of the business session will be reserved for teaching of the Scriptures, to be led by Warren F. Groff, Carl W. Zeigler, Melanie May, Robert McFadden, and Robert Bowman.

Karl Schrock will serve as music coordinator, Clifton Pritchett will conduct the Conference choir, and Galen Heckman is coordinator for worship services. A women's choir from Ekklesiyar 'Yanuwa A Nigeria (the Church of the Brethren in Nigeria) will end its tour of the United States with a performance at Conference. The choir was featured in the film "A thing of Wonder."

On-location coordinator for the 1983

Paul W. Hoffman

Harrell Beck

conference is Linda Johnson, assisted by Sally McBride and a local coordinating committee from the Baltimore area of Mid-Atlantic District.

Bible study sessions are scheduled for mornings and evenings Wednesday through Saturday. Insight sessions are scheduled for every morning and evening

except Saturday evening. Bible study sessions, insight sessions, meal events, business sessions. worship services, and exhibits are all scheduled for the Baltimore Convention Center.

Music workshops. coordinated by Marlin Brightbill, will be held at noon Wednesday, Thursday, and Friday.

Food service will be available in the display hall of the convention center for noon and evening meals, Wednesday through Saturday, with dinnerhour programs each evening from 5:30 to 6:30 on the stage in the exhibit area.

Dale Dowdy is coordinator of the dinnerhour programs.

Child care will be provided on the third floor of the convention center during worship services and business sessions. Children's activities (grade 1-5) will be scheduled Wednesday through Saturday. Information and registration forms for children, youth, and young adult activities will be available in the information packets mailed to delegates and churches in February.

Pre-conference meetings will be located in the Baltimore Convention Center. Standing Committee convenes at 10:45 Monday morning and plans to con-

Phyllis Carter



David Rittenhouse



clude by Tuesday noon. General Board meets Monday afternoon. The Ministers' Association, meeting Monday evening through Tuesday afternoon, will be led by Harrell Beck. Health and welfare agencies of the Church of the Brethren will meet Sunday evening through Tuesday morning.



"God's grace is as simple as a circle, as complex as the universe. It is perfect. It breaks into our world as a beautiful gift we never dare to imagine we deserve," writes MESSENGER editor Kermon Thomasson, who designed the 1983 Annual Conference symbol.

> More than 1,200 hotel rooms within walking distance of the convention center will be available through the Convention Bureau, Reservation forms and information on hotels, universities, and private housing, as well as a limited amount of camping facilities, will be mailed in February to all registered delegates, pastors, and others who request the material.

The 1983 conference agenda will probably be full of heavy debate on several vital and controversial issues. The following items of business are expected:

· Office of deacon/deaconess study committee. A report is expected from the





committee. Issues likely 10 be addressed in the report will be accountability of lifeterm deacons and commissioning services for deacons.

- Associate membership report. The team working on the associate membership query requested more time last year, and is due to have a finalized report ready at Baltimore.
- War tax consultation study committee. A report from this five-member committee is due in response to a request from Northern Indiana District for guidance on withholding tax money for war purposes. Committee members are Dale W. Brown, William R. Faw, Marty Smeltzer West, Ramona Smith Moore, and Phillip C. Stone.
- Human sexuality study paper. The human sexuality study committee is scheduled to have a position paper ready for debate. Many people expect this to be the main subject of debate and controversy. Committee members are Guy E. Wampler Jr., Doris Cline Egge, James F. Myer, Mary Sue Rosenberger, and Clyde R. Shallenberger.
- Recognition of On Earth Peace Assembly. At the 1982 Conference, OEPA requested recognition as an organization related to the Church of the Brethren with permission to solicit funds. Standing Committee postponed action for one year and instructed the General Board and OEPA to "define relationships, accountability, and reportability with the church."

The following item of business is expected to come to Standing Committee:

• Genetic engineering. Query submitted by West Marva District.

Brethren to consult at stewardship conference

One hundred district and national leaders are expected to gather in New Windsor, Md., April 29-May 1, for the Church of the Brethren Conference on Stewardship. The major consultation, the third held since 1976, will focus on a concept of Christian stewardship for the denomination and stewardship programs and opportunities currently before the church.

Keynote speaker and Bible study leader will be Hilbert Berger, pastor of Aldersgate United Methodist Church, Fort Wayne, Ind., and a well-known dramatic speaker and teacher on biblical steward-



New Nigeria church brings total to 575

A congregation worshiping in Jos is the newest in the rapidly growing Ekklesiyar 'Yanuwa a Nigeria (Church of the Brethren in Nigeria). Services began Oct. 24 on the Church of the Brethren Mission vacation compound with 118 people. EYN's assistant chairman, Zira Dia, and acting general secretary, Howard Ogburn, were both present. The group is worshiping outside, but hopes to build a temporary roof and later buy a plot of land. The Jos church is the 575th place of worship in EYN. The others include 96 local churches, 477 village churches, and the Kulp Bible School chapel.

ship. Dale Minnich, General Board staff, is conference registrar. A committee of national and district staff people planned the conference.

Among stewardship issues to be discussed in the consultation are the denomination's five-percent giving goal, tithing, church extension, responsible estate planning, the stewardship of creation, and models for stewardship education and interpretation. District delegations will be given time to lay plans for stewardship programs in their respective districts. A travel pool has been established to assist districts located farther than 1,000 miles from New Windsor.

Fiscal health achieved for Greenville Home

After much planning and judicial procedure, the Brethren's Home in Greenville, Ohio, is back on its feet and in charge of its own operation.

As of Nov. 30, full control of the assets and property was returned to the home's seven-member board and Southern Ohio District. The action came five years after the Chapter X filing that led to a court-directed plan of reorganization.

In 1976, the Brethren's Home had been forced to turn to Annual Conference for counsel because of debts caused by tremendous inflation rates and overextended development efforts.

Wilbur E. Mullen, a former General Board staff member and administrator of the home since Jan. 1, 1976, helped guide the institution through a six-year journey to financial security. In 1977, the home filed for Protection of the Court under Chapter X. Four years later a plan of reorganization was filed with the court.

Finalization of the plan was announced in a meeting Nov. 29 of residents, board members, and the advisory group. New board members, appointed by the court for one year, are Kenneth O. Bowman, chairman; Harry J. W. Fravert, vice chairman; Charles Brown; Kenneth J. Crim; David L. Huffaker; N. Ivan Patterson; and Jean Louise Thieme.

"You've heard of the seven years and of Jubilee," said Wilbur Mullen. "We've been participants in a modern miracle. We too are experiencing some jubilee and restoration.

"We're full, we're operating in the black, and we're very happy that we have come through this struggle in a positive way. We're very grateful to all who assisted."



Thirteen workers trained for mission interpretation

Thirteen Brethren workers who have recently returned from mission work overseas gathered at the Elgin, Ill., offices for a mission interpretation retreat. Planned jointly by all three commissions of the General Board, the meeting provided an opportunity for sharing, reflecting, and learning more about total General Board program. These returned workers are available to districts and congregations for mission interpretation programs. Pictured above are (seated) Dan McFadden, Steve Newcomer, James Bowman, Ruth Nelson, Tom Nelson, and (standing) Yvonne Dilling, Merle Bowman, Roma Jo Thompson, Gail Erisman, Carol Smith, Ruth Stump, Mary Bowman, Clarence Bowman. For more information on arranging visits of mission interpreters, write to Von James, 1451 Dundee Ave., Elgin, IL 60120.

Neff and Petry speak at NCC stewardship event

Robert W. Neff, general secretary of the Church of the Brethren General Board, was a principal speaker for the annual December Event of the National Council of Churches Commission on Stewardship. The week-long professional growth experience held at Singer Island, Fla., brought together 75 professional staff members representing 20 denominations.

Other guest leaders for the event were Ronald D. Petry, pastor of Sebring (Fla.) Church of the Brethren and a former member of the General Board stewardship staff, and Rosemary Radford Ruether, Georgia Harkness Professor at Garrett Evangelical Theological Seminary, Evanston, Ill. Petry led daily Bible study sessions, while Ruether delivered the conference's opening address.

Speaking on the assigned topic, "The Parameters of Institutional Stewardship," Neff told the ecumenical group that the interrelatedness of human life with the created world is a critical understanding for responsible stewardship. "I would put the earth's survival as the first priority of

the church," he stated. Neff also stressed the importance of vision and planning, accountability and mutuality of relationships for the church.

Also in attendance at the conference were General Board stewardship staff members Lila McCray, Don Stern, Stewart Kauffman and Dale Minnich.

Young adults simulate early Christian living

A secret catacomb worship service; an empress vying with the pope for top spot in church hierarchy; a candlelit, ceremonial meal without silverware; and a council meeting to unite four cantankerous groups of Christians... Not typical conference fare, to be sure.

The occasion was the annual Young Adult Conference, held Thanksgiving weekend at Camp Mack in Indiana. More than 70 young adults – mostly college students and volunteers – from as far away as Florida and California spent the two days studying and simulating the lives of early Christians in Rome about A.D. 300.

The simulation was led by Graydon

Snyder and Nancy Faus, faculty at Bethany Theological Seminary, with an assist from Ron Faus and Ralph Detrick, coordinator of the conference.

The leaders set the scene by describing Constantine's march on Rome to seize the empire from Maxentius. His victory, which he attributed to a vision from God at the Milvian Bridge, marked the beginning of Christianity as a state religion.

Snyder and Faus then divided the participants into four representative groups: Coliseum Christians loyal to Constantine; Colixtus Christians loyal to the pope; Catacomb Christians who worshiped secretly underground to avoid persecution; and Conciliatory Christians who wanted to unify all four bodies.

Each group was responsible for the simulation of some early Christian event: an agape meal of fish and bread by the papal group; a talent show/toga party by the Coliseum Christians; a catacomb worship service; and a council meeting to discuss church union.

As might be expected, the council meeting bore striking resemblance to Annual Conference, and its participants acted more Brethren than Roman. In the debriefing following the simulation, many of the conferencegoers agreed that the outcome—a democratic sort of union engineered by the Catacomb Christians—was in reality an unlikely one and showed the group's Anabaptist bent.

In addition to making a history lesson come alive, the simulation underscored the value of experiencing other styles of worship to understand one another. A student from the University of La Verne said the catacomb service helped her identify with Russian Christians.

The Young Adult Conference, held in a different location each Thanksgiving, is a program of the Parish Ministries Commission of the General Board.

Latin America churches constitute new council

More than 300 delegates, observers, and visitors from more than 100 denominations and ecumenical organizations assembled in November near Lima, Peru, to formally inaugurate the Latin American Council of Churches (CLAI). General Board staff members René and Karen Calderón attended as invited guests, representing the Church of the Brethren.

underlines

The ecumenical council, which has been in formation for four years, marks an important turning point for Protestant churches on the Catholic-dominated continent. The council's formation was proposed at the Fourth Latin American Protestant Conference held in Mexico in 1978.

The primary concerns of CLA1 are increased Protestant dialog and unity; more coordinated efforts on mission, evangelism, and development; and raising a unified voice concerning human rights in Latin America.

The staff consists of five regional secretaries, each working on a particular issue. Bishop Federico Parura, an Argentinian Methodist, was reelected president.

The formal inauguration of CLAI completes the global development of regional church councils, since regional bodies already exist in Africa, Asia, the Caribbean, Europe, the Pacific, the Middle East, and two in North America.

Church votes to comply with IRS in tax case

After agonizing debate, Prince of Peace Church of the Brethren, South Bend, Ind., voted to comply with an order to pay the Internal Revenue Service part of the wages of pastor Louise Rieman, a war tax resister. Prince of Peace is the first Church of the Brethren congregation to be faced with the tax-resistance issue.

Louise Rieman and her husband, Phil, have been withholding a percentage of their taxes to protest military spending, and have also withheld information about bank accounts from which the IRS could take tax money. When the church was asked to hand over part of her wages, the Riemans asked the church board to refuse.

The board passed a resolution that supported the Riemans and denied the IRS request. But the resolution was defeated 20 to 16 when it was sent to the church council for consideration by the entire congregation.

The debate focused on the biblical basis for and against tax resistance, the moral implications of breaking the law, and preservation of the congregation amidst the controversy.

Last summer, in response to a Northern Indiana District query, Annual Conference formed a committee to study war tax resistance. A report is expected at the 1983 conference in Baltimore.

<u>POLISH PROFESSOR</u> ... <u>Dr. Rett R. Ludwikowski</u>, a Polish scholar and former Solidarity member, has joined the Elizabethtown College faculty. Ludwikowski will teach courses on international relations and comparative governments, as well as a special course on the nature of totalitarianism. He is currently completing a study, in Polish, of American conservatism.

 $\begin{tabular}{lll} \underline{YOUTH} & $\underline{MINISTER}$... At lantic Northeast District has hired \\ \underline{Janice} & \underline{Glass} & $\underline{Kensinger}$ & as part-time associate for youth ministries. & $\underline{Kensinger}$ & will develop programs for district youth and coordinate resources for congregational youth activities. \\ \end{tabular}$

SCHOLARLY WORKS ... Elizabethtown College professor <u>Donald B. Kraybill</u> has co-edited a book, <u>Perils of Professionalism</u>, which explores the relationship between Christian faith and professionalism. His co-editor is <u>Phyllis Pellman Good</u>, co-editor of <u>Festival Quarterly magazine</u>. . . <u>John W. Cooper</u>, dean for academic affairs at Bridgewater College, has published an article, "The Outlines of Political Theology in the Protestant Reformation," in the fall issue of <u>Teaching Political Science</u>.

<u>REMEMBERED</u> ... <u>Harriet</u> <u>Howard</u> <u>Bright</u>, 70, a former missionary, died Dec. 1 in Dayton, Ohio. She served with her husband, <u>Ralph</u>, in China, 1947-1950, where she taught at West China Union University in Chengtu. . . Memorial services were held Jan. 2 at Midway Church of the Brethren, Lebanon, Pa., for pastor <u>W. Hartman</u> <u>Rice</u>, 61, who died Dec. 19. He was a member of the denomination's General Board.

ALTERNATIVE SERVING ... Brethren Volunteer Service isn't able to accommodate all the Brethren who want to volunteer. Serving with the Mennonite Central Committee are: Neal and Karin Musselman, Reading (Pa.) congregation, serving in community development and nursing in Lesotho; Kathleen Myers, Mount Vernon congregation, Stuarts Draft, Va., teaching in Swaziland; James Kurtz, Middle Creek congregation, Ephrata, Pa., serving as a nurse in the Philippines; Martha Brubaker, Hempfield congregation, East Petersburg, Pa., serving as a physio-therapist in Brazil; James and Mary Miller, Bridgewater (Va.) congregation, serving in Brazil; Patricia Wagner, Trotville (Ohio) congregation, in community development in the Philippines; Dale and Lois Wolgemuth, Chiques and White Oak congregations, Manheim, Pa., in public health and nursing in Guatemala; Sandy Haldeman, Conestoga congregation, Leola, Pa., serving as a nurse in Haiti; and Jeffrey and Jeannie Trachsel, Manchester congregation, North Manchester, Ind., in education and community development in Jamaica. Working with the Mennonite Board of Missions is Mary Bucher, Pleasant Valley congregation, Middlebury, Ind., who is in nursing in Macon, Miss. With the United Methodist Church are Wayne and Betty McNett, Vienna, Va., serving in the Chang-Hua Christian Hospital, where Wayne is a physician. With the United Church of Christ is Lori Sollenberger, Everett (Pa.) congregation, in dairy extension work in Sri Lanka. Working in construction and youth work for the Africa Inland Mission in Kenya are Darrin and Sandra Byler, Spring Creek congregation, Hershey, Pa.

<u>NET EFFECTS</u>... Volleyball has long been a favorite Brethren activity. Now two Brethren schools -- <u>Juniata College</u> and the <u>University of La Verne</u> -- have become national powerhouses in women's volleyball. At the recent National Collegiate Athletic Conference Division III play-offs in San Diego, Calif., La Verne's women's volleyball team beat neighboring rival University of California at San Diego to win the national title. Juniata was defeated by U Cal San Diego in the semi-finals, placing fourth in the nation.

MUSICAL MEETING ... The Hymn Society of America, Inc. and Experience '83 will hold a joint conference on hymnody and the arts in worship, liturgy, and music, July 10-15, at Wittenberg University, Springfield, Ohio. The conference will include workshops and worship under the direction of leading hymn composers, choir directors, organists, and others connected with religious music. For more information, write: Hymn Society of America, Inc., Wittenberg University, Springfield, OH 45501.

<u>HEALTHY LOANS</u>... Brethren students in the healing arts are eligible for health education loans or scholarships. The deadline for applications is Feb. 15. Send applications or inquiries to: <u>Brethren Health Education Foundation</u>, 1451 Dundee Ave., Elgin, IL 60120. Brethren students at non-Brethren colleges get first preference since health education grants are already given to the Brethren schools.

<u>MILESTONES</u> ... The <u>Waynesboro</u> (Pa.) congregation celebrated its 60th anniversary Dec. 5. Dating to 1871, Waynesboro became a separate congregation in 1922. . . . <u>Loon Creek</u> congregation, Huntington, Ind., burned its mortgage Sept. 19. Former pastor Robert Eby was the speaker. . . Another congregation near Huntington, <u>Clear Creek</u>, reached its final milestone Oct. 10, in a closing service that brought an overflow crowd. . . . Closing its doors also is <u>Paoli Emmanuel</u> congregation, Berwyn, Pa.

outlook

Nicaragua, Costa Rica toured by church group

Two General Board staff members participated in an Agricultural Missions, Inc., study tour of land reform and church involvement in two Central American countries, Nicaragua and Costa Rica.

Led by executive director J. Benton Rhoades, 26 people representing Catholic and Protestant agencies examined the agricultural, landholding, production, and marketing structures of the two countries and discussed the role played by church organizations both in Central and North America. Among the 26 were Ralph McFadden and Mary Cline Detrick of the Parish Ministries Commission.

Major portions of the tour were spent on understanding Nicaragua's new land reform law and investigating theological and biblical aspects of landholding. The group visited a state dairy farm and a farm cooperative and met with religious, governmental, and community leaders.

At a worship service on the border of Nicaragua and Honduras, community members read a list of neighbors slain by anti-Sandinista soldiers who had crossed the frontier to raid the tiny settlement. Upon departure from Nicaragua, the Agricultural Missions group issued a "Letter to Nicaraguan Campesinos and Farmers," expressing solidarity with them in their struggle for livelihood. The letter was the basis for a news conference at the Managua airport Nov. 16.

In Costa Rica the group visited the province of Limón, scene of recent labor disputes between banana workers and transnational corporations. The trip also included visits to a Protestant agricultural project, cooperatives, and farms, and a meeting with the Catholic archbishop.

Mary Cline Detrick called the study tour "life-changing." She reported that the Nicaraguans asked the visitors to petition the US government to stop intervening in Central American affairs. "They told us, "We don't want your money; we want your friendship.'"

"Nicaragua is such a beacon of hope for all the Central American countries," Detrick added. "That's very threatening to Washington, and very exciting for us."

The "preferential option for the poor" is being taken very seriously, said McFadden. "It's exciting to see the church working in Nicaragua. They often say, 'God is doing a new thing,' and I believe it."

by Shirley Kirkwood

Sticking to a 'diet'

Womaen's Caucus marks its 10th anniversary this year. Led by a steering committee, the Caucus seeks to interpret women's concerns and issues to the General Board and the denomination. Our purpose as stated in 1973—"We, the Womaen's Caucus, are impelled by Jesus' example to affirm personhood by working to eliminate sexual discrimination and empowering the oppressed so all may participate fully in life"—still guides the steering committee in its setting of goals and program.

The work of the church and Womaen's Caucus is most publicly observed and reflected upon by looking at the workings of Annual Conference. During the past 10 years our denomination has made noticeable strides in affirming the value of equality of the sexes by the adoption of an Equality for Women Paper in 1977 and the Annual Conference Elections Paper in 1979 (calling for fair and equitable participation of all our people), as well as through the inclusive language policy adopted by the General Board in 1974.

One major goal of the Caucus continues to be that of providing support and opportunities for women to assume decision-making roles at all levels of our denomination. Each year names of women able and willing to fill leadership positions on the ballot are recommended to the Nominating Committee of the Annual Conference Standing Committee. A well-balanced ballot is then presented to the delegate body.

Still, delegates tend to elect women only when they were running against other women. Election results indicate a lack of delegate support for women in church leadership positions. One opinion overheard at Wichita that "there are some things a moderator has to do that only a man can do" indicates that denominational efforts in support of women are

much needed. In the past nine years the ratio of women to men on the General Board has not changed.

Raising issues of sexism in the church has been one of the most controversial issues of our time, as well as one requiring each person's attention. Sexism is not something we can call "your problem"; the view that women are not as good as men underlies the most basic relationships, traditional family structures, and many religious practices—in short, our culture. When we begin to examine our value of equality in relation to our everyday practices and relationships, we see inconsistencies and are compelled to make intentional choices about our language and behavior.

Changes of such a personal nature are much like changing our diet to improve our health: There has to be a recognition of the need for change, a willingness to begin a new regimen, and a commitment to a goal in order to realize effective change.

. However, in reading through the back issues of MESSENGER and Femailings I have been struck by the process our denomination has experienced in effecting change in women's issues during the past 10 years. Womaen's Caucus has had a significant role in the continued growth of our church - and we are part of the growing pains, our own and those of the church. Having read Betty Freidan's book, The Second Stage, I see the early Caucus experiences as our "first stage" where we had to deal with personal experience and consciousness-raising within the institution that was necessarily painful and difficult for the church to accept. As we have heard and recognized ourselves during this process, we are better prepared and able to transcend the repressive and limiting forces and to move into our "second stage" within the church.



Women are moving into another sphere of influence in the church, quietly and purposefully. More women are in seminary, and beyond that, in team ministry or copastor assignments. More women are lay speakers and district moderators.

We see women acting out of their own strengths and in relationship with God, making the discovery of their own value and purpose. Women are finding courage to question and to change relationships that have been destructive to many. Womaen's Caucus will celebrate the growth that has been realized during these past 10 years at a 1983 Conference insight session in which we will hear of personal experiences of growth related to equality in marital and family relationships.

The Womaen's Caucus steering committee recently reaffirmed the goals and purpose established 10 years ago and acknowledged that our programs face the same obstacles incurred by all church programs that challenge the status quo and work toward change in human relationships. We can succeed only to the extent that we stay on a cutting edge and stick to our "diet."

As Caucus moves into the future, a new goal may be added to increase awareness of the ties between sexism and militarism, and the common goals of feminism and pacifism. An objective for the future is the sponsorship of a feminism and peace event focusing on these ties.

Shirley Kirkwood, of Mount Solon, Va., is caucus worker for the Church of the Brethren Womaen's Caucus.

by Frank Ramirez

Midway in our life's journey, I went astray from the straight road and woke to find myself alone in a dark wood . . .

The Inferno, Canto 1, II. I-3 by Dante, tr. by John Ciardi

I thought about being dead.

Inferno, a novel,
by Larry Niven and Jerry Pournelle

Read Isaiah 66:18-24.

In the chapter "The Garden of Live Flowers" from the book *Through the Looking Glass, and What Alice Found There,* Alice discovers something very strange about her world. If she walks toward an object, it grows farther away. Yet if she walks in the opposite direction, she can reach her destination in no time.

And so I find it in my professional life the more one avoids the subject, the more one is tripped up by it. Only by facing up to difficulties can I put things behind me.

And of course there is one subject that I—and I am sure others—wish to avoid at all costs. Yet to walk away from it only brings it closer.

The subject is hell.

Hell, as a topic for sermons, has lost some of its power. It is not fashionable to think about hell, especially with our emphasis upon the love that created the new covenant. It is a little bit embarrassing to us. Any reference to it turns off youth and scares away potential converts. Indeed, most of us would rather not believe in it.

Our own use of language has laundered the very concept until the two words most associated with the subject of hell—namely "hell" and "damn"—have lost their semantic juice. When respectable citizens can pepper their speech with these expletives and find their sentences only mildly seasoned, it is hard for anyone to formulate thoughts about hell with any vigor behind them.

Let's face it, the whole idea has almost become quaint. Hell is something primitive people believe in. We enlightened members of the 20th-century church have our eyes fixed upon the castle of the kingdom. We give no thought for the dungeon.

It is no use.

The final straw, for me, came while ex-



Why would the God of mercy allow a place like Hell? Is it there to scare the devil out of us?

amining a bulletin cover prepared as part of the Living Word series of 1980. There was a flashy picture that displayed many national flags flapping in unison. The scripture was Isaiah 66:18-23. The words of the Lord spoke of a time when his glory would be declared among all the nations. Salvation would be offered to all peoples.

For as the new heavens and the new earth which I will make shall remain before me, says the Lord; so shall your descendants and your name remain. From new moon to new moon and from sabbath to sabbath, all flesh shall come to worship before me, says the Lord. Wait a minute. There is another verse, not included in the suggested reading. It is the last verse of Isaiah, part of this vision of

the future kingdom. This verse reads:
And they shall go forth and look
on the dead bodies of the men that
have rebelled against me; for their
worm shall not die, their fire shall
not be quenched, and they shall be
an abhorrence to all flesh (Isa.
66:24).

So ghastly is this verse that when the chapter was read in the synagogue the Masoretic scholars were instructed to reread verse 23 so the reading would not end on such a horrid note.

Yet it is not a message unknown to the gospels—not with the parables about the wheat and chaff, the foolish virgins at the wedding, the "come ye" and "depart ye" as the Judge separates sheep and goats. Jesus quite clearly tells us there will come a time when we will ask him, "When did we see you thirsty?" How we answer that question seems from the Scriptures to be of paramount importance.

All these verses about hell—what are we to do about them?

Part of the problem is one of transposi-

tion. Our temporal tongues are incapable of adequately mapping eternity.

Consider the scripture that began this study. It is pictured as happening physically in the valley of Hinnom, the wadi-Hinnom, outside the city of Jerusalem. The wadi-Hinnom, known to us as Gehenna, is the place where, during the time of Jeremiah, human sacrifice took place. In later times it was used as a place for the refuse of the city, and it was here that the corpses of criminals were cast to be burned or to decompose. In the scripture, the participants in the glorious holy parade would gaze upon that plain during their journey to the Holy City. The proximity of the place of blessedness (Jerusalem) to the place of suffering (Gehenna) is striking.

We must remember, however, that because we lack the mental equipment to comprehend the fullness of God's plan we are dealing with a symbol. The image of a physical place is used to describe something for which there are no words. This is an important point. Many believe that there are no systematic descriptions of the afterlife in the Scriptures. Rather, there are hints couched in the words of visions. which are not meant to be taken literally but seriously. So what we learn about hell (and heaven) will be filtered through metaphor and simile, God's truth told to us in the scriptural equivalent of words of one svllable.

But why? The idea of the God of mercy is so ingrained in us that the mind rebels. Why hell? Is it there simply to scare the devil out of us? Is its purpose to fill us with, as Shakespeare's *Hamlet* puts it, "the dread of something after death, the undiscovered country, from whose bourne no traveler returns"?

l do not think fear is the sole purpose of

hell, although it may be one facet. Scripture, instead, suggests that love indeed is the foundation of hell. God loved us so much that he gave us the freedom to choose. Our free will to choose light or darkness is the greatest gift God has given us. He can save no one if that person will not be saved.

We have a picture of the gates of hell, closed, locked, bolted, with the damned inside; but if this is the case, who is the jailer? Surely demons are not the jailers, for they have no power over us if we forbid it. I think C.S. Lewis put it best when he wrote, in *The Problem of Pain*: "The damned are, in one sense, successful rebels to the end; . . . the doors of hell are locked on the inside" (page 115).

Or, as a character of his puts it in the novel *The Great Divorce:* "There are only two kinds of people in the end: those who say to God, 'Thy will be done,' and those to whom God says, in the end, '*Thy* will be done'" (page 72).

The primary cause of hell might well be alienation and rejection, choices possible only to individuals. Christ calls us together. Our sins drive us apart. If we do not recognize sin for what it is, or refuse to recognize the possibility of sin, we remove the possibility of turning to Christ.

Earlier generations had no problem recognizing sin for what it was. Dante's Inferno dramatizes the extreme ugliness of sin through the personification of its destructive results. There can be no possible misunderstanding.

In the modern world we have found newer words for sin — words like "righteous pride" (a contradiction in terms), "pragmatism," "a realistic viewpoint," "necessary casualties," "the new morality," "cutbacks in social spending," and Winning Through Intimidation.

We clothe sin in the finest designer fashions and market it through the mass media. There is, in the end, nothing that the love of God can do for us if we insist on holding on to our sins and giving them high-sounding names. It is impossible to be saved if no guilt is admitted. Until we turn even the slightest bit in the direction of the Lord, it is impossible for him to help us.

But if anyone can find a spark of humanity still inside a damned soul, it will be our Creator. The Father in heaven who numbers every hair and marks the fall of every sparrow desires the salvation of every individual. Jesus came to proclaim freedom to the captives, and there are none more captive than those enmeshed in sin.

Can God save those in hell?

The question is hard to answer. I have found that the language of eternity, which seems so clear in English, seems less precise in Greek and Hebrew. Scholars may differ. I reserve my judgment.

In addition, just as the symbols of hell fill the Scriptures, so too we find visions of universal salvation, as in Revelation, where the loud voice tells us that God will wipe away every tear from their eyes, and that "neither shall there be mourning nor crying nor pain any more" (Rev. 21:4), and in Micah, where it is promised that "every man" shall sit "under his vine and



Hell was more of a real place for earlier Christians. An old woodcut shows what happens to bad children who don't behave.

under his fig tree" (Mic. 4:4). Even the scripture that inspired this study says that "all flesh shall come to worship before me" (Isa. 66:23). Vernard Eller's The Most Revealing Book of the Bible speaks in detail to this subject.

Does this imply that for some, then, hell is the only way to cause certain individuals to examine their sins? That is what the character Allen Carpenter says near the end of the novel *Inferno*, by Larry Niven and Jerry Pournelle:

There's only one possible excuse for hell, and I almost missed it in the ravings of a crazy psychiatrist. It has to be the final training ground. If nothing can get a soul into heaven in its life, there's still hell, God's last attempt to get his attention. Like a catatonic in a hotbox, like me in that bottle, if

hell won't make a man yell for help, then it was still worth a try (pages 235-236).

Hell, then, may claim as its primary purpose not fear but self-awareness. Consider that in our own lives we are often unwilling to admit there is anything wrong with our physical bodies. We strive to ignore nature's warning signs—overeating, drinking, and smoking—until the ulcer or the heart attack or the cancer strikes us. Only then are we sometimes willing to reevaluate our lifestyles.

How much more difficult is it, then, for us to recognize the illness in our souls! How much easier is it for us to ignore the warning signs of a spiritual malaise. Seen in this light, the concept of retribution is replaced by restoration in the consideration of hell.

Our response to God's warnings in scripture is to pay attention to the state of our own souls. God's message is really directed toward us, as individuals. The application of hell's warnings to others is really none of our concern, except as that application pertains to the command to spread the gospel to all nations.

There is a sentence of Augustine's that I have heard quoted in more than one context: "Do not despair—one of the thieves was saved. Do not presume—one of the thieves was damned." It is a good statement to ponder.

In the end we must admit we know little of what lies behind the portal of death. Our concern must be with life and with discipleship, with the choices given to us each day. The subject of hell is a dark one, and a mysterious one, part of the will of God which we probably cannot understand in this life. If we encounter hell in scripture, we must grapple with it as Jacob wrestled with the stranger, and seek to discern God's individual message to us in that passage.

We must also remember we are not in the business of despair, judgment, or exclusion. We are Christians, who are called from darkness into light, away from alienation into wholeness, individually and corporately. It begins with the recognition of our guilt, followed by the action of putting it aside. We are in the business of all that is truly eternal, namely faith, hope, and love. \square

Frank Ramirez is pastor of the Ladera Church of the Brethren in Los Angeles, Calif.

Tales of Hoffman

by Kermon Thomasson

Airline passengers entering the men's restroom at the Wichita airport were puzzled by the activity there: A baby boy lay on the floor, crying. Two men were busy at a hand basin, washing something, apparently a baby diaper. Undisturbed by curious stares, they wrung it out, held it under the hot air hand dryer, and put it back on the baby. They exited laughing.

The two men were McPherson College president Paul W. Hoffman and his son Dan. The baby was Dan's son David. Dan had bundled up David to come to the airport to pick up his parents. But he had forgotten to bring along an extra diaper. It was Grandpa Paul who hit on the practical solution to the problem.

Several strong character traits are called for to sustain a college president and preserve his dignity while he washes out a baby diaper in a men's room. More important, we see here demonstrated coolness during crisis, and quick, practical solutions to tough problems.

This is just one tale about Paul Hoffman I collected when I asked about among his colleagues and acquaintances for anecdotes that would tell us something about our 1983 moderator of the Church of the Brethren Annual Conference.

Behind the pinstripe suits, the silver mane, the presidential dignity and demeanor, Paul Hoffman can be a barrel of laughs. "He specializes in jokes," one person told me. "He has a fantastic memory for them, and there are few occasions he does not enliven with another good one."

And picture this, if you can: Paul Hoffman doing a Liberace impersonation, complete with wig and rhinestone suit, playing the piano and belting out "Sentimental Journey." McPherson students can vouch for the accuracy of this picture of their president.

Since much of his career has been spent working with students, Paul has learned a lot about dealing with them—from letting down his hair during "Faculty Follies" to standing off hostile Vietnam War protesters. He deals with conflict "eyeball to

eyeball," but is able to remain composed and quiet.

Once during the early 1970s, Manchester College students were challenging the administration with sit-ins and demonstrations. Paul, as dean of students, was a primary target for their ire. One evening, students filled Petersime Chapel in a confrontation with Paul over dorm hours and military recruiting on campus.

The one who told this tale describes Paul under fire: "The situation was volatile and tense. I remember Paul taking on all those hot-headed students, one by one and collectively. He was angry and scared, although you couldn't tell it. He confronted the students with poise and quiet strength, and managed to relax the tensions."

No doubt Paul could identify well with those students. As a younger man he had had to courageously defend his own convictions. Drafted into military service, he had taken the conscientious objector stand. The draft board rejected his claim to CO status. The appeal board sent his letter to the President and it was filed in an FBI dossier. Finally Paul appeared before a federal judge, who accepted his CO stand. No wonder Paul today can talk easily and passionately to audiences about the insanity of world power struggles, and the need for nonviolent resistance to evil, the need for peace.

Peace is a Brethren specialty Paul emphasizes when he talks about what the Church of the Brethren has to offer: "We have so much going for us. So much! It seems to me it's time for us to create a direction rather than to watch what's going to happen next. We know about certain things; we're good at certain things. We know about honesty and integrity; we know about peace. We know about volunteer service. We know about simple living. We know how to care for our neighbor's good, far and near. We have great scholarship on biblical studies right in our own denomination. The New Testament

as our creed ought to take on a new significance."

The New Testament as a creed is demonstrated in both distinct and subtle ways in Paul's life. Persons who recall him at Manchester and McPherson share these recollections:

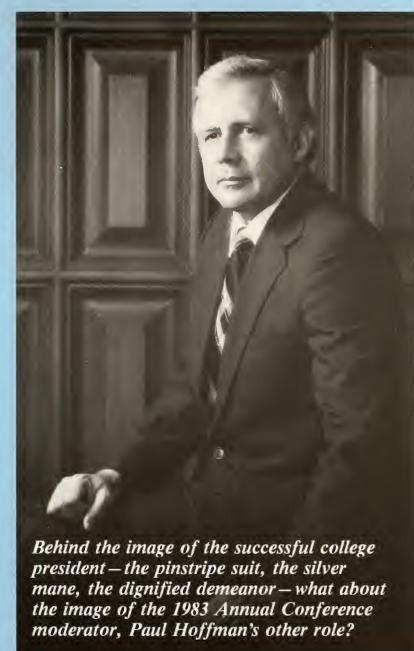
• "As a coach, Paul's standard punishment for minor infractions of rules was push-ups... not just for the offender, but for the whole team and the coach. It was effective and everyone participated without grumbling.

"His keen insight into the players' lives and their moods and temperaments were of great help in handling many difficult situations."

- "When he completed his requirements for his Ph.D. degree from Purdue in 1971, he drove out of town a ways, stopped the car, got out, and let out some unscholarly yells of excitement and jubilation over the attainment of his goal."
- "Most people see him as gregarious and outgoing, but not all know that he is a person who seeks solitude and isolation late at night. He is a 'person' person during the day, and a book person at night."
- "Paul loves solitude, and derives deep satisfaction from quiet times. He loves to read and to think. He spends time in prayer. He finds fulfillment in farming, in being close to the earth."
- "It is easy for him to go from a moment of meditation to one of hilarity and laughter. He moves quickly from the crowds to the solitude of the tractor and plow on his small farm."
- "Although Paul is an outstanding athlete, most people don't learn about it from him without prying it loose. He is not the frustrated jock who must relive every game in laborious detail. He knows how to keep things in perspective."
- "Those who are unfamiliar with Paul might think him slow to respond to questions. They may even wonder if he has even heard them. But they learn that he doesn't answer quickly, but takes time to give a question careful consideration. He does not spit out rash statements."
 - "He is meticulous in gathering data

and information. All facts must be in before decisions are made. Paul strongly believes in the democratic process, with input from all persons involved."

- "He is very much in control. He never shows any semblance of anger. Paul's patience is only tested by those who come to him for decisions before they have done their own homework."
- "One of his greatest joys at McPherson is talking with students. Paul takes satisfaction in knowing them by name and in being able to relate to them by knowing something about their family."
- "Paul is driven by deep loyalty and dedication to the church. No assignment is too small to merit his attention. He thrives on a busy schedule. Personnel at the Wichita airport know him and are ready to order runway attendants, "Hold the plane! Here comes President Hoffman!"
- "He engenders trust and confidence. Paul encourages others to reach their potential. He is free and gracious with encouragement. He easily expresses appreciation to others."
- "He never causes others to feel he is pushing his own point of view. He is sensitive to all viewpoints. His facial expression does not belie his own feelings."
- "He sleeps in many homes as he travels. He stays up late, but responds to any early morning call for a farm breakfast and a round of the cattle yard, even though he may be scheduled for several public appearances during the day."
- "Once Paul was stopped for speeding at 2 a.m. on Main Street in a small North Dakota town . . . on his way to a preaching assignment."
- "Paul takes a broad-based approach to decision making. At McPherson as a new president, he reorganized the administrative structure, creating three vice presidents to oversee departments. This streamlined communication, creating greater efficiency and broader input on decisions. Although Paul assumes full responsibility for the direction and decisions of the college, he seeks the thinking of faculty, staff, and students and wel-





Paul Hoffman was consecrated as 1983 moderator at the close of the Wichita Conference, along with Paul Fike (right), moderator-elect. Laying on hands (from left): Jean Lichty Hendricks, Sheldon (Iowa) pastor; Earle Fike, 1982 moderator and Elizabethtown (Pa.) pastor; and Robert Horst, East Chippewa congregation, Orrville, Ohio.



Above: The moderator listens to the concern of a conferencegoer. Below: Paul Hoffman is the popular president of McPherson College. Lower: The Hoffmans enjoy entertaining in their McPherson College residence.





comes their recommendations."

• "Paul takes time for students. Last year he cleared four whole days just to listen to students. He told them they had priority over trustees, vice presidents, administrators, and faculty. Students lined up to get in to talk, filling every hour of each day."

And what is Paul's view of himself? When I asked him about his progress from the pastorate to the presidency of McPherson College, he laughed and reflected, "People who knew me as an undergraduate surely must at least smile about my ever being a pastor or a college president."

But he goes on, "I really enjoyed my one pastorate—at Detroit Trinity from 1957 to 1962. I think I'm probably a pastor at heart. I really only left Detroit so that Joan could complete her home economics degree . . . but we have never gotten back."

l asked Paul if, as 1983 moderator, he sees himself in a pastoral role. "No," he replied. "I see myself more in a position to reconcile, to moderate."

To prepare himself for moderating Conference, Paul has limited his reading this past year to Annual Conference minutes and Brethren history (not too difficult, since he considers Brethren history an on-going avocation). It is from that reading that he looks for ways he can help the church find its identity, find what it can do best, and lead out in that.

The moderator today is much less "aggressively influential" than moderators a generation or so ago, Paul points out. He remembers one past moderator in particular who "was an artist in terms of

thinking it through—seeing what the church needed—and then getting people to do what he wanted."

Those days are pretty much gone, Paul figures. "I think today the moderator is a representative. As 1983 moderator I will make pronouncements, but they will be from Paul Hoffman, as they are appropriate. I have definite opinions about some things, but I will try to represent all the brothers and sisters, and try to be open to what I think is a great church, but a church with strong feelings."

Speaking of "strong feelings," I reminded the moderator that the Conference at Baltimore would be dealing with some heavy issues, particularly the human sexuality paper. "I am not at all frightened," he responded. "Standing Committee at Wichita last year was just outstanding. Half of those people will be back this year at Baltimore. And the delegates . . . they are all good sisters and brothers. No, I'm not losing sleep at all, because I'm dealing with good people. We have handled heavy issues before."

That statement was made by Paul Hoffman not as a naive assumption of good will by an ill-prepared novice, but as the confident belief of one who has done his homework, who has dealt with controversy before, and who believes both in himself and in his constituency.

Recently Paul visited an elderly aunt. They were discussing his being moderator. "Paul," she said, "you're just too young for such heavy responsibility."

We Brethren will find out at Baltimore if the aunt was right or wrong. But as Paul Hoffman says, "I'm not losing sleep at all." □

Do colleges care?

Campus ministries at the six Brethren colleges help students cope with the pressures and struggles of 'the best years of their life.'

by Judd Blouch

"These are the best years of your life." College students often hear these words from their elders. True, the four years spent earning a college diploma are years of personal growth, but they are also a time of pressure and struggle.

The six colleges of the Church of the Brethren have that mixture of good and bad. But campus ministries are there to nurture the growth and to soften the struggle.

At all the Brethren schools, campus ministers, faculty, local churches, and the students themselves are working together to make college more than just a place to party or prepare for a job with a major corporation. They are attempting to make the four years of college a time of personal and spiritual growth to supplement the nurturing the students have had at home and church.

"I am constantly amazed at the aliveness of religious life on this campus," says Joan Austin, minister at Elizabethtown College in Pennsylvania. Herb Smith, who took over the ministry at McPherson College in Kansas just last November, was pleasantly surprised by the enthusiasm for religious programing on campus.

Unlike the distinctly Brethren institutions of a couple of generations ago, the six Brethren-related colleges of today are characterized by ecumenicity. Student bodies are mixed bags of Protestants, Catholics, Jews, and other religious backgrounds. Brethren students are, for the most part, active and vocal, but they are in the minority.

Currently, only four of the campus ministers at the Brethren colleges are members of the Church of the Brethren, but then, the job of the campus minister is not to represent the Brethren outlook on campus. It is to provide and coordinate campus ministry.

Juniata College (Pa.) minister Andy Murray believes his faith comes out in his lifestyle and Christian philosophy. "But, of course, in terms of Christian life, there certainly are things that were formed and shaped by my growing up in the Church of the Brethren," Andy says.

Beth Smith, campus minister at Bridgewater College (Va.), knows firsthand what it is to be non-Brethren at a Brethren college. A Presbyterian and a Bridgewater alumnus, Smith sees the ecumenical approach as essential.

"If you put the emphasis on one denomination, that turns off your other students," she says. "It would be a shame to downplay any denominational group that would further the Christian church."

Does this broadening of the religious scope mean a retreat from values dear to Brethren, or a loss of Brethren identity?

Not necessarily. Instead, more of an attitude of equal treatment without consideration of religious background prevails.

"I think more in terms of who's active and who's doing what and who has what needs," says Steve Gregory, minister at the University of La Verne in California.

A variety of religious organizations has grown out of this broadening of the ecumenical base. Bridgewater alone has eight organizations: Brethren Student Fellowship, Baptist Student Union, Wesley Fellowship, Lutheran Student Movement, Inter-Varsity Christian Fellowship, Peace Awareness Group, Students Interested in Relating to the Church (SIRCH), and Student Committee on Religious Activities.

Each of the schools has some sort of campus ministry board or religious life council that oversees and coordinates religious activities on campus. Students and faculty members work together to achieve the variety of programing necessary for a diverse student body. Sometimes the event creates new appreciation for another group's heritage as in Juniata's Passover meal, sponsored jointly by the Campus Ministry Board and the Jewish students.

Not all religious activity takes place within campus ministry board programing, of course. A group of students at La Verne saw a need for a larger, more formal organization to draw all Christian students on campus closer. They started Christian Union (CU) about a year ago.

Not all the kinks have been worked out yet. "We've been having problems de-

Manchester College campus minister Bob Knechel relaxes during a spring break work project.





Andy Murray is a well known musician, but full-time he is minister at Juniata College.

veloping a program where everybody's interests are represented equally," Cheryl says. "There needs to be a lot of prayer in the leadership core."

The Christian Union at La Verne is just one instance of students doing something about their collegiate religious atmosphere and changing it for the better. "Students really want to implement programs," says Herb Smith, adding that student involvement gives him more time to be a consultant and counselor.

At Elizabethtown, a group of students who felt a need for more worship and praise started lchthus. "A bunch of us started meeting for a time of prayer and praise," says junior Beth Bowser. The group started with six members and has grown to about 25.

Students at Elizabethtown have also organized a service program on campus called Helping Hands. Michelle Zimmerman, one of the founders of the group, says Helping Hands was the direct result of a request for aid from a student confined to a wheelchair. Since then, Helping Hands has also helped find an apartment for a 21-year-old who was released fromthe State Hospital for Children and Youth in Elizabethtown.

Deputation teams from several Brethren colleges witness the vitality of the campus ministries to nearby congregations. Teams of four to six students share their faith



through original services of drama, music, and other media.

Students at Brethren colleges reach out in other ways, too. La Verne sponsors a Summer Service program, where students work in Christian service during their summer breaks. At Manchester Colleges in Indiana, instead of going to Fort Lauderdale for spring break, some students help out at a disaster site or in an economically depressed area.

One result of the banding together of religious backgrounds has been programing for the entire student body. A major example is the Saturday Night Alternative Plan (SNAP), which was started at Juniata and has now been picked up at Bridgewater.

"SNAP makes sure that Saturday night there are planned activities for students who don't want to party," says Andy Murray.

With the growth of interdenominational student organizations, have Brethren students become inactive, apathetic, or disenchanted? On the contrary, Brethren students have maintained an active leadership role in campus religious activities.

Some of the most active religious groups at the Brethren colleges are the Brethren student fellowships. Bob Knechel, minister at Manchester College, says the emphasis there the past five years has been ecumenical. But this year, a group of freshmen from Michigan District funneled some of their energy from National Youth Conference into beginning a Brethren fellowship.

"They've had some real fire going for them up in the Michigan District and they



carried it down here," Bob says.

Sharon Cobb, a senior at Bridgewater, believes unity among Brethren students at her school is strong, even though not all are members of the Brethren Student Fellowship. This unity is aided by faculty members who serve as advisors to BSF and the Peace Awareness Group.

The faculties at all six colleges are instrumental to the "Brethrenness" of the school. Bob Knechel tries to work with Manchester faculty so that "the religious life gets hooked up with the intellectual life." Faculty members are also useful in setting examples for students.

"The stressing of the family atmosphere clearly comes out of the Brethren gemein-schaft beliefs," says Steve Gregory. "Individual caring and concern for students is practiced by all segments of the university and faculty."

Backing up all the efforts of the campus ministers, faculty members, and student organizations are the local churches. Many students, particularly those from Brethren backgrounds, attend local congregations to get a sense of a home church and a more traditional style of worship.

"We try to make it a home away from home," says David Rogers, pastor of the Manchester church. David's congregation reaches out to students through a three-year-old committee that tries to improve the church's ministry to the students; a Sunday school class and Sunday evening fellowship for students; and a host family program in which students are invited into church members' homes for a meal and some homestyle fellowship.

Left: Several students at La Verne University gather for an informal Bible study. Right: Steve Gregory is campus minister at La Verne. Below: Joan Austin, campus minister at Elizabethtown College, chats with a student.

The relationship between the churches and the colleges is a mutual giving and taking. Bob Mock, of Stone Church of the Brethren in Huntingdon, Pa., says about 30 Juniata students hold associate memberships in his church.

The McPherson church is helped by students who participate in choir and lead services, especially those having to do with peace.

And at
Bridgewater, the college uses the church's
facilities for convocation and
religious services,
while Wayne Judd,
pastor of the
Bridgewater church,
serves on two college
committees.

Campus ministries don't meet all spiritual needs, of course. And there are some Brethren students who wish they felt a stronger sense of Brethren identity on their particular campuses.

But the level of student involvement is evidence that something significant is happening in the colleges, as young people grow in and share their faith in God.





Christianity on the

Volunteer industrial chaplains believe God won't stay locked up in God is more likely to be in factories, police stations, and lunchrooms.

by Christopher Keating

Incessant rattling and pounding from heavy machinery in the machine shop afflicts the ears of the pastor as he prepares for the service. Dust and exhaust from the factory's equipment fly into the air and mix with the sweat forming under his hardhat.

A shrill whistle sounds. The prelude is over, and the minister walks up to a worker, extends his hand, and smiles. Without stained-glass windows, flowers, hymnals, or a choir, church has just begun in the factory.

This may be the only church where the service takes place during a coffee break, instead of before or after one.

The pastor hasn't come to organize a prayer meeting, conduct a formal worship service, or even solicit for a particular congregation. He is a volunteer industrial chaplain who believes that God won't stay locked up in a church study in a quiet neighborhood. He takes seriously the belief that God is present in unlikely situations: factories, police stations, lunchrooms.

The trained chaplain is part of the outreach ministry of ICM, the Institute of Industrial and Commercial Ministries, Inc. (see July 1982, page 4). The interdenominational, interracial ministry is "an attempt for the church to go to the work place," says one Church of the Brethren pastor who volunteers a day a week.

Brethren pastors and lay people have been part of ICM's outreach since its birth in 1972. Herb Fisher, pastor of Trinity church in Massillon, Ohio, and ICM national chairman, was a member of the institute's first training class. Patterned after a similar ministry in England, ICM started in Virginia and has expanded to 15 states. Requests for chaplains outnumber the volunteers available.

The stories and experiences of chaplains read like an encyclopedia of human ills. A woman in Florida is faced with losing her job unless she learns a new skill in three days. A fire captain in Virginia is frustrated by a car accident that killed a girl close to his own daughter's age. A heart attack. Layoffs due to a slumping economy. Alcoholism. Drug abuse. The

suicide that almost happened. And the one that did.

In each situation, ICM chaplains can give more than kind words and sympathies. Their stated role is "to meet persons in business and industry at the point of their felt need with a supportive presence, individual counseling, effective referral" Perhaps the most important ministry that chaplains provide in their one-day-a-week visit is simply a presence on the assembly line, or in the office, or wherever people work.

"I go for weeks where all I do is just pat people on the back," says Harold Moyer, a Brethren pastor from Roanoke, Va., who volunteers at the Rusco Door and Sash Co. "Then, a husband has a heart attack, or commits suicide. That's when you really know you're there to support." At that point, he says, the chaplain can provide help in many areas—usually just the "simple things" people take for granted, such as arranging a funeral.

Because of their unique place in the structure of a business or police or fire department (Harold calls it a "buffer" between employees and management). ICM chaplains often hear things that are not told to the personnel department and others "off the line." A person suffering from alcoholism, for instance, won't tell the personnel office that the problem is affecting his work. A chaplain can make all the difference for that one employee.

"People will not talk about those kinds of problems with management, because they don't want the personnel office feeling they can't do their jobs," says Stanley Wampler, Shenandoah district executive and ICM national board member. "The person from the outside has an altogether different relationship with the employee."

Counseling is always initiated by the person seeking help, whether that be an open request or an allusion to a deeper, hidden problem.

"After you talk to an individual for awhile, you can be pretty certain that he's really saying, 'I want help,'" comments Lloyd Goode, a chaplain from Great Falls, Va.

When the relationship is started and the problem identified, the chaplain usually

Industrial chaplains were prominent at last year's Conference. Being interviewed by MESSNGER's Chris Keating (right) are (from left) Lloyd Goode, Great Falls, Va.; Herb Fisher, Massillon, Ohio; and Stanley Wampler, Harrisonburg, Va.



line urch study.

refrains from heroic efforts to "save" the person with his own skills. In most instances, the employee is referred to the various types of professional help available in the area. Part of the chaplain's training from ICM is an awareness of the kind of counseling resources available.

For Wanda Callahan, pastor of Jacksonville (Fla.) Church of the Brethren and ICM chaplain at the Swisher Cigar Factory, being a woman opened doors for her to help in ways she never thought possible.

"They opened up and told me things right away, and I know they said things they wouldn't have told a male pastor," she says.

Wanda knows that if she didn't walk that line every week there would be women there who might not see anyone outside work or family during that week. "You get a woman who works in a factory all day—" she says, "why, she has no other chance for any other communication."

ICM's presence isn't confined to the factory. Stanley Wampler points out that chaplains can be a "tremendous help" to upper-level management in establishing better employee relations and helping to talk over hard decisions. In Harold Moyer's case, his one day a week at Rusco might involve short visits with everyone from the company president to the newest employee on the line. ICM assigns only when the chaplain has access to all people.

In talking with management, a chaplain learns the many problems that affect the entire company and can counsel in situations where management is forced to lay off or fire certain employees. All this is done, Lloyd points out, "without taking sides" and in strict confidentiality. Helping to lift the burden so "everyone can work better" is a chaplain's duty.

A primary goal of ICM is to reach unchurched people who may have gone through their entire lives without personal contact from the Christian community. This is done not with scripture verses and mass-produced tracts, but with love and concern for individuals.

One of the real values of the chaplaincy program, according to Harold Moyer, is that it breaks down stereotypes about

Upper right: Stanley Wampler talks at Annual Conference with ICM director James M. John of Roanoke, Va. Wampler, who is executive of the Church of the Brethren's Shenandoah District, is chairman of ICM's Shenandoah Unit. Lower right: Chaplain F. W. Callahan talks to a worker in a cigar factory in Jacksonville. Fla. Callahan, a layman, is in a team ministry there with his wife, Wanda, a local Brethren pastor.





ministers and their role.

"I consider it to be an evangelistic program," Harold says. "There are a lot of folks who would not buy my kind of evangelism, because many church members think of evangelism as winning people to that (particular) church.

"The evangelism I'm talking about is the kind Jesus used with the woman at the well. We're establishing relationships, meeting people where they are, and helping them to grow from there—however small or great that may be."

Since evangelism is the spreading of good news, then ICM may be called an evangelical outreach, an extension of the Christian community into a world many church members do not normally see. It is the extension of Christ's love to people who have never felt it before, as well as the promise of fellowship to those associated with a church.

Lay people, too, are called to this ministry, and some say these people are better equipped than their seminary-trained colleagues. F. W. "Callie" Callahan is an example of a retired laborer returning to the factory—this time to help and serve.

"Don't tell them anything!" instructs

Callie, on how to be effective at communicating with members of an industrial "parish." Like his wife, Wanda, Callie volunteers once a week at Swisher Cigar in Jacksonville. He says his role is that of communicating to the many types of workers in the factory.

In some cases, says Wanda, "lay people can relate much better than ministers." And within her own congregation, she adds, "there's not a person who couldn't do it."

ICM chaplains seem to agree that the basic gift required for this ministry is the willingness to be concerned for people.

"If you have a capacity to love, then you have a capacity to serve." says Lloyd.

Part of what motivates industrial and police chaplains to ministry is that they are aware of God's presence in every aspect of life. They know that this belief is to be shared with others, so that God may heal and make whole.

"Christ is often present in people, and we sometimes aren't sensitive to it or don't recognize it," says Harold Moyer. "Often he's present in unlikely people.

"Part of our responsibility is to help people recognize the Christ in others."

Christopher Keating of Upland, Calif., is a University of La Verne student, who served as a 1982 summer intern with MESSENGER.

Brethren clergy divorce: Who's

by Earl K. Ziegler

The pastor and his wife had been awake since 3 a.m. because of the imminent birth of their second child. Although labor pains were sporadic, the nine-mile trip to the hospital was approaching.

Then it happened. The phone rang, and the caller asked the pastor to rush over because "Mother is dying. Would you come immediately? She is asking for you. She is growing weaker. We need you now."

The pastor was in his first parish only six months. Eager to be successful, eager to serve, feeling guilty if he did not go, and knowing his wife "would understand," the pastor assured the anxious family he would arrive in a few minutes.

"You can't leave me now when I'm in labor!" the wife pleaded. "I may need you to take me to the hospital any minute. I'm scared. What if—"

"I'll call you every 15 minutes, and 1'm only six minutes away," he assured her.

Amid frantic objections and doubts from the pregnant wife and a warring inner turmoil between his loyalties to his wife and to his ministry, the pastor drove to the dying person's house. After he left, his wife broke into tears, feeling a lack of understanding and support from a husband who was also her pastor but who was married to the church. The hurt was real for both, and the seeds of alienation had begun to take root.

Another pastor's wife lay in bed, eyes wide open, ears tuned to the sound of the garage door opening. It was 12:30 at night and her pastor husband was not yet home. He had said he would be late, but never did she suspect this late! Had he been involved in an accident? Was he really in a meeting this long? Her suspicions multiplied with the ticking away of the minutes. The longer the wait, the angrier she became. Their communication was getting more difficult, the distance between them greater.

The garage door opened. The car drove in, the engine was shut off, and Pastor John was home—at one o'clock in the morning.

"Where have you been? What have you been doing this late at night?" The angry

wife hurled a barrage of questions at him. Beleaguered, the husband explained the urgency of a marriage counseling session with a couple, following a committee meeting that ran overtime.

"At least you could have called," she retorted. "You are a good one to tell others how to relate when your own marriage is falling apart. You want to save the world while you lose your family."

And so the stage was set for a traumatic and destructive showdown. The scene closed with husband and wife incapable of hearing one another, but continuing the exchange of verbal insults. As they drifted into sullen silence, he muttered under his breath, "I would rather be out there with people who appreciate me than at home." His wife lay awake for hours, torn between her desire to trust him and be supportive and her own need to be understood and respected.

Marriages in general are in trouble and Brethren clergy marriages are no exception. Pastors seem unable to balance their strong sense of calling with a clear call to family life. Unable to resolve that tension, some clergy leave the pastorate to save their marriages, others fail in their marriage, while still others lose both.

Statistics about Brethren clergy divorces compiled by the Office of Ministry staff in March 1981 reveal that two Brethren clergy couples divorced in the 1940s, two divorced in the 1950s, and two in the 1960s—while 24 clergy couples divorced in the decade of the 1970s. The statistics also recorded at least 11 breakdowns or divorces in the two-year span of 1980-81.

What is happening to the Brethren parsonage family? What dynamics contributed to these clergy divorces? Where does the blame lie—with the couple, the congregation, the denomination, or all three? Are pressures on clergy families different from those on other professionals? What should the church do? What can it do?

A research project involving 14 Brethren ministers and 7 wives, all divorced within the past 10 years, was conducted to discover what identifiable factors contributed to the divorce of the clergy couple. Twelve of the interviewees were originally married to one another and were in active ministry and living in the parsonage when the deterioration, breakdown, and divorce occurred. The former spouses of the remaining nine research participants did not participate in this research.

In summary, the research included materials from 15 different clergy marriages. All pastors were males; no female Brethren pastor was divorced. The participants' ministerial experiences encompassed a balance of city, suburban, and rural parishes in the west, midwest, east, and south of the continental United States.

The average age of these couples at the time of marriage was 22.4 years and at the time of divorce was 45.1 years. Ages at the time of divorce ranged from 32 to 60 years.

In the study, 57 percent of the pastors reported significant self-imposed pressures to perform according to their images of the pastor and spouse, and identified them in order of priority:

- 1) Highly motivated sense of calling.
- 2) High personal achievement needs.
- Strong work ethic and "workaholic" habits.

4)Model role for ethical and moral behavior.

- 5) Placed on pedestal by congregation.
- 6) Comparison with former pastor to be equal or surpass.
 - 7) Unrealistic work load.
- 8) Family traditions and expectations. Similarly, 57 percent of the spouses identified significant self-imposed role expectations:
- 1) Accepted the traditional role of the pastor's wife without question.
- 2) Expected to be the number-one supporter of husband at own personal ego expense.
- 3) Assumed the model image for herself and her family.

Wives also identified pressures from the pastor husband:

- Her participation in activities such as piano playing, choir singing, and women's meetings.
- Her availability to him for social functions such as wedding rehearsal dinners.
- His need for her to be a "teammate" in leadership roles.

And the pastors felt their spouses had

failing whom?

the following expectations:

- 1) To be accountable for time (Where were you?)
- 2) To spend time with the family (he saw it as an attempt to control)
- 3) To spend more time around the house, fixing, and helping.
- 4) To believe theological concepts and live morally according to his preaching.
- 5) A reversal in traditional roles in the house.
- Unrealistic demands, especially financially.

Regarding congregational expectations, five spouses experienced significant pressures in two areas: no participation in decisions about the parsonage, and insufficient salary to manage the family on expected congregational and community standards. The congregational pressures felt most by the pastors were the role model and the image of being placed on a pedestal.

Responses to the question concerning problem areas of marriage in the parsonage represented four major categories: value conflicts, communication, money, and sexual relations. These were problems judged not to be directly related to the eventual divorce, but that created many tensions in the relationships. Interestingly, both pastor and spouse identified the same tension areas but not in the same priority.

It is significant to note that eight of the 15 pastors recognized very clearly in their relationship that an important ingredient was missing from the very beginning, and even prior to the marriage. Despite the serious differences, they chose to marry.

Pastoral couples must accept responsibility for heavy work loads, "workaholic" habits, and long, unresolved, pathological patterns that result in marital breakdown and divorce.

Congregations must be accountable for their failure to support their pastoral leadership adequately, through open dialog, affirmation, and adequate salaries.

The denomination must address the issue of providing a more effective support system for healthy clergy marriages and an available professional counseling assistance for families in trouble, someone other than persons in authority over the pastors.

The pastor and spouse, two human in-

dividuals, need the luxury of making mistakes. Likewise, they must recognize the congregation's need to have their leaders live as one among them and yet as one who lives the exemplary life. Parishioners expect pastors to live what they preach, and rightly so. Pastors expect congregations to understand that they are human and imperfect, and rightly so.

Each congregation must wrestle with

the issue of marital breakdown, separation, and divorce among the clergy. Each pastor and spouse must address their own self-imposed role expectations and congregational role expectations. An open dialog with integrity between the clergy couple and the congregation will produce healthy growth.

Earl K. Ziegler is pastor of the Mechanic Grove congregation, Quarryville, Pa.



Agri-Urban: More than a fundraiser

Feed lot operator Wesley Kroeker had a semi-truck load of calves and no way to care for them. The unexpected livestock had resulted from a mistake made by his supplier. The calves could not be returned to their previous owners, so Kroeker was stuck . . . unless he could quickly find someone to care for them.

Since the feed lots were already filled to capacity, the truckload of calves was distributed to friends and associates who agreed to raise the animals on their own farms. In a burst of inspiration, Kroeker asked that the profit from the calves be sent to the Oklahoma Bible Academy, a Mennonite school in Meno, Okla. The ease with which money was generated in this project planted the seed of an idea in the minds of the participants. Out of what began as a dilemma grew what is now known as Mennonite Agri-Urban, Inc.

Northern Plains District of the Church of the Brethren, impressed by the Agri-Urban idea of the Mennonites, has now established its own Brethren Agri-Urban, Inc. (BAU). Largely through the work of three Northern Plains members, Arlin Claassen (Ivester congregation), David Gentry (South Keokuk congregation), and Dale Wicks (Panther Creek congregation), investigative and organizational groundwork was laid in 1980. Sample projects were run by two families in 1981. Dale Wicks kept two feeder calves for BAU and generated a 99-percent profit for his work, Eldred Kingery (Root River congregation), kept five feeder lambs for BAU and generated a 165-percent profit, Encouraged by these figures, others have now begun projects of various types, and funds are being generated for outreach in many areas.

Brethren Agri-Urban, Inc., has many purposes, but its main one is to build funds for outreach through the district program. According to Arlin Claassen, "Agri-Urban provides families the opportunity to do voluntary service each day of the year. While the chores are being done, a small percent of the time is invested in the work of the church. It's that simple

and that profound.

Throughout Northern Plains District a practical and spiritual bond is being forged as more and more church members become involved in this stewardship idea. The cooperative style of the projects makes it possible for those people who may not have funds available to make a direct donation, to participate in the district outreach program by donating time and expertise.

The workings of BAU are quite simple. Any Northern Plains church member may choose to become involved. Livestock is purchased by BAU and placed on the farm, or the church member may sell or donate personal stock to BAU. The farmer then donates the time, feed, and expertise needed to bring the stock to market. Any unusual expenses, such as veterinary services, are paid by BAU.

A farmer who raises grain rather than animals may become involved by renting land to BAU. The farmer then cares for the crop and harvests it, donating time, expertise, and the use of machinery. The cost of seed, herbicides, and fertilizer is paid by BAU.

On the urban side of the project there are several options open to participants. A person may make a direct contribution to BAU. Or it may be a low-interest or interest-free loan of \$1,000 or more, which would then be used to procure animals or land. Other urbanites may try a small animal project, such as rabbits, or a crafts or gardening project. Options are limited only by the ingenuity of the participant.

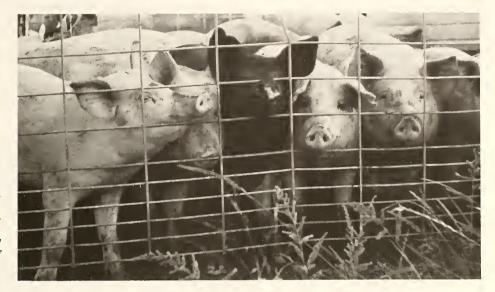
When money is obtained for BAU through the sale of stock or produce, the person responsible for the sale is asked to designate the avenue of outreach to which the funds will be applied. Presently, BAU has chosen five recipients for its funds. On the district level, one may choose to have the profits given to McPherson College or to Northern Plains District. On a

larger scale, one may choose to have the profits go to Bethany Seminary, Bethany Hospital, or the General Board. If no designation is made, the funds will be distributed by the BAU board of directors.

The number of projects now running in Northern Plains District is growing. Dale and Ruth Wicks and their son Peter are currently involved in their second project for BAU. They are again raising two feeder calves. Of his involvement with BAU, Dale says,

The agri-urban program includes these sheep on the farm of Sherwin and Bertha Smith of Clarksville, Iowa.





Feeder pigs in the agri-urban program crowd a fence on the farm of Mark and Dawn Strom of Worthington, Minn.

"Brethren Agri-Urban is a way of giving to the outreach of the Church of the Brethren over and above what you normally give, without feeling the strain of the extra giving. I have completed a project, for example, of two feeder calves which brought an increase of \$639, and the extra feed was not missed."

Two families are currently raising feeder pigs for BAU. Mark and Dawn Strom (Worthington congregation) have one feeder pig, and Ron and LaDonna Brunk (Ivester congregation) also are raising one feeder pig.

Jim and Fern Schrock (Root River congregation) are keeping a stock cow for BAU. The offspring of this cow will be sold, with those funds returning to the BAU program. Jim says, "Our lives will be enriched by sharing more of our material possessions."

Sherwin and Bertha Smith (Greene congregation) are raising four feeder lambs for BAU. Eldred and Leah Kingery (Root

River congregation) raised five feeder lambs last year.

The list of projects keeps on growing, and it is hoped that grain farmers will soon be among the BAU members.

A goal has been set by the BAU board of directors. By the time of Northern Plains district meeting in July 1983, they hope to have visited in each congregation of the district and to have at least one BAU project started in each congregation.

Enthusiasm is high among the board members. Their goal is ambitious, but realistic. They believe, as does Charles Lunkley, Northern Plains district executive, that "Agri-Urban is a tangible way . . . to be involved in the witness of the larger church. Through Agri-Urban congregations, families, or individuals can increase their outreach witness in cooperation with other people at the district level." Joe Hoffert (Stover Memorial congregation), another board member, says, "Agri-Urban, Inc., is a working ex-

ample of the concept that we are stewards of what we claim that we possess." Betty Jo Buckingham (Prarie City congregation), also a board member, says, "I work in an office, but my money can work to help farmers support church agencies. If I had given money directly to the agency, it would be used once and be gone. Through Brethren Agri-Urban it can be used many times."

And to think it all began with a mistaken shipment of calves. The idea was planted, took root, and is proliferating, with blossoms in every section of Northern Plains District, with seeds falling in areas even beyond the district's boundaries. New and wonderful things are coming forth from the program, and, as Charles Lunkley says, "Agri-Urban opens a new dimension for witness through the district, the college, and the denomination."

Leah Kingery is a member of the Root River congregation, Preston, Minn., and a former Nigeria missionary.

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VOLUNTEERING

Brethren Volunteer Service, a program of the Church of the Brethren General Board, with the goals of advocating justice, peacemaking, and serving basic human needs, invites people to serve in a new community.

Why we volunteer

The Church of the Brethren has had a long-standing commitment to service,



brethren volunteer service

based on biblical mandates that call us to put our faith into action. For a beginning study of one biblical text on service, you may consult Session 5, "On Pure Service," in the booklet Tests in Transit: A Study of New Testament Passages That Shaped the Brethren (1976) by Graydon F. Snyder and Kenneth M. Shaffer Jr. (Unless otherwise noted, all resources are available from The Brethren Press, 1451 Dundee Ave., Elgin, IL 60120.)

A historical view of the role of service in the Church of the Brethren is presented in *To Serve the Present Age*, edited by Donald F. Durnbaugh (The Brethren Press, 1975). Specifically, this book gives an overview of the work of the Brethren Service Commission (now part of World Ministries Commission) in the years following World War II.

People resources

People can be an important resource for the local church or district as they seek to challenge and call others to involvement in Brethren Volunteer Service. People you can call upon include:

- 1) Brethren Volunteer Service workers who are presently serving in your community or area. Many BVSers are happy to share their experiences with local congregations. For recommendations of BVSers in your area who could provide this service, contact Joyce Stoltzfus, BVS office, 1451 Dundee Ave., Elgin, IL 60120.
- 2) District BVS representatives. Most districts in the Church of the Brethren have appointed representatives who promote BVS in their districts. These people available to you and your local congregation.
- 3) Former BVSers. In most areas of the country, one can find former BVSers who are willing to share their experiences. Over 4,000 have already served in BVS.
- 4) Merv Keeney (BVS recruitment), Joyce Stoltzfus (BVS director), and Bev Weaver (coordinator of BVS orientation) are General Board Staff members who are available to districts and congregations for programs on Brethen Volunteer Service.

Audiovisuals

1) "I've Troubled For You," a 15-minute film, is the story of a young woman's experience as a Brethren Volunteer Service worker. Told as a narrative, the volunteer gives a candid view of the program and its impact on lives. This film lends itself well to discussion and comes with a pamphlet of study questions. To order, call The Brethren Press toll-free (800) 323-8039. Available for a \$12 rental fee and return postage.

2) "Vive L'Amour: The Brethren in Europe" is a 19-minute slide/cassette tape General Board presentation, produced in 1981 by James H. Lehman. Brethren Volunteer Service workers play a major role in the Church of the Brethren presence in Europe, with major emphasis on peace and reconciliation efforts. Available for \$12 rental and return postage.

BVS literature

 A brochure gives an overview of Brethren Volunteer Service, including the goals of the program, requirements for entry, and a brief sketch on orientation.

2) A projects booklet, listing current projects where volunteers may serve, is published three times a year. Projects change as needs and priorities change.

 A one-page resource describes orientation in general and gives specific dates for future orientation units.

All of the above literature is available from the BVS office.

volunteer work given by people such as church school teachers, musicians, or church board members.

Guiding the Church's Volunteer Ministry Program is a 63-page manual that gives practical guidance to congregations as they seek to use the talents of their members. Sections include "A Biblical and Theological Perspective on Volunteer Ministry" and "A Model Plan for Organizing and Administering a Volunteer Ministry Program." Produced in 1979 by the Office for Church Life and Leadership of the United Church of Christ, this booklet is the basic one in a series, The



Karen Fleagle works with deaf children in Haiti through Brethren Volunteer Service.

Local volunteering

Volunteer service is a broad category—from full-time volunteer service with subsistence pay (BVS) to part-time volunteer service in the local community. Brethren Volunteer Service is a denominational program using full-time volunteers for a minimum of one year to work on projects that advocate justice, do peacemaking, and/or meet basic human needs.

As any pastor knows, there are also thousands of people in our denomination who volunteer locally. No congregation could be effective without the hours of Ministry of Volunteers: A Guidebook for Churches. Either the individual booklet or the entire series may be ordered from Church Leadership Resources, P.O. Box 179, St. Louis, MO 63166. The entire series costs \$27.

The Care and Feeding of Volunteers, by Douglas W. Johnson, a \$4.95 paperback, gives lay and clergy leaders helpful tips in finding, recruiting, training, and motivating volunteers in the congregation.

- JOYCE A. STOLTZFUS

Joyce A. Stoltzfus is Brethren Volunteer Service director for the World Ministries Commission.

CLASSIFIED ADS

TRAVEL – Feb. 28 – Mar. 14, 1983: Israel, Egypt, Turkey, Greece. See Holy Land where Jesus walked, then follow Paul's journeys of the New Testament. June 4-19, 1984: See Oberammergau Passion Play in Germany. Then Venice, Florence, Rome, Geneva and Paris. Write or call John D. and Naomi Mishler, 168 E. 6th St., Peru, IN 48970. TBI. (317) 473-7468.

TRAVEL—Alaska Motor Coach-Cruise Tour. 30 days—Sept. 3 to Oct. 2, 1983. Call or write for details. Ralph and Betty Ebersole, 1213 Hamilton Ave., Tyrone, PA 16686. Tel. (814) 684-1771.

TRAVEL—Juniata College Tours. SONG OF NORWAY CRUISE, Feb. 12-19, 1983. Free air to Florida and back to many cities, Cayman Islands, Jamaica, Cozumel, Mexico. SPAIN, Feb., one week, inexpensive. SOUTH PACIFIC HIGH-LIGHTS, 17 days beginning Feb. 24. June/July, LONDON budget week. July 2, 1984, OBERAMMERGAU PASSION PLAY. Information: Weimer-Oller Travel, 405 Penn St., Huntingdon, PA 16652. Tel. (814) 643-1468.

ANNUAL CONFERENCE—bus trip from Elizabethtown to Annual Conference 1983 with rooms close to conference center. Write to J. Kenneth Kreider, 1300 Schaeffer Rd., Elizabethtown, PA 17022.

FOR SALE—For a healthful taste treat try Oregon dried Italian prunes. Grown without pesticides and dried to a delicious chewy stage, these prunes are widely acclaimed "the best we've ever tasted." Minimum order, \$30 for 25 lb. box, includes UPS. Bulk orders of 300 lbs., 70¢ per lb. F0B Salem. Order from Forrester Fruit Farm, Rt 1, Box 497, Salem, OR 97304.



Tied to a Leopard

by Dorris Blough

This new novel carries the reader to another culture and gives insight into the superstitions of the people. One of those superstitions is that when a leopard looks you in the eye you are "tied" to that animal for life. The leopard's disposition becomes your disposition. Young Inuwa, who is already recognized as a man and a warrior in his tribe, discovers that his leopard is a cowardly one. The story revolves around how Inuwa breaks the bond with the leopard and finds courage.

Well-written and vivid in its descriptions, *Tied to a Leopard* moves quickly with a fresh and alive style. The author spent seven years in Africa as a missionary teacher. \$2.75 plus 95¢ p & h.

Order from The Brethren Press 1451 Dundee Ave. Elgin, Ill. 60120

On resisting faith in violence

Shirley Whiteside

Trying to be nonjudgmental

Countless facilities scattered in isolated locations across the country provide integral parts for our vast national system of "defense." I happen to live in Denver, Colo., near the Rocky Flats nuclear weapons production line.

These facilities represent one of the most blatant slaps in the face of today's church. Granted, there are others, but somehow it's easier for us to talk about the others—especially the really personal ones: "I need to pray more"; "I need to work less and spend more time with my family"; "I need to simplify my lifestyle." We can work at these without offending someone, without risking, and without being judgmental.

The victimized employees at Rocky Flats claim that the weapons they make will never be used.

If we don't resist this evil, this faith in

violence, and if we don't witness to a power greater than any human power, how can we say we are Christians?

When it comes to the arms race issue, the silence of the church is deafening. The church can now put its efforts into the freeze movement, since it has been sanctioned by a large enough sector of the country to lessen the risk of offending a fellow worshiper. Does this say any more about the church than that we are, at best, pragmatists?

Those who work in the war industry are guilty of sin no greater than my own.
Their particular sin of building nuclear triggers becomes my sin. It becomes mine simply because it is enacted "for me" in the name of my freedom as a citizen of the US. But nobody is going to do that for me without hearing my criticism.

I'm tired of being afraid to be "judgmental." Is it not possible for us to be firm in our beliefs and grounded in love for all creation at the same time? This doesn't have to mean that we're judgmental or that we don't offend anyone.

Many who work within the military/in-

dustrial complex say that God gives us military technology and that their places of employment are part of God's plan. I have to accept this as the way some people believe. I also have to hope that one day they will know the God I know. We don't believe in the same God.

If I am judgmental when I say this, so be it. The God who is alive to me is the God of unconditional, forgiving love. My God is a God of life who is not at work in the deadly power of the bomb. My God becomes real to me in the power and truth of the gospel—in my attempts to witness to Jesus' example. My God is in control of our world, but is not a perpetrator of its many forms of violence.

I will continue to beg for mercy to the God of unconditional, forgiving love. I will undoubtedly continue to offend people with my beliefs (but this isn't a popularity contest). And I will probably continue to try, and fail, at being nonjudgmental. \square

Shirley Whiteside is a member of the Prince of Peace congregation, Denver, Colo., and a peace ac-

turning points

Licensing/Ordination

Flke, John Michael, ordained Oct. 17, 1982, Eglon Maple Spring, West Marva

Keener, Frederick Mark, ordained Oct. 17, 1982, Knobley, West Marva

Shattuck, Lois Marie, ordained Oct. 31, 1982, Ashland City, Northern Ohio

Shattuck, William Everett, ordained Oct. 16, 1982, Marion, South/Central Indiana Slnk, Barry D., ordained July

Slnk, Barry D., ordained July 18, 1982, Williamson Road, Roanoke, Virlina Walts, Timothy, Orman, li-

censed Oct. 10, 1982, Michigan City, Northern Indiana
Woods, Marshall R., 111, licensed Oct. 17, 1982, Knobley, West Marva

Pastoral Placements

Brumbaugh, Dan, to Sugar Run Middle Pa., interim Dearing, J. Oliver, from Hickory Grove, South/Central Indiana, to Locust Grove, South/Central Indiana

Elam, Joe, from other denomination, to Beaver Dam, Mid-Atlantic, part-time

Eller, Raymon E., from Wabash, South/Central Indiana, to Pleasant Dale, South/Central Indiana, interim

Harvey, George W., from West Charleston, Southern Ohio, to Osage, Western Plains

to Osage, Western Plains Martin, Wilbur A., from Mechanic Grove, Atlantic Northeast, interim, to Fort Myers, Florida/Puerto Rico, interim

Serrano, Mario, from other denomination, to Castañer, Florida/Puerto Rico

Serrano, Olga, from other denomination, to Rio Prieto and other preaching points, Florida/Puerto Rico

Wenger, Ammon, from retirement, to Union, Northern Indiana, part-time

Anniversaries

Baile, Roger and Mary, Hanover, Pa., 51 Showalter, Warren and Gladys, Dalton, Ohio, 54

Worley, Ralph and Melva, Hanover, Pa., 66

Deaths

Baile, Herbert C., 88, Warrensburg, Mo., Nov. 5, 1982 Baker, Esther Wickert, 84, La Verne, Calif., Oct. 28,

1982 Blough, Doris M., 80, Polo, 1ll., Oct. 22, 1982

Bolinger, Inez, 78, N. Manchester, Ind., May 2, 1982 Brumbaugh, Vada, 81, Lorida,

Fla., Sept. 21, 1982 Claar, J. Emmert, 69, Hollidaysburg, Pa., Oct. 7, 1982

Cover, Dulcie L., 91, Sebring, Fla., Nov. 3, 1982 Crull, Rhoda, 79, Huntingdon, Ind., June 15, 1982

Dean, Nona, 73, Lorida, Fla., Aug. 20, 1982 Dubbs, Ella, 88, Ephrata, Pa., Nov. 1, 1982

Nov. 1, 1982 Flizgerald, Effic, 98, Peace Valley, Mo., Oct. 24, 1982

Folger, Ward, 95, Osceola, 10wa, Sept. 2, 1982 Hess, Earl, 55, Ephrata, Pa.,

Aug. 25, 1982 Hoff, Susie, 98, City of Industry, Calif., Dec. 7, 1981 Hoffman, William P. Jr., 55,

Waynesboro, Pa., Oct. 18, 1982 Holsinger, Gertrude Rowland,

92, Denton, Md., Aug. 14, 1982

Hoover, Martha, 78, Middletown, N.J., Oct. 16, 1982 Ketner, Albert, 86, Goshen, Ind., Oct. 26, 1982

Klepinger, Russell, 82, Greenville, Ohio, Oct. 10, 1982 Martin, Leroy J., 67, Waynesboro, Pa., Oct. 13, 1982 Morris, Olive, 81, Greenville, Ohio, July 10, 1982

Murray, Louis Lester, 32, Omak, Wash., Oct. 12, 1982 Nissly, Flo, 79, Dallas Center, Iowa, Sept. 20, 1982 Philips, Bonnie Peari, 66, Omak, Wash., Oct. 6, 1982

Omak, Wash., Oct. 6, 1982 Rock, Naomi Fasnacht, 88, La Verne, Calif., July 9, 1982 Royer, Forrest, 89, Greenville, Ohio, Aug. 28, 1982

Ono, Aug. 28, 1982 See, Arnold L., 64, Mathias, W. Va., July 29, 1982 Shaulls, Bertha M., 84, Waterloo, Iowa, Aug. 14, 1982 Slnk, James Sr., 65, La Verne, Calif., May 18, 1982

Snyder, Ada, 77, Polo, Ill., Oct. 30, 1982 Spears, Roy, 82, Waterloo, Iowa, Oct. 27, 1982

Ward, Vance, 29, LaPorte City, lowa, July 22, 1982

Williams, Hazel, 86, Waterloo, Iowa, Sept. 22, 1982

If you want an investment with gratifying returns,



Pastor Norman L. Harsh explaining communion, Good Shepherd Church of the Brethren, Blacksburg, Va.

put it here.

Temporary facilities can serve an emerging congregation for a while, but for long-term development, a permanent place of meeting is essential.

The newly-forming Good Shepherd Church of the Brethren, Blacksburg, Va., is among the several fellowships looking toward the building of a new church. When the time comes, these young congregations will turn to the Church Extension Loan Fund for assistance.

To assure that support will be available, the Church Extension Loan Fund is in need of several hundred thousand dollars. Here is where you can help—by investing in Church Extension Loan Notes. Your investment earns seven percent interest annually and is guaranteed by the General Board.

Currently the Church Extension Loan Fund includes 400 investors. More than 50 congregations have loans totalling over \$3,100,000.

Use the coupon at the right and become not only an investor, but a partner in mission.

Church of the Brethren General Board, 1451 Dundee Avenue, Elgin, IL 60120. Attn: Stewart B. Kauffman.

To invest in church development through the Church Extension Loan Fund, I enclose □ check □ money order for \$_____. (Minimum note: \$500). Please issue an investment note at 7% interest for five years.

Make the note payable: □ In my name as written below.

□ Jointly in my name and □ (insert relationship) and whose Social Security number (SS#) is □ .

Name □ Date □ St./RFD □ City □ State and Zip □ #76 2/83

Church Extension Loan Fund

A case of Reader's Digest indigestion

In my mail last October came an interesting item, a *Reader's Digest* reprint of an August 1982 article, "Karl Marx or Jesus Christ." The article is an attack on the World Council of Churches, an ecumenical body that troubles the conservative *Reader's Digest* because the WCC operates in the reality that the safe US brand of Christianity is not necessarily valid for the whole world.

I had read the article, of course, so what made this reprint interesting was a nice card that came with it. The card read: "With the compliments of the Minister for Information, South African Embassy, Washington, D.C." This didn't surprise me, since the article is so tailored to the purposes of the racist South African government that a connection already seemed likely.

Now Reader's Digest has done it again. Its January 1983 issue turns its guns on the National Council of Churches, the American ecumenical organization, supported by 32 mainline and orthodox denominations, including the Church of the Brethren.

It is no wonder *Reader's Digest* is among President Reagan's favorite reading, and one source of knowledge on which he claims to base his grasp of world affairs. *Reader's Digest* attacks the NCC with a central thesis that mainline Christian churches, working through the ecumenical organizations, promote Marxist-Leninist causes and anti-American sentiments that are a betrayal of the liberal tradition.

The NCC has issued a seven-page rebuttal, charging that *Reader's Digest* has distorted the facts and employed other questionable journalistic practices.

Anyone who is knowledgable about the NCC program can easily dismiss the *Reader's Digest* charges—they are charges we have heard time and again from conservative critics of the NCC, an updating of time-tested themes that exploit the fears and doubts of trusting readers.

What is new is that *Reader's Digest* has gone a step farther this time. The article openly promotes the Institute on Religion and Democracy (IRD), a Washington-based group organized to counter activities of the National Council of Churches. Halfway through the article is a boxed announcement headed, "How You Can Help," and giving the address of the IRD, and five suggestions by its chairman for working in your own denomination to fight the NCC . . . and WCC.

Rightly, the NCC charges that *Reader's Digest*, by thus promoting the IRD, acts "as a partisan vehicle for the self-serving purposes of an agency unrelated to it." (Unrelated? I expect soon to receive my copy of a reprint of the *Reader's Digest* NCC article, compliments of the Institute on Religion and Democracy.)

The NCC points out also that whereas the 260 members of the NCC Governing Board are appointed by and accountable to the member denominations, the 30 members of the IRD's board are self-selected and, as far as is known, not accountable to any church body.

Probably the sneakiest ploy of Reader's Digest was to hide the fact that the "hero" of its article (David Jessup, the indignant parent who unmasks the "Marxist-Leninist" NCC for what it is) is actually a member of the IRD board!

Taking a cue from Reader's Digest, perhaps I should include a boxed "How You Can Help" list of suggestions. Included would be these: 1) Understand that Reader's Digest is the voice of wealthy conservative elements that feel threatened by anything that might upset their comfortable world and order of things. 2) Hear the other side also: Write to the National Council of Churches, Attention Room 850, 475 Riverside Drive, New York, NY 10115 and ask for information. (Harriet Ziegler, former managing editor of MESSENGER, is director of new services for the NCC.) 3) Contact your Church of the Brethren leaders for their views on the NCC and for our Brethren involvement in its programs. Our general secretary, Bob Neff, is on the NCC Governing Board, is chairman of the NCC's nominating committee, and chairs the NCC's Presidential Panel on Future Mission and Resources.

The irony of the Reader's Digest NCC attack is that it doesn't address the real problems of the National Council at all. So the NCC ends up spending time rebutting a bunch of false accusations when it needs to be dealing with things such as its burgeoning bureaucracy, its scattershot programs, its lack of contact with the grassroots, and the causes of its "ways of the world" image.

If Reader's Digest were really responsible and interested in helping make the NCC more effective, it would forget about "Marxist-Leninist" bugaboos and look at those issues. – K.T.

LAST WILL AND TESTAMENT OF JOHN DOE (WHO DIED WITHOUT A LEGAL WILL) DRAWN UP FOR HIM BY THE STATE.

make, publish and declare this to be my Last Will and Testament. I, JOHN DOE, of Chicago, Illinois, hereby do

FIRST ARTICLE possessions, and I give my children the remaining two-thirds (23).

I give my wife only one-third (13) of my

but as a safeguard I require that she report to the Probate Court each year and render an accounting of how, why and where she spent the money necessary for the proper care of my children. 11.

to the Probate Court a Performance Bond to guarantee that she exercises proper judgment in the handling, investing and spending of the children's money. As a further safeguard, I direct my wife to produce 111.

right to demand and receive a complete accounting from their mother of all her financial actions with their money as soon as they reach legal age. As a final safeguard, my children shall have the IV.

she shall have full rights to withdraw and spend her share of my estate. My son shall have she shall have run rights to withoraw and spend ner share of my estate. My son shall has right as soon as he reaches age twenty-one (21). No one shall have any right to question my children's actions on how they decide to spend their respective shares.

shall be entitled to one-third (1/2) of everything my wife possesses. Should my wife remarry, her second husband

for their support, the second husband shall not be bound to spend any part of his share on my children's behalf. II.

who is to get his share, even to the exclusion of my children. The second husband shall have sole right to decide

of my children are minors, I do not wish to exercise my right to nominate the guardian of my children. Should my wife predecease me or die while any I.

preference, I direct my relatives and friends to get together and select a guardian by mutual agreement.

II. the event that they ran to agree on a grantisk of the probate Court to make the selection. If the court wishes, it may appoint a stranger acceptable to it.

legitimate avenues open to me to lower death taxes. Since I prefer to have my money used for governmental purposes rather than for the benefit of my wife and children, I direct that no effort be made to lower taxes.

portion of my estate to Christian causes, which interest me greatly, I choose to pass them portion or my estate to Christian causes, which interest me greatly, a choose to pass the up and have distant relatives receive the money should my wife and I and our children meet death in a common disaster.

my Last Will and Testament, consisting of one (1) typewritten page, all this _____ IN WITNESS WHEREOF, I have set my hand and seal to this. JOHN DOE

(SEAL)

Read it and

This is not a real will. But it accurately tells what can happen when you do not have a correct legal Last Will and Testament drawn up for you by an attorney.

In advance of your appointment with the attorney there are important things you will want to know. These are to be found in two brief and authoritative booklets you may have without cost. Send for "Making

Your Will" and "A Record of the Personal Affairs of

Please send me, without cost: "Making Your Will" "A Record of the Personal Affairs of " name	
address	
city state zip _	
THE CHURCH OF THE BRETHREN GENERAL BOARD Office of Stewardship Enlistment 1451 Dundee Avenue, Elgin, Illinois 60120	
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1983 CHURCH OF THE BRETHREN ANNUAL CONFERENCE

June 28-July 3, Baltimore, Maryland



Romans 3:24
GOD'S GRACE AS A GIFT
God's grace is as simple as a circle, as complex as the universe. It
is perfect. It breaks into our world
as a beautiful gift we never dare to
imagine we deserve.

-Kermon Thomasson

ing breaks in the conference schedule.

We have reserved 1,200 sleeping rooms in nearby hotels, within three blocks of the Center. Information packets, to be mailed to all churches in February 1983, will contain room reservation forms and program details.

Downtown Baltimore has been transformed in recent years to become an attractive conference location. The new Convention Center, where Annual Conference will be held, is beautiful and well suited for most of the week's activities. Harbor Place, only a block away, will provide an interesting interlude for Brethren dur-

Bible studies and insight sessions will be scheduled for both morning and evening, Wednesday through Saturday mornings with some scripture teachings scheduled in the middle of each morning's business session and a corporate Bible study on Sunday morning. Conference will begin with the Tuesday evening worship service and conclude with the Sunday morning worship

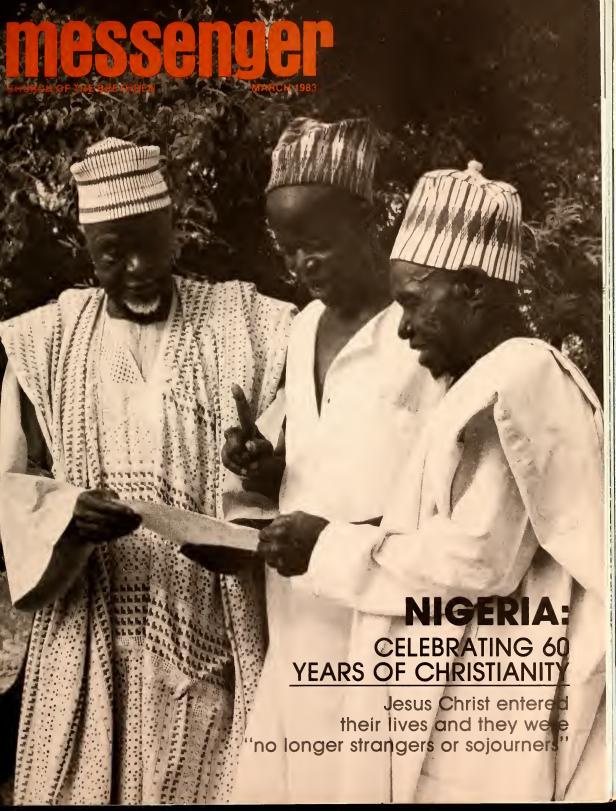
and consecration service. Meal service at lunches and dinner,

will be available in the Convention Center from Wednesday through Saturday.

Please indicate your willingness to serve as a volunteer in one of the many program areas listed below. Also use the forms below for registering children and securing program booklets. (Registration forms for other age groups will be included in the information packets to be mailed to local congregations and church delegates.)

Annual Conference Manager

VOLUNTEER HELPERS CHILDREN'S ACTIVITIES PROGRAM BOOKLET I am volunteering my help with conference For school-age children, 1st-5th grades. __ copies at \$4.75 each Please send _ tasks I have marked below. I have Please enroll my child (children) for the folof the 1983 Annual Conference Booklet. numbered them in order of preference. I lowing days at Annual Conference: (Available early in May.) plan to arrive at Conference on June _Wednesday ____Friday Name ___Saturday __Thursday Registration (type badges, collect fees, St./RFD ___ sort cards) Parent: _____State _____ Zip ___ _ Ushers (business and general sessions) St /RED _ Child care services Children's activities (age 6-11) State Zip Messengers (Standing Committee and conference business sessions) Grade Amount remitted \$ (Delegates sending the delegate authorization Children completed Tellers (Standing Committee and conferform and registration fee will automatically ence business sessions) receive one program booklet without further cost.) Information desk No pre-registration of non-delegates. Ticket sales Mail distribution Annual Conference office Please circle 16-22 22-30 30-40 For lodging information contact your pastor approximate age: 40-50 50-60 or write: Name Estimated fee \$6 per day per child (inc. lunch). St./RFD _ Forenoon and afternoon sessions. Total fee to be paid when child attends first session. Only Annual Conference Manager children pre-registered will be accepted. Six-vear-State Zip Additional volunteers may indicate on a separate 1451 Dundee Avenue olds must have completed first grade. Preregistration deadline, May 15. sheet their interest in serving. Elgin, Illinois 60120



management.

- No Longer I but Christ. When the Apostle Paul writes that he has been crucified with Christ, he means that he has been completely transformed, says Chalmer E. Faw. Paul is still Paul—but under new
- The Missionaries and the Major. This year marks the 60th anniversary of the Church of the Brethren in Nigeria (EYN). Kermon Thomasson retells the story of the first big crisis of that mission venture: A British colonial officer tries to oust the first missionaries.
- Surprise! Surprise! Recently MESSENGER participated with several other religious magazines in a survey of prayer beliefs and habits. T. Wayne Rieman pulls together all the data in an intriguing report.
- On the Footpath to Peace. BVSer Stephen Newcomer uses a brutal encounter he had on a mountain footpath in Honduras to illustrate the violence that threatens to engulf all of Central America. He calls on US church people to help bring wholeness to the lives of their Latin neighbors.
- Is Nuclear a No-No? There are Brethren who march in the streets protesting against nuclear power as an energy source. But there are other Brethren who work behind the controls of nuclear power plants, and some who are among the power structure of nuclear utilities. David Sollenberger deals with this two-sided Brethren response to nuclear energy.

Cover: Risku Madziga (left) and Pilesar Sawa (right) share laughs with a Garkida friend, Cabari Tarfa, over a 1927 photo of the first baptism in the Church of the Brethren mission in Nigeria (see page 12 for the photo, which shows Risku and Pilesar, pioneer Nigeria Christians).

In Touch profiles Ronald Kopp, Manheim, Pa.; Mary Schaeffer, Neffsville, Pa.; and Gregory Mitchell, New York City (2) . . . Outlook reports on Central America Week. Guatemala. Nicaragua. Global Women's Project. Ron and LaDonna Brunk. Cuernavaca trip. Alternative service. UN health issue. Sun Myung Moon. Evangelical peace conference. Disaster response. IMMG. Roy Pfaltzgraff (start on 4) . . . Underlines (7) . . . Update (8) . . . Column, "'Ufti' for What Ails Us," by Paul E.R. Mundey (21) . . . Resources, "Easter," by Earl K. Ziegler (24) . . . People and Parish, "Each March in Modesto," by Grace Tronvold (26) . . . Opinions of Sheila Nyhart, A. Michael Williford, and Margaret R. Learn (28) . . . Turning Points (31) . . . Editorial (32).

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VOL. 132, NO. 3 MARCH 1983

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MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Nov. 1, 1982. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: \$10 one year for individual subscriptions; \$18.50 two years. \$8 per year for Church Group Plan. \$8 per year for gift subscriptions. School rate 50¢ per issue. If you move

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THIS MAKES US 'BRETHREN'

The November and December MESSENGERS get to the core of "Brethrenism," with helpful articles on issues such as pacifism, draft registration, tax resistance, nuclear arms, sexuality, abortion.

It troubles us when our brothers and sisters in the church are so opposed to positions that, for us, are so much a part of being Brethren. These are the positions that led us to choose the Church of the Brethren over any other Christian church. These are what makes us two "Brethren."

LOU-ANN AND SCOTT LAND

Opelika, Ala.

GANDHI IN 'CHRISTLESS HELL'?

Regarding MESSENGER's "Gandhi" film review (January), there is no apparent evidence that Gandhi ever had a regenerate faith in Jesus Christ as Lord and Savior. If this is true, and if we are honest to ourselves and our Christian faith, then we must admit that Gandhi died to spend eternity in a Christless hell.

No matter how great a person's works, the sum of his life can be counted no more than a tragedy if his soul has been lost for eternity.

Your two Gandhi articles suggest there is no life-changing message in the gospel that makes Christianity utterly separate from Hinduism and Islam.

If a Christian magazine fails to boldly tell the saving message of Jesus Christ, which no religion except Christianity has, who will? If it fails to make clear the message of a risen Lord and Savior, which has no likeness in the messages of Hinduism and Islam, how terrible could be the results to the readers.

EDWARD JOHNSON

Kentwood, Mich.

'DIRTY WORDS' IN MESSENGER

After so much comment about the National Council of Churches and the World Council of Churches from Brethren and people of other denominations, it was good to read in the January Messenger "A Vote for Vancouver," by Ramona Smith Moore, and "The NCC: Not without faults," by Dale W. Brown.

Sometimes it seems that the NCC and WCC have become "dirty words." It was good to read about some of the good that is being done by these organizations.

I agree with Dale Brown that it is sad that many of the Brethren rely entirely upon sources of information outside the church rather than from Brethren members who attend the meetings.

GLADYS HAUGH

Waynesboro, Pa.

FETUS AND FELON

Relevant to the 1982 Annual Conference Statement on Ministry to Victims of Crime, and to the current Conference concern on abortion, I submit a letter to the editor of *The Other Side* (December 1982), by Juli Loesch.

"In both (capital punishment and abortion) the

victim is dehumanized ('They're just animals,' 'They're subhuman,' etc.). In both, the victim is out of sight, hidden, and not acknowledged as a member of society. In both, the methods of killing are described with adjectives like 'modern,' 'advanced,' even 'compassionate.' In both, society is said to be better off without this individual. and in both, the victim is said to be 'better off dead.' In both capital punishment and abortion, a human life is snuffed out because it is unwanted.

"Yet the first and last persons to recognize Jesus were an unborn child and a convicted criminal. John the Baptist, in the womb of his mother Elizabeth, 'leapt for joy' in the presence of our Lord (who was also 'in utero'). And the thief on the cross was promised heaven by this same Lord.

"Put down by society, raised up and made great by God, the fetus and the felon should be our special love-for the love of God!"

JOHN F. EDWARDS JR.

Pitsburg, Ohio

IDEAS TO PASS ALONG

"Grassroots Peacemaking" (December) gave me several ideas for our witness commission at the Elizabethtown church in establishing local programs on peace and reconciliation.

"Caesar's Incense" (January), on draft registration is a classic. It should be required reading in every church's peace education curriculum.

JACK WILLIAMS

Elizabethtown, Pa.

BY THEIR FRUITS YOU SHALL KNOW THEM

I disagree with Vernard Eller ("Caesar's Incense," January). Running a stopsign and refusing to register for the draft are both "oranges," because they are both laws of the land. But when Eller's son Enten picks and chooses the laws he will obey, for whatever reason, we have fruit of another variety.

Vernard Eller's rationalizations put him in the camp of Jane Fonda and Joan Baez. Growing up in the Highland Avenue Church of the Brethren, I knew Brethren leaders such as Dan West, M.R. Zigler, Leland Brubaker, and Harold Row, When my youthful attempts to argue with "logic and reason" conflicted with a truth, I was quickly told I was rationalizing.

Truth is truth, and Vernard Eller attempts to rationalize it away. The law is the law and citizens cannot choose the laws they will obey, and violate the others.

DONALD M. GERGEN

Sycamore, Ill.

LOVE AND TOLERANCE

What a great sermon on Christian love and tolerance was preached by Ramona Smith Moore ("A Vote for Vancouver," January). I live in a community where there is much anti-Messenger and anti-Elgin feeling. The scathing voice in which the word "Elgin" is pronounced would certainly be disturbing to the Chamber of Commerce. With all this negativism, plus that which

is promulgated by the rapidly growing hate groups, it is so good to read a message of love and tolerance as so ably expressed by this maga-

Who can attend sessions of the Vancouver WCC Sixth Assembly?

RAYMOND R. STAYER

Denver, Pa.

(Attending for the Church of the Brethren are two designated representatives-Robert Neff and Ramona Smith Moore, three accredited visitors, and two news representatives. Others may attend unofficially on a daily basis by obtaining a daily visitor pass from the Vancouver Planning Committee, 185-6050 Chancellor Blvd., Vancouver, B.C. V6T-1x3.-Ed.)

RIPPLES ON THE POND

In recent months, as a member of the Palmyra (Pa.) Church of the Brethren, I taped two series of inspirational spots for our local radio station. I had decided they were too short to be effective, but then our assistant pastor, Eleanor Painter, told me this incident:

One day a stranger from the opposite side of the state heard one of my spots on his car radio, and caught the identification at the end. A few days later, passing through our town again he spied our church sign. He stopped, came to the church office, told how moved he had been by the radio spot, and asked for printed copies of the whole week's scripts.

The Lord works wonders in strange and mysterious ways. A small pebble thrown in a pond can spread ripples from shore to shore (or "stateline to stateline").

FRANK D. HORST

Palmyra, Pa.

EXPERIENCE NECESSARY

As a student at Bethany Seminary, I sense frustration among this year's seniors as they talk about the churches that are in need of pastors but will only consider pastors with experience. This suggests that providing that experience is the responsibility of some other church. There are times when the abilities of an experienced pastor may be vital to the continuation of a particular congregation, but those crucial situations occur less often than we imagine.

An army recruitment commercial goes something like, "We don't look for experience-we give it!" Perhaps those churches which only want a pastor with experience would prefer that our graduating seniors serve first as military chaplains. That way those young pastors could get that vital experience at the expense of Caesar and not at the risk of threatening some congregation's comfortable expectations.

There are very capable ministers graduating this spring - women and men. All they need is a chance to begin their careers. They need congregations not looking for experience but ones willing to give it!

BARRY SHUTT

Oak Brook, Ill.

1900@ ON@

Every writer has favorite pieces of writing. "The Missionaries and the Major" (page 10) is one of mine. I may have written better pieces. but the setting, the timing, the circumstances, and the resource materials all combined for this story to give me deep satisfaction.

I wrote the original version in 1973 to mark the 50th anniversary of the coming of Christianity to our mission area in Nigeria. It was a private exercise, shared with friends.

For this month's MESSENGER I went

through the painful exercise of cutting it by more than half, but it is still a long story. The story of how it was written could be a long one as well.

A history buff, I had delved into the story of the mission and of the Bura



The first mission building at Garkida

people. This had taken me to the Nigeria national archives, where Major Frank Edgar's writings are preserved. Other happenings combined to inspire me: I got into correspondence with Neil Skinner, a British scholar and translator of Edgar's Hausa tales. Albert Helser. before his death in 1969, had shared his memories of early days with me. I had worked with Stover Kulp, the other mission pioneer, my first three years in Nigeria. Dr. Homer Burke had also been in Nigeria in my time and was back in 1973 for the anniversary. Finally, I unearthed old mission files that held copies of all the messages between Major Edgar and the missionaries.

That last find triggered my writing project. In one of those bursts of inspiration that writers occasionally (too rarely) experience, the words flowed onto the paper and the story wrote

That story was only one part of my private celebration 10 years ago. The 1923 and 1973 dates hit on the same days of the week. Noting this, and armed with Stover Kulp's letters and Albert Helser's book, In Sunny Nigeria, I retraced on foot the last 50 miles that Helser and Kulp had followed in 1923 as they approached Biu, Major Edgar's headquarters. I stayed where they had stayed, saw the places they had seen, and talked to the present village officials and to old folks who remembered the early missionaries. That long hike led to another privately published story, "Fifty Miles for Fifty Years."

This March I am back in Nigeria for the 60th anniversary. To see how I am commemorating this 1983 event, check the inside back cover. - THE EDITOR

in touch



Mary Schaeffer: Aunt Mary's witness

Not many people who attended Annual Conference in Wichita, Kan., last July were old enough to have been at the June 1917 Conference, also held in Wichita. At that Annual Conference, 66 years ago, 10 new missionaries were appointed to serve in China: Byron and Nora Flory, Norman and Anna Seese, Walter and Sue Heisey, Grace Clapper, Mary Schaeffer, Edna Flory, and Myrtle Pollock. Mary Schaeffer is the only one of those overseas workers who is still living today.

I remember watching Mary Schaeffer as she started out on one of the many evangelistic trips she took into the countryside near Ping Ting Chou. She was a short, dark-haired woman, who often wore a long blue Chinese gown. She walked the dusty country roads beside a small donkey and a Chinese companion. She would explain to me that the people of the villages were more willing to listen to her message if they saw her dressed in familiar clothing and eating her noodles and rice with chopsticks. Her excellent command of the Chinese language also helped to open the doors of homes in the rural areas.

I also remember visiting the Women's School in Ping Ting, and seeing "Aunt Mary," as she was known to us, at work there. In this school, around the courtyard, there were rooms for the women who came to study bringing their small children. Since many came from outlying

villages, provisions were made for laundry and meal preparation. Mary was always busy teaching cooking, sewing, child-care, reading, and the Christian faith.

Apart from my own family, Mary Schaeffer had a greater influence on my younger years as a missionary child in China than any other person. She taught me the Chinese songs and stories that she used in her work, and helped me to understand more about the life of the people she worked with. She filled the need for an extended family relationship in my life.

Mary was born Dec. 16, 1890. She sailed for China the first time from Seattle, Wash., on Sept. 17, 1917, and spent 24 years there. Now 92 and almost blind, Mary is still able to get around in the Brethren Village near Lancaster, Pa., which is now her home. Her face shines with love and optimism, and with the pleasure of talking about happy times past.

Others have honored Mary for her evangelistic work, and her teaching of the Chinese women, but 1 will always remember her for the enrichment she brought to my childhood years.—VERNA FLORY SANGER

Verna Flory Sanger is a retired teacher and a member of the West Richmond Church of the Brethren, Richmond, Va.

Gregory Mitchell: Dar

Like many boys, Gregory Mitchell played football when he was young. But that didn't result in a Sunday afternoon TV addiction or a devastating knee injury. The result of playing football was strong legs, which are now the instruments of a 31-year-old dancer making his Broadway debut in "Merlin."

Greg, whose father, Patrick, is former pastor of the Brooklyn (N.Y.) Church of the Brethren, says religion and theater were always compatible parts of his home life. That's an attitude that Greg still carries with him as a successful dancer.

When he was 12 years old, Greg saw "West Side Story" and figured that if the Jets and Sharks could dance, so could he. Greg was taking lessons from top professionals by the time he was 16, and had a



cin nd serving

job with the touring company of "The Boyfriend" at 17.

At age 20 Greg recommitted his life to Christ. He was studying at Juilliard at the time and began to meet with other Christian dancers to discuss their faith and craft. That group was the foundation for what is now the New York Arts Group, an interdenominational support group for Christians in the arts.

Greg says one of the main ministries of the arts group is to help professionals gain a perspective of their relationship to the Lord. That perspective is something on which Greg has a firm grip.

"If you're a performer, you're a servant," he says. Greg's service is two-fold. Through his obedience to God's calling to dance, Greg also serves his audiences by bringing them joy.

But Greg's service does not stop when he leaves the stage. In the highly pressurized, competitive world of New York dancing, he serves as a voice of comfort and reason through his personal witness.

Greg knows what it is like to be a young, struggling dancer. So, he befriends and reaches out to young performers, showing a sincere interest in them as people. His buoyancy, joy, and performing excellence serve as reminders that survival in the world of dancing is possible.

"So much of how I've learned to survive is the Lord," says Greg. But he has done more than survive; he has excelled.

Greg is a six-year veteran and a senior member of the Feld Ballet, one of the most respected ballet troupes in the country. He has also done some choreography, something he hopes to do more of after he retires from dancing in about 10 years.

The highlight of Greg's career is his role as the queen's companion in "Merlin." The show stars Chita Rivera as the evil queen and magician Doug Henning in the title role. Greg says the show has religious overtones with "the powers of good against the powers of darkness."

It is not unusual for Greg to make a religious statement about a Broadway show. After all, he's made such a statement with his entire dancing career.

–J.A.B.

Ronald Kopp: Attuned to others' needs

Ronald Kopp, of Chiques Church of the Brethren near Manheim, Pa., claims a barn fire of 10 years ago is the reason for his involvement in the first Atlantic Northeast District Heifer Sale held in Lebanon County last September.

"Once you experience a tragedy of that caliber you feel indebted to others," says Ron. "It's impossible to pay people individually for all they have done."

As members of the district men's fellowship, Kopp and numerous other men had wondered how they could be more active in outreach. "The women quilted for relief, but we weren't doing our part. Some of us began thinking of a heifer sale to supplement the Annual Disaster Auction."

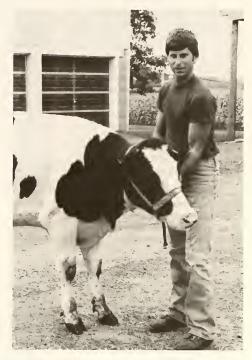
A board member of the Dauphin County Farmers' Association and a sales representative for the Dauphin County Holstein

Club, he helped recruit eight animals from his church alone. "We finished with 42 heifers from 18 churches," he marvels. "The sale was exciting, also, because several individuals who bought animals donated them back to the cause to be resold. Our particular heifer was sold three times."

Proceeds from the Atlantic Northeast District's Heifer Sale were sent to the Church of the Brethren Disaster Fund. Funds from the sale nearly doubled the income of the Annual Disaster Auction, topping \$80,000 in 1982.

In recent years the Kopps aided other relief efforts when local churches raised funds for cattle to be sent to Heifer Project International. Ron smiles and leans back in his chair in the office by the milking parlor, visible through the windows. "This is our first experience giving an outright donation of an animal for this type of sale." He explains the gift as something Chiques members have been doing for years.

But what about the barn fire in 1973? "The local church certainly helped," says



Ron. "The fire struck at 10 o'clock one night. Dad was burned saving a tractor from the barn and was taken to the hospital. My brother Jay and I spent the night calling neighbors, friends, and church members to board the cattle. The milk cows had to be relocated by six the next morning because of milking schedules."

Ron gestures with his large weatherworn hands, describing the extent of their loss and the help that a hundred or so volunteers gave over a three-month period to rebuild the barn. "The milking parlor was completely gone. Glass pipes leading to the tank burst from heat, but we missed only four days of milking."

"Personal hardships have value in the long run," says Ron. "They attune you to others' needs. We've helped others when they have had troubles, but one continues to feel indebted."—JEANNE JACOBY SMITH

Jeanne Jacoby Smith is a free-lance writer in McPherson, Kan., where her husband, Herb, is McPherson College campus minister.

US churches observe Central America Week

March 18-27 has been set aside by religious denominations across the country as a week of prayer, study, reflection, and action on behalf of Central American brothers and sisters.

The purpose for the special emphasis is to learn more about the life, frustrations, and faith in Jesus Christ of those who live in Central America. It will also explore the social and moral responsibilities of US Christians living in the country whose policies directly affect those in Central America.

Religious leaders are becoming more vocal about the situation there. About the time of President Reagan's trip to Latin America several months ago, 400 US religious leaders signed a pastoral message urging American church-goers to pressure the government to end all military intervention in Central America to avoid a regional war there.

"As citizens of the United States we are particularly sensitive to the responsibility that our government bears in the oppression and violence in Central America," said the pastoral message, which was coordinated by the Interreligious Task Force on El Salvador and Central America, and Clergy and Laity Concerned.

"The slaughter in El Salvador and Guatemala continues; tensions between Honduras and Nicaragua increase; border incursions and provocative military maneuvers could inflame the whole hemisphere," the pastoral said. "At this time, our government is embarked on a course which we believe will only increase the bloodshed and the violation of people's rights and dignity, as well as increase the danger of regional war."

Signers included 22 Catholic bishops, the president and general secretary of the National Council of Churches, four United Methodist bishops, heads of a half-dozen denominations, and other prominent Christian and Jewish leaders.

Church team reports terror in Guatemala

An ecumenical team sent recently to Guatemala by the National Council of Churches reported that its interviews with witnesses showed a pattern of "terror and



torture" by the Guatemalan army.

The three Protestants and one Catholic priest, invited to Guatemala by President Efraín Ríos Montt, accused his government of "gross and consistent violations of human rights" on the basis of about 40 interviews.

Corinne B. Johnson, an American Friends Service Committee official on the team, criticized US Embassy personnel in Guatemala for not seeking the kind of independent verification of atrocities in the countryside that her team was able to obtain. The reporting of human rights violations "should be based on careful documentation through field interviews" by both the US and Canadian embassies there, rather than "on printed reports and official Guatemalan government communications" as at present, her report said.

The NCC report followed by one day a 133-page report by a New York-based human rights group, the Americas Watch Committee, which accused Guatemala of "abandoning the rule of order." The United States Catholic Conference also recently opposed renewal of US military assistance to Guatemala because of its "human rights record."

And in October, Amnesty International charged that 2,600 Guatemalan Indians and peasants had been massacred by military and civil defense since General Ríos Montt took power in March.

General Montt, who came to power in a bloodless coup, is an evangelical and has support from many US evangelical groups, who maintain that he has dramatically helped to weed out corruption in the government and military.

A press release issued by the Luis Palau Evangelistic Team said that Montt has an "uncompromising commitment to Christian principles and morality" and cites a US Embassy report to charge that groups such as Amnesty International, the Washington Office on Latin America, and the Guatemalan Human Rights Commission are engaged in a "concerted disinformation campaign" that supports Communism.

At a Luis Palau crusade, Montt said, "Armies and swords are not God's means for bringing change since God brings peaceful change by the work of the Holy Spirit." In contrast to his words, however, the Guatemalan Association of Democratic Journalists has asserted that Montt "directed 29 massacres, killing 4,000 Guatemalans" in his first 63 days in office.

Nicaragua gets support from evangelical team

A delegation of evangelical leaders has returned from Nicaragua and disputes charges by the Reagan Administration that Nicaragua is practicing religious repression against the country's Protestant churches.

The seven-member delegation was believed to be the first group of US evangelical leaders to meet with church and government officials in Nicaragua, which does not have the degree of support among US evangelical groups that it does of mainline churches.

Ron Sider, president of Evangelicals for Social Action, said that charges of religious repression were "simply not true. There's enormous religious freedom. There is freedom to worship, to evangelize in public places, and to distribute Christian literature freely."

He continued, "I think the average people in the churches tend to accept the current propaganda by the (US) government that the churches in Nicaragua are being persecuted—and that needs to be corrected."

Other members of the group were David Howard, general secretary of the World Evangelical Fellowship; Vernon Grounds, former president of Conservative Baptist Theological Seminary; Linda Doll, editor of His magazine; and Jim Wallis and Joyce Hollyday of Sojourners magazine.

Sider said the tension that existed last summer between Protestant denominations and the government has largely subsided. He noted that CEPAD, the evangelical committee for development in Nicaragua, is "generally supportive" of the government, although it criticized the government for the earlier seizures of church buildings and for the treatment of the Miskito Indians.

There is "a deep feeling" among Nicaraguan evangelicals "of being neglected and ignored by their evangelical brothers and sisters in the US," said Sider. "They do not in any way demand that US evangelicals agree with them, but they very much want us to come and listen to their problems, concerns, and viewpoints."

He added that there are indeed "doctrinaire Marxist-Leninists in Nicaragua. And it is possible that at some point they may seize control. But we found very little convincing evidence that at present the government is trying to promote Marxism-Leninism."

Global Women's Project funds Peru health work

The newest venture of the Church of the Brethren Global Women's Project is funding for health work in the jungles of Penn.

The Aguaruna and Huambisa Indian Council Project will receive £7,500— about \$11,655 at the current exchange rate—from the Global Women's Project, and the General Board's World Ministries Commission will provide matching funds.

The money will supply materials and two years of salary for a health care worker.

The project primarily benefits women in the area, whose health care needs have not been met by the men in the program. Already on site is a female health care worker, Jan Blake, who gives health care; educates women about prenatal care, pregnancy, infant care, nutrition, and gynecological needs; and trains women to administer health care.

Begun in 1978, the Global Women's Project makes grants to women's self-help programs around the world.

Brunks begin one year with camp in Ecuador

Ronald and LaDonna Brunk, of the Ivester Church of the Brethren in Iowa, are beginning a one-year term at Campamento Nueva Vida in Ecuador.

The team assignment includes helping to coordinate the efforts of the camp's



staff and board, particularly in the area of administration. Campamento Nueva Vida is a camp/retreat center near Quito.

Prior to arriving in Ecuador, the Brunks spent some preparation time at Camp Woodland Altars in Ohio and Camp Mack in Indiana, as well as language training in Mexico.

The Brunks have three children, ages 12, 15, and 17. Ronald has taught school in agriculture extension, and served as a Brethren Volunteer Service worker in Poland the first year of the agricultural exchange program. LaDonna has directed the district junior high camp, and has been active in other district and national programs.

The Church of the Brethren had two BVSers working at the camp during the past year.

Mexico trip meaningful for district executives

A December professional growth experience in Cuernavaca, Mexico, gave 12 district executives a first-hand look at one part of Latin America.

The bulk of the 10-day trip was spent at the Cuernavaca Center for Intercultural Dialogue on Development. Included in that time were visits to two squatters' villages in the city.

"Given our denomination's commitment to misión mutua," said Carl Myers, executive of Illinois/Wisconsin, "the purpose of the trip was to give district executives first-hand experience in the Third World—lifestyle, faith experience, thought patterns."

Owen Stultz, of Virlina, called it "a very valuable experience of being able to look through the eyes of poor people as they shared with us.

"From the perspective of being North American, I came away with two feelings," he added. "Happy to be a North American, and ashamed of being a North American – because of our government aligning with the rich and the violence we do to the poor by trying to have economic control."

A number of executives said they were impressed by the impact that Vatican II has had on the Roman Catholic church there. "This part of Roman Catholicism has discovered the Bible, and through that discovered Christ," said Harold Bomberger, of Atlantic Northeast.

Those who took part in the professional growth experience were Harold and Betty Bomberger and David Markey, Atlantic Northeast; Carl Myers, Illinois/Wisconsin; Carroll and Margie Petry, South/Central Indiana; Donald and Eleanor Rowe, Mid-Atlantic; Gordon Bucher, Northern Ohio; Joseph and Peggy Mason, Southern Ohio; J. Stanley Earhart, Southern Pennsylvania; Stanley Wampler, Shenandoah; James Tomlonson, Tri-District; Owen Stultz, Virlina; Sylvus and Martha Flora, West Marva; Ralph Detrick and René and Karen Calderón, national staff.

Correction

Last month's news story on the Baltimore Annual Conference (page 4) contained two errors. David Rittenhouse was pastor of the Castañer church. Standing Committee convenes at 10:45 Sunday morning, not Monday morning.

outlook

Alternative service: SSS grants requests

The Selective Service System (SSS) has moved to grant all major requests made by the Church of the Brethren and other religious organizations who have been lobbying for changes in alternative service guidelines.

This third edition of the proposed guidelines met the approval of church representatives in a special meeting of the board of NISBCO (National Interreligious Service Board for Conscientious Objectors) on Jan. 20.

The first two drafts of alternative service guidelines had been hotly protested by NISBCO, which represents 50 religious groups including the Church of the Brethren. At the Jan. 20 meeting, representatives from the Mennonite Central Committee reported that they had met the day before with SSS staff to discuss this third draft. The concessions:

- Civilian review boards now have real authority to hear and deal with complaints of alternative service workers.
- The list of eligible employers of alternative service workers is to be expanded.
- Priorities will not be established in alternative service employment options.
- Some overseas work assignments will be accepted.
- Military personnel employed in alternative service offices will be limited.

"I'm very pleased," said Chuck Boyer, General Board peace consultant and NISBCO board member. "It appears that SSS has granted us, and other religious bodies, nearly everything we had hoped for."

Last summer, the Church of the Brethren Annual Conference had called on the government to allow the church to provide alternative work assignments, and orientation, for its members; to provide civilian, rather than military, administration of alternative service; to provide adequate safeguards to prevent arbitrary job assignment of alternative service workers; to allow employment with an approved agency rather than making work options such as civil defense a top priority; and to allow overseas assignments. (See September MESSENGER, page 20.)

NISBCO had been considering mounting a grassroots legislative move to remove the administration of alternative service from Selective Service control but, in light of the recent concessions, is evaluating that.



At a December meeting of the Fourth Brethren Assembly, NISBCO director Warren Hoover and Gen. Thomas K. Turnage disagreed sharply on alternative service provisions. In January, Selective Service granted nearly all the requests made by religious groups.

At UN, US dissents on health protection vote

The United Nations General Assembly has adopted a resolution that requests the secretary general to provide to developing nations information and assistance that would protect them against products harmful to health and environment.

The resolution was adopted 146 to 1, with no abstentions. The US cast the only negative vote.

The resolution also requests member nations not to allow the export of products banned within their own borders as dangerous. A few years ago, US manufacturers exported millions of infant garments treated with a carcinogenic chemical that had been banned from sale in the US.

The Carter Administration stopped the export of products considered too dangerous for domestic sale, but President Reagan has revoked that order.

Religious groups appeal Moon's tax conviction

Six religious groups have filed a friend-ofthe-court brief on behalf of the Rev. Sun Myung Moon, head of the Unification Church, who has been convicted of income tax fraud.

The filers stress that the action is not an affirmation of Moon's theology but rather a protest against infringements of religious freedom. The groups argue that Moon was prevented from introducing evidence vital to establishing the religious nature of the funds in question, and they accuse the

court of narrowly defining religion in a way that might endanger religious freedom and church autonomy.

Moon was convicted of tax fraud because he supposedly deposited church funds in a personal account and did not pay tax on the interest. He claims the funds were entrusted to him and were invested for the church.

The six groups are the American Baptist Churches in the USA, the African Methodist Episcopal Church, the National Black Catholic Clergy Caucus, the National Council of Churches, the Unitarian Universalist Association, and the United Presbyterian Church in the USA.

Evangelicals announce major peace conference

More than 50 evangelical organizations have initiated a major peacemaking conference to take place in May.

"The Church and Peacemaking in the Nuclear Age: A Conference on Biblical Perspectives" will be the first time that a large representative group of evangelical church leaders meets to address the nuclear arms issue.

An additional 30 groups are providing more than a hundred workshops, and conference planners expect about two thousand participants. To give a balanced educational approach, a broad range of responses will be presented by leading evangelical voices of different Christian traditions.

Among the speakers are John Stott, London Institute for Contemporary Christianity; Jim Wallis, *Sojourners* magazine; Ted Engstrom, World Vision Interna-

underlines

tional; John Perkins, Voice of Calvary Ministries; and Ron Sider, Eastern Baptist Theological Seminary. Secretary for the board of directors is Norval Hadley, founder of New Call to Peacemaking.

Conference publicity notes that evangelicals have lagged behind other church groups in speaking out on the nuclear arms issue, and says this gathering "could prove to be a major watershed in evangelical thought."

The conference takes place May 25-28 in Pasadena, Calif.

Volunteers lend a hand in Hawaii and Midwest

Emergency Disaster Fund grants totaling \$37,500 were disbursed in December for disaster work in Hawaii, the Midwest, and Vietnam.

Ten child-care volunteers from southern California, along with refugee/disaster office director R. Jan Thompson, worked a week in Hawaii, where Hurricane Iwa caused \$2.5 billion in damage. Volunteers cared for 785 children in three disaster centers. Appropriation for the Hawaii project was \$15.000.

Child-care volunteers and caseworkers moved in quickly to flooded areas in the Midwest. States affected by flooding are Missouri, Arkansas, Louisiana, and Illinois.

In December, long-term work was set up in Missouri, concentrating in Fenton and Cape Girardeau. Volunteers from as far away as Pennsylvania and Virginia have assisted with clean-up and reconstruction.

In January, the state of Louisiana was declared a federal disaster area, and child-care volunteers and caseworkers were sent in. The need for long-term reconstruction will be evaluated as floodwaters recede.

A grant of \$15,000 was made to cover the response to Midwest flooding.

An Emergency Disaster Fund appropriation was also made to provide relief to people in Vietnam who suffered from Typhoon Nancy. Damage to buildings and land affected about a million people, with the agricultural sector being hit hardest.

The \$7,500 from the Church of the Brethren has been channeled through Church World Service, which appealed for \$200,000 from US churches to buy relief supplies, rice, cloth, cement, and corrugated sheets for roofing.

NEW STAFF ... Roma Jo Thompson, Union Bridge, Md., has been named director of disaster child care for the Church of the Brethren. She served as Church World Service/CROP regional director for the Mid-Atlantic area from 1978-1981. Previous professional experience includes daycare, and elementary school teaching and serving as a lay missionary in Nigeria. . . . Christine Abernathy has been appointed operations manager for The Brethren Press, a new position that should improve purchasing and shipping services for congregations ordering program supplies and curriculum. She graduated with distinction from Manchester College in 1982 and has worked at The Brethren Press since February 1982 as a job estimator.

SERVING ECUMENICALLY ... Last month's Underlines column listed Brethren serving through other denominations. The implication that Brethren Volunteer Service is unable to accommodate all who want to volunteer was misleading. The intent of the list was to give recognition to some of the Brethren who serve overseas, both volunteer and salaried, through other church organizations. BVS and similar groups work cooperatively, making referrals when necessary to best meet needs of applicants and projects. More than a third of current BVSers come from other church backgrounds.

PEOPLE IN THE NEWS ... Glenn Oxender, Florence (Mich.) Church of the Brethren, was elected representative of the 42nd District in the Michigan House of Representatives. A graduate of Manchester (Ind.) College, he is an active church member and a math teacher by training. . . Solomon Lausch, First church in Baltimore, Md., and principal of City College, was honored by the Greater Baltimore Committee as one of three outstanding principals for 1982. On behalf of the school, he received a cash award of \$1,500. . . . The new chairman of NISBCO (National Interreligious Service Board for Conscientious Objectors) is John K. Stoner, executive secretary of Mennonite Central Committee US Peace Section. He succeeds Chuck Boyer, peace consultant for the Church of the Brethren, whose term expired at the end of 1982.

BRETHREN TOGETHER ... The Fourth Brethren Assembly was held Dec. 18-19 at the New Windsor Service Center, high-lighting the Brethren Encyclopedia, which the five Brethren bodies are cooperating in producing. The Brethren Assemblies began in 1973 at the initiative of M. R. Zigler. Participating in a panel discussion of Brethren future were Fred W. Benedict, Old German Baptist Brethren; Jacob Ness, Dunkard Brethren; Donald Rinehart, The Brethren Church; Charles W. Turner, Grace Brethren; and Kermon Thomasson, Church of the Brethren.

<u>REMEMBERED</u> ... <u>Margaret</u> <u>E</u>. <u>Metzler</u>, who died Jan. 13 in Portland, Ore., at age 79. She was the wife of John Metzler Sr., who was active in the formation of Church World Service and CROP. Her son, John Metzler, Jr., is executive of the General Services Commission of the General Board.

<u>CORRECTION</u> ... The February MESSENGER incorrectly listed the husband of Harriet Howard Bright as "Ralph." It should have read "J. Calvin Bright."

outlook

A FAITH LIFT ... When Portland (Ore.) Peace church decided to remodel its church building to make it more accessible for people with disabilities, the church members wished they could afford an elevator. Then Doug Eller, an elevator mechanic, discovered he could have an elevator from a downtown building if he could remove it before the wrecking ball was swung. More than a dozen men worked against the clock. Now the original plans are being revised to include the "Ellervator," and it should be operable by mid-summer.

INNER GUIDANCE TO THE INNER CITY ... Two fires set by arsonists within the space of a few weeks caused members of the Nicholas Gardens church in Springfield, Ore., to do some serious evaluation. Should they rebuild, or unite with another congregation, or move? After many weeks of study, research, consultation, and discussion, the congregation bought property on Main St.--thus moving them from a residential area back into the inner city. Feeling led by the Spirit to make this move, the congregation dreams of senior citizen housing, a Brethren human services facility, and a new sanctuary and Christian education building.

STUDYING PEACE ... Earlham, Goshen, and Manchester Colleges sponsored a February conference for peace church-related colleges and seminaries. The topic was "Academic Disciplines and Peacemaking," and leadership included professors from Elizabethtown (Pa.) College, Juniata College (Huntingdon, Pa.), Manchester (Ind.) College, and Bethany Seminary (Oak Brook, Ill.). Manchester's Peace Studies Institute is also sponsoring, in cooperation with the Manchester Church of the Brethren, a one-day Sunday conference on "The New Apocalypticism." Leading the April 10 seminar is Dr. Robert Jewett of Garrett Theological Seminary.

ROUNDTABLE ... "Real People" is the theme of the <u>South-eastern Youth Roundtable</u> scheduled for April 23-24 at Bridgewater (Va.) College. Parish Ministries staff member Robert Bowman will lead conferencegoers in a study of important Old Testament figures. Small group sessions, recreation, and a panel discussion of Christian views on the draft are a few of the activities planned for the weekend.

SPORTS COMPLEX ... A new sports and recreation center officially opened at Juniata College (Huntingdon, Pa.) in January, and dedication is set for April 17. Attainment of the \$4.5 million goal assures receipt of a \$250,000 challenge grant issued by the Kresge Foundation. The new building contains a 25-meter pool, four racquetball/handball courts, weight training rooms, multipurpose room, sauma, wrestling/judo/gymnastics room, and expanded locker and office space.

<u>MILESTONES</u> ... Nov. 14 was special for the <u>Community</u> church (Orlando, Fla.), as worship was held in a debt-free sanctuary. . . At its Dec. 12 mortgage-burning, the <u>Mexico</u> (Ind.) church celebrated paying off a 15-year note in 6 years. . . District Executive Carl Myers spoke at the mortgage-burning for \underline{Faith} church (Batavia, Ill.) on Jan. 30.

Media group terminates its plans for TV special

The Inter-Mennonite Media Group—of which the Church of the Brethren is a member—has terminated an ambitious project that was based on the book *Living More With Less*, by Doris Longacre.

The project was intended to deal with alternative styles of living and coping in a world of increasing population and decreasing natural resources. IMMG planned to produce a one-hour television special to be shown in 60 major markets and coordinated with community workshops in the US and Canada.

But an estimated \$750,000 bill, coupled with what IMMG chairman Ken Weaver called "delays caused by the different decision-making procedures of the member agencies," proved insurmountable.

Fred Swartz, Brethren representative to IMMG, said that, despite the termination of the project, the effort was an educational and profitable venture. The most tangible result of the project was a film treatment—an initial proposal of how a film will be shot—produced for IMMG by Tapper Productions of New York.

"The treatment is in hand and can form the basis for all sorts of offshoots," said Swartz.

IMMG is still convinced of the need for education on alternative lifestyles, said Swartz. "The responsible living theme is still relevant and needs to be emphasized by the Christian church."

Pfaltzgraff honored by Nigerian government

Dr. Roy P. Pfaltzgraff, former Church of the Brethren missionary in Nigeria, has been honored by the Nigerian government and Ahmadu Bello University for his outstanding work with leprosy. He was given the honorary title of tutor, a level of professorship in the Nigerian education system.

Leprosy has been the life work of Pfaltzgraff, who is internationally recognized as an expert in the field. He has served as a consultant for Nigerian government leprosy boards, and has worked at Carrville, La., the largest leprosy colony in the United States. He has also traveled and lectured extensively in Asia, Africa, and South America for the World Health Organization.

Listening to the Word

No longer I but Christ

by Chalmer E. Faw

"I have been crucified with Christ; it is no longer I who live, but Christ who lives in me" (Gal. 2:20).

Here again the New Testament challenges and stretches us. Using our Lord's own type of death, Paul is describing the radical break between his new life as a Christian and his old one as a persecutor. He has died to the law, he says in verse 19, that he might now live to God. Now this crucifixion. Why such an extreme figure of speech?

Death on a cross is not only hideous torture but most shameful and public. Note that each of these aspects also marked Paul's experience in becoming a Christian. It was most painful as he gave up one style of life and took on another, and painful also to those who were outraged by his changeover. It was a shame and a scandal to his former associates, who regarded him as either a traitor or a lunatic. And it was so public, at least in its consequences, as he became more and more a man of conflict for his times. Yes, it is a good term to use for Paul's conversion.

Yet there is a deeper appropriateness about it. It was on the cross that Jesus brought salvation and precisely there that the way of earning eternal life through keeping the law came to an end. Dying to the law and to the old life was indeed a crucifixion along with Christ.

Then Paul says a surprising thing. "It is no longer I who live." Yet everyone knows that after his conversion he was more alive than ever before. How can he say that he no longer lives? Listen to the text. It is not a matter of ceasing to live, but who it is that does the living. This is another way of saying who is in control of his life. "It is no longer I who live, but Christ who lives in me." The old I who used to run my life is dead, nailed to the cross, and I now have a new Master. Gone are my former self-centeredness, stubbornness, and rebellion, Paul is declaring. In place of the old ego I am

now under the lordship of Jesus Christ who directs and empowers my life.

This crucifixion of the old is not some kind of self-torture or asceticism, but complete transition to a new form of existence. Nor is the new life with Christ in the center a matter of Paul himself becoming Christ. This could be a highly dangerous interpretation. He is not perfect and he is not Christ or God. He is still Paul, but Paul under new management.



"St. Paul in Prison," a 17th-century painting by Rembrandt van Ryn.

What we have here is something so extremely important for the Christian life that we dare not miss it. There are at least three ways of relating to God and Christ. One is to follow a God "out there," keep his laws, and even try to embody his love. This God in Christ is there in creation, in the Bible, and in history. The second level is to have God or Christ with one, as a beloved and constant companion. Like the first level, this is good and true, but still not the fullness of the Christian way.

What our scripture here is proclaiming is a third and deeper level. It is what Jesus described as "being baptized in the Holy Spirit" (Acts I:5). Luke loved to call it being filled with the Spirit, having the induelling Christ not only within one but in full control. It is a cleaning out of the old, a healing, and then a filling with new

love, wisdom, and power. When this occurs then we have all three: the objective Christ, the Christ beside us, and, most important of all, the Christ within, taking over our lives.

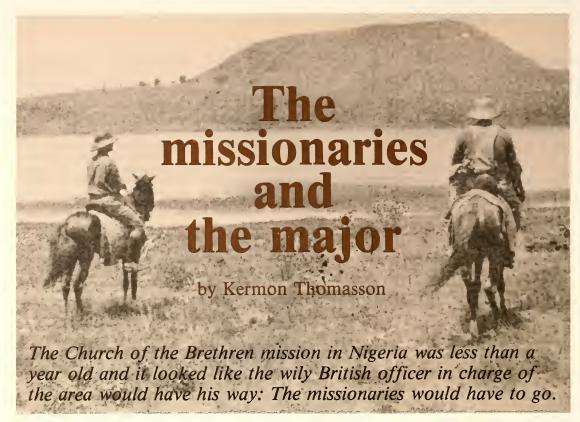
Having made this point, then, Paul goes on to speak of the new life he now lives "in the flesh." He is still imperfect and bound by human limitations, but he is alive as never before. The secret of this ongoing life, after the transformation, is faith in the Son of God. Faith here is not only belief and trust, or simply the "assurance of things hoped for," although it is all these. It is something far more. It is the total relationship we have described, the very heartbeat of living with Christ, the Holy Spirit in full control within.

Note also that this is not faith in general, nor faith as an entity which one can have apart from Jesus, but faith in the one and only Son of God who died, rose again, and who ever lives. One is now a part of Christ's total existence, from eternity to eternity. Everything the Bible teaches about Christ—his preexistence, his incarnation and earthly life, his death, resurrection, glorification, second coming, and eternal rule—all become a vital part of the Christian, both a heritage and an assured hope.

How does one get this? Paul speaks of his crucifixion with Christ in the passive voice. He did not do it himself. It was done to him. The new life also was something given to him. His part was to let it occur and once it happened to enter into it wholeheartedly. We must know that it can come about and seek it until we get it. Only as we really hunger and thirst and recognize Who it is that eagerly gives will we receive.

Said Jesus, "If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him?" When God does this, we too can have the experience of having the indwelling Christ in complete control of our lives.

A retired Bible teacher and missionary, Chalmer E. Faw travels extensively with his wife, Mary, in a spiritual life renewal ministry.



The church planted in Nigeria by the Brethren is 60 years old. On March 17, 1923, Albert Helser and Stover Kulp held a worship service as they began the first building at Garkida, using the "Cornerstone" text of Ephesians 2:19-22. Sixty years later, Ekklesiyar 'Yanuwa a Nigeria (the Church of the Brethren in Nigeria) has thousands of members in 575 churches. With a story of the mission's beginnings, we commemorate this anniversary.

It is Saturday, February 2, 1924. At 10:15 in the morning, a meeting has begun in the private railway car of the Governor of Nigeria, Sir Hugh Clifford. His Excellency is not in a particularly good humor. Regrettable circumstances have brought him these 568 jiggling, jostling, hot, sooty miles from Lagos to Kaduna. In the evening he must begin to retrace those weary miles back to his steamy capital. But no matter. Up here in the extreme hinterlands of the British Protectorate a sparrow has fallen, and Sir Hugh is not the man to let the event escape his gubernatorial attention. The meeting that the Governor has convened will decide the fate of one of his senior District Officers and the fate of a fledgling Christian mission.

Seated before the Governor are five men: Chief Secretary for the Colony and Protectorate of Nigeria, Sir Donald Cameron; Lieutenant Governor for the Northern Provinces, W.F. Gowers; the District Officer recently in charge of Biu Division in Bornu Province, Major Frank Edgar; missionary from the Church of the Brethren Mission at Garkida in Bornu Province, Albert D. Helser; and his newly arrived colleague, a young doctor, Homer L. Burke.

The Governor is impatient to get on with the meeting. Major Edgar is sullen. He smokes nervously and glares from behind his walrus moustache at the missionaries. Albert Helser sits serenely, confident that justice and the Lord are aligned with him. He ignores the District Officer's unmasked disdain. The young doctor looks in awe at the titled British officials and wonders at being in Nigeria less than a month and not even reaching his mission station before being called

before the Governor himself!

What was the business of this incongruous group and how would it affect the course of history for the Church of the Brethren Mission in Nigeria? In this anniversary year of 1983, as we mark 60 years of Christianity in the area of Nigeria served by Ekklesiyar 'Yanuwa a Nigeria (Church of the Brethren in Nigeria), it is not out of place to reflect a bit on our mission history. Certainly, no event so shaped the future of the Brethren mission enterprise as the 1923-24 confrontation between the missionaries and the major.

Albert D. Helser and H. Stover Kulp, two budding missionaries in their mid-20s, had landed at Lagos, Nigeria, December 29, 1922, commissioned by the Church of the Brethren in America to seek out an African mission field for the denomination. They received a warm reception from Governor Clifford in Lagos, and from Lieutenant Governor Gowers in Kaduna, both of whom were helpful in smoothing the way for them to investigate the possibilities of southern Bornu Province in northeastern Nigeria. Studies had suggested this as a field white unto har-

vest. Gowers had earlier served in Yola Province and had just returned from a tour of the area. He was particularly enthusiastic about beginning a mission among the Bura people.

Biu, located atop an ancient rocky plateau dotted with extinct volcanic cones, was the local government headquarters from which the Bura tribe was controlled. A remarkable chief, the "Kuthli Viyu," Ali Dogo, ruled the animist Bura as well as his own tribe, the nominally Muslim Pabir. The Bura, independent and feisty hill dwellers had proved one of the most difficult groups for the British to pacify. As late as 1918, military patrols were necessary to quell Bura uprisings against the British and the local Pabir leadership forced upon them in 1904. The Bura area would remain as an "unsettled district" until 1932, that is, deemed too dangerous for outsiders to travel in safely, requiring official permission to be entered or

When Helser and Kulp reached Biu on February 12, 1923, they were jubilant at the success of their long trek. The good will of officialdom in Lagos and Kaduna, and their safe arrival at what they hoped would be their mission site led them to assume that the bigger obstacles in their path had been cleared or circumvented. But alas! At Biu there stood across this path one of the most obdurate opponents of Christian missions among the Nigerian colonial staff, Major Frank Edgar, the Biu District Officer.

Major Edgar had been in the Nigerian colonial service since 1906, and had, on the side, become an authority on the Hausa language and culture, and a collector of Hausa folktales.

Appreciating as he did the Nigerian culture as he had found it, and deeply engrossed in capturing on paper the character of that culture, Major Edgar was most adamantly opposed to Christian missions and was determined to bar all missionaries from what he considered his own so far untrammeled territory. Now to his consternation he was discovering that these rather excited young men not only wanted to invade his territory, but had official sanction to do it, from Lagos and Kaduna. It would require some adroit handling to head them off.

Major Edgar insisted that the missionaries would need to trek to Maiduguri, the Bornu capital, 150 miles farther, and put their request to the chief British officer of the province (called a "Resident"), Sir Richmond Palmer.

Palmer, cut from the same bolt of cloth as Edgar, persuaded the missionaries that the Biu area was too dangerous to work in, and assigned them to Garkida, a small Bura village down on the Hawal River plain, on the very boundary of the province, and 30 miles east of Biu.

Major Edgar was out of town when Helser and Kulp reached Biu, on their return from Maiduguri and they passed on down to Garkida, making the two-day trek on horseback and arriving there on March 8. On March 17 (later considered as "Founders' Day" by the church) ground was broken for the first mission building, two round huts, covered by a single ridged roof of thatch. Work was also started in language study, in preaching, and in daily clinics.

The next several months were filled with ups and downs—major illness for both men, the arrival of their wives (Ruth Royer Kulp and Lola Bechtel Helser), and the acquisition of a new T-Model Ford.

As Christmas 1923 approached, it was a time for rejoicing—everyone was in good health, the two couples were joined after more than a year's separation, the mission station had been well cared for during absences due to illness, and the garden had produced food for the dry season. At last the missionaries could get down to some "real missionary work." On Sunday, December 9, Kulp preached his first sermon in Bura—on Jesus healing the blind man—thus becoming the first white man to address the Bura in their own language.

But then on December 11 the bombshell hit: A memo arrived by runner from the Major. It read:

I have today received an urgent telegram from the Resident, Bornu Province, dated 5th inst., instructing me to inform you that His Honour, the Lieutenant Governor, has decided that you cannot now be permitted to reside at Garkida. I am directed to inform you that you should return to Bauchi forthwith.

I need hardly say that I shall be glad to assist you in any way in supplying carriers for your loads. To save time I suggest that you inform the Clerk at Biu at once of the number of carriers you require, and they will be sent to you.

Please be good enough to acknowledge receipt of this intimation.

In Helser's words, "This took us to our knees. After earnest prayer the Lord told us that we should remain until we could have some understanding of the reasons back of such an order."

If the reasons back of the order defied understanding, the spirit did not. The missionaries had known for some time now that Edgar was strongly pro-Muslim and was not happy to have the mission in the Bura area. Sometime later it became eviddent that the Major had been working during the past year to convince his superior officers that Biu Division was so "unsettled" and so dangerous that they should issue orders on his recommendation for the missionaries to remove themselves for their own safety.

In fact, it transpired, orders from Kaduna to that effect had been issued while the missionaries were at Lokoja. But for some reason – Divine Interven-

Opposite page: Stover Kulp and Albert Helser toured the Bura area of Nigeria on horseback in 1923 searching for the best location for their mission headquarters. Below: Albert Helser and Stover Kulp.



tion?—these orders were never received. This accounts for Major Edgar's chagrin when Kulp and his wife showed up in Biu at the end of November.

It is apparently this unreceived order from the Lieutenant Governor that Palmer and Edgar were referring to. But on December 11 no one at Garkida knew about any such order. Moreover a pleasant interview that Kulp had had in October with the Governor made Major Edgar's memo curious reading indeed.

Much time that night was spent in prayer, and the next morning a brief reply was sent by the missionaries to the Major:

We beg to acknowledge the receipt of your intimation, No. 28 C, dated December 10. Will you kindly give us further information concerning said intimation?

Unaware that the missionaries had not received their order from the Lieutenant Governor, and no doubt assuming them to be merely stalling for time, the Major responded with crispness:

I have the honour to acknowledge receipt of your letter, dated 12th inst. I regret that I am not in a position to supply you with further information than that given to you in my memo, No. 28 C, of 10th inst.—which, however, is quite explicit, viz:—that His Honour, the Lieutenant Governor, has decided that you cannot now be permitted to stay at Garkida. I must therefore request you leave Garkida so as to enable me to inform the Resident, Bornu Province, in order that he can communicate the fact to Headquarters.

Obviously the Major was prepared to be firm in the matter. As far as he knew, he was dealing with two stubborn young men who were ignoring government orders in hand. By now the missionaries had a firm grip on themselves, so they ventured to answer this second memo rather boldly:

Your communication No. 30 C dated December 13 is before us. Permit us to call attention to the fact that we have written permission to sit down here and await His Excellency's decision.

"His Excellency's decision" was a reference to the missionaries' application for a lease for Garkida station, which the Governor told Kulp in October would receive his attention when he had received it. We can now imagine the Major's exasperation with these hard-headed missionaries who were seemingly unawed by his authority. Now incaution led him to make a fatal slip, although the missionaries at Garkida did not detect it at the time:

I have the honour to acknowledge receipt of your letter of 15th inst. The decision of His Excellency, the Governor, is given you in my memoranda, Nos. 28 C and 30 C, of 10th and 13th December respectively.

The missionaries could not believe that Major Edgar was telling the truth. How could the Governor reverse himself so quickly when all his actions heretofore had indicated the greatest sympathy for the mission? They waited anxiously for the mail, hoping that any day it would bring succor from Lagos. Meanwhile they left the Major's last memo unacknowledged, trusting that he—as they—could be kept occupied with other matters. Everyone at Garkida had a head full of projects, and even Major Edgar's threatening tones could not postpone their implementation.

In spite of the uncertainty of their future, Helser and Kulp had opened their long-awaited school on December 17 with 15 local Bura boys. Medical services were resumed, and evangelistic work gotten underway. Sunday services were being held, with both Helser and Kulp speaking in Bura now. Christmas passed and on December 27 another peace-shattering memo was delivered:

With further reference to my memoranda, No. 28 C and 30 C, of 10th and 13th December, 1923, I have the honour to send you a copy of the following telegram from the Resident, Bornu Province, to me: —

"Executive, Biu, Nafada. Priority—1135—please inform American Mission at Garkida that they must leave this Province without further delay. The question does not admit of argument and is a matter of urgency, nor can I discuss the question since the orders of Government are explicit and peremptory. Resident, Bornu, 22/12/23."

Be good therefore to return to Bauchi at the *earliest possible moment*. You should take all your belongings with you. Should you desire carriers, please inform the Clerk at Biu of the exact number required at once.

So Resident Palmer was now getting into the act as well. Yet he stopped short of naming the Governor as his ultimate authority, hedging rather with the term "government." But fire-breathing wires from Palmer notwithstanding, the



missionaries had a very convincing delaying tactic now—Ruth Kulp. They replied to the Major:

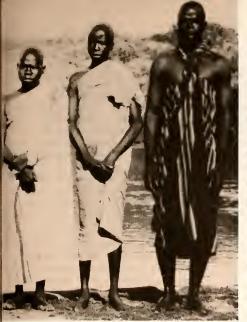
Memo 33 T is at hand. Mrs. Kulp is seriously ill with what appears to be appendicitis. In her present condition it would be quite impossible to move her.

During all these anxious days the missionaries were trying to formulate a more far-reaching offensive against their opponent at Biu. They could not delay indefinitely. Now they decided that despite the expense Helser must drive to Jos and thence hie himself to Lagos and see the Governor in person to find what actually was the case with their permission to stay at Garkida. Kulp stayed behind with Lola Helser and his wife, Ruth (who recovered after some days).

On Monday, January 7, Helser was in the office of Selwyn Grier, Secretary of Native Affairs, ranking only behind Clifford and Cameron in authority.

Grier did not waste time, but quickly read to Helser a wire that had, indeed, been issued by the Governor. It had been sent to the Resident of Bornu Province, and stated that on account of grave danger to the lives of Messrs. Helser and Kulp at Garkida, and for political reasons, it was necessary for them to move on to another part of Northern Nigeria. They were to be given every assistance in finding a new location.

Helser was stunned. Although the





Above: In 1927 Albert Helser baptized the first converts of the mission, four young men (from left): Njida Gwari, Pilesar Sawa, Ibrahim Shellangwa, and Risku Madziga. Njida and Ibrahim later became Muslims. Pilesar and Risku are still alive, patriarchs of Ekklesiyar 'Yanuwa a Nigeria.

Above right: The first church at Garkida was built near the old tamarind tree where the March 17, 1923, founding service was held.

Right: Nigerian Christians of today carry headloads of grain into church on a harvest Sunday, evoking an image of the fields white unto harvest that Jesus spoke of, and of the harvest that pioneer missionaries Albert Helser and Stover Kulp foresaw.

wording of the wire was somewhat different from that which had reached Garkida through Palmer and Edgar, nevertheless it was the Governor himself who was ordering them out of Garkida. Sick at heart, Helser returned to his lodgings at the home of the Church Missionary Society Bookshop manager, to collect his thoughts. What would he say when he confronted the Governor next day? Grier had said that His Excellency would be pleased to have a word with Helser and had arranged an interview. But what could now be retrieved from the wreckage of the dream of a mission in Buraland?

Talking with his host that evening, Helser told of the mission's plight, and explained how Major Edgar's false presenta-

tion of conditions in Biu Division had led to the sorry state of affairs. The bookstore manager was astonished. He produced a letter that he had received from Major Edgar himself in which he boasted that "Pax Brittanica" had come to the Biu area, and there had not been a murder for some years now. He painted a picture of peace and tranquility among the Bura, accounted for by his adroit handling of their palavers. Helser perked up his ears and listened. This hardly fitted in with the alarming reports that Major Edgar had been feeding to his superior officers!

It was clear now what the Major had been doing. But how could the mischief be undone? The weary missionary went to bed and mingled his prayers with continued searching for ways to turn the

situation from disaster. Suddenly inspiration came to him! Sleep should have followed, but Helser could hardly wait for dawn to break, so anxious was he to get back to the government offices!

Next morning, Helser rushed to Grier's office with his hopes high. If only what he suspected could be true! He asked to see the Governor's wire again and in trembling hands he took the paper and scanned it with anxious eyes. Oh, the Lord in his infinite mercy be praised forever! Garkida is saved! The wire was dated December 28!

Helser went then to his meeting with Sir Hugh with a light heart and bursting with eagerness to pull out his trump card and fling it on the table. But he managed to hold his emotions in check as he was

ushered into the presence of Sir Donald Cameron, Chief Secretary for the Colony and Protectorate, and the Governor. His Excellency had only a few minutes to spare, it was explained, so busy was his morning schedule. Sir Hugh restated the situation as he had given it in his wire to Palmer, and expressed his sorrow that these uncontrollable conditions made it impossible for the mission to continue at Garkida. Then, hoping to avert an emotional appeal for a reversal of his decision, the Governor quickly and crisply stated that it was impossible for him to reconsider the matter at the present time. Sir Hugh was not enjoying what was happening to these young people of Garkida.

Helser had listened humbly to the Governor's presentation. Now finally asked to comment, he struggled to mask his excitement, and sprang the question he had been savoring on his tongue since he had suspected the truth last night in that sudden moment of inspiration: "Is Your Excellency aware that an order was received at Garkida in your name before any such order was issued from Lagos?"

The question produced the desired results. The puzzled Governor looked at his wire again and at the Major's memo, which Helser handed him, and saw the discrepancy in dates. Major Edgar's memo No. 32 B, in which he referred to the "decision of His Excellency" was dated "17th December," 11 days earlier than the Governor's order! Moreover, it explicitly stated that the "Governor's decision" was contained in the memos of December 10 and 13!

Sir Hugh was now exhaling fire and brimstone! The brazenness of it! A Second Class District Officer issuing orders in the Governor's name! Soon the wide-eyed Nigerian clerks were rushing to rearrange the Governor's morning appointments. Helser was given more than an hour to plead the mission's case, to expose the Major's attitude toward the missionaries, and to outline expansive plans for the future. A boys' school was already functioning and a missionary doctor was expected to arrive any day now to begin a hospital. The Governor was impressed with this fact that Dr. Homer L. Burke and his wife Marguerite, a nurse, were expected on the next mailboat from England. At the close of the meeting, Sir Hugh assured Helser that all orders issued concerning the removal of the mission from Garkida were herewith revoked and that the whole matter was open for

consideration at the earliest date possible.

Helser left the Governor's office in a spirit of elation. "The clearest evidence of Christ's power over the devil I have ever seen," he commented later. In the afternoon more reassuring words came from the Governor. His Excellency was proceeding to Kaduna, the capital of the Northern Provinces, to get to the bottom of the matter, and he would like for Helser to meet him again there.

On January 10, the Burkes arrived, and in the evening of the same day they and Helser entrained for Jos, a two-day journey. Wires were waiting for them in Jos from the Governor's office. His Excellency was ordering the Biu District Officer to meet with him and Helser. Everyone was to be in Kaduna by February 1. Major Edgar was relieved from his Biu post on January 19.

On the morning of February 2, the Governor's private train steamed in to Kaduna and the historic confrontation got underway.

Sir Hugh opened the conference by stating the positions of the Major and the missionary. The Major, he said, had no charge against either Helser or Kulp, but he felt they were in grave danger of their lives because of the unsettled condition of the country. Further, Major Edgar had said that he had been helpful in every way through the year of the missionaries' stay in Garkida.

Helser, on the other hand, the Governor stated, insisted that Major Edgar had hindered the work of the mission in every way possible, and had greatly exaggerated the dangers of living among the Bura. Among other things that the District Officer had done, he had refused permission for the missionaries to send and receive mail through the Biu mail messenger, although this was standard practice in other areas. Moreover, he had let the missionaries know that he would rather see the animist Bura become Muslim than Christian, and Helser accused him of manipulating to have this desire fulfilled.

An hour of questioning by the Governor followed. According to Helser's recounting of the session, it became clear that the danger to missionary lives in Buraland was mythical, and the tactics of the Major became apparent. After the questioning, the Governor dismissed the meeting, telling the missionaries that an official communication would be delivered to their quarters in the afternoon, before he returned to Lagos. The welcome message, from Cameron, duly arrived:

I am directed to state that the Governor will make no order preventing your return to Garkida and the continuation of the work of the mission, provided that you understand that, while the instructions of his Government will be that everything reasonable should be done to assist the mission in its labours, that Government can give no undertaking that the lives and property of the mission can be safeguarded. If you decide, therefore, to return to Garkida and continue the work of the mission it must thoroughly be understood by yourself and your colleagues that you do so at your own risk.

Helser replied to Cameron:

"We gladly accept said conditions and propose to return to Garkida forthwith."

Helser was as good as his word. He and Burke left for Jos at once, and thence for Garkida. There they found that Major Edgar's replacement, Pierre de Putron, was still dutifully trying to carry out the eviction order. Soon the proper wires reached him (he was not anti-mission, and in his years as Biu District Officer and later as Bornu Resident he proved a valuable friend of the mission) and the great crisis was ended.

In Helser's words: "There was great rejoicing for Christ had honored the little faith of his servants with a great blessing. Now we set ourselves to the work with new grounds for faith!" There would be other crises in the future, but never again would the fate of the mission hang so dangerously in the balance as in this early confrontation between the missionaries and the Major.

(Major Edgar's humiliation at the hands of Sir Hugh Clifford undid him. He left Nigeria three years later, never to return. His legacy today in Nigeria is three volumes of Hausa folklore and a mass of unpublished Hausa writings, which fill 15 feet of shelves at the Nigerian national archives in Kaduna. Thus Major Edgar preserved for Nigeria and the world a rich heritage of Hausa lore and traditions, and he failed monumentally in uprooting the tender shoots of Christianity in Buraland that 60 years later are yielding so bountiful a harvest.—K.T.)

A lengthier version of this article appeared in the 1973 winter issue of Brethren Life and Thought.

Surprise! Surprise!

by T. Wayne Rieman

Recently, I read the results of a survey on prayer within the Church of the Brethren. It was a fascinating experience! It was pleasantly surprising!

For some time I have been saying that the Brethren are not known as a people of prayer. We are not *known* as pray-ers. Among Christians, our prayer life does not set us off.

I still want to assert this statement. But there is more to be said. A recent survey on prayer among nine denominations reveals interesting things. Let us note a few,

Brethren pray a great deal. They pray throughout the day. It may erupt spontaneously at various times and occasions. More of our people belong to prayer groups (35 percent) than any other denomination surveyed. Furthermore, many more (44 percent) would like to join prayer groups. Far more than those of other churches, Brethren ask their congregations, pastors, families, and friends to pray for their well-being.

Nearly unanimously, Brethren believe prayer can change their lives. Our faith in prayer for healing is exceptionally high. Unmistakably, prayer is an integral, functional part of Brethren life.

Let's look at the survey itself.

The prayer survey

A group of editors from nine church magazines meets several times a year to share mutual concerns and evaluate their magazines. They edit the following journals: AD, The Church Herald, The Disciple, The Episcopalian, The Lutheran, The Lutheran Standard, Presbyterian Survey,



US Catholic, and MESSENGER.

Questionnaires were mailed to 1,000 subscribers of each group, chosen at random by computers. Of the 9,000 sent, 1,491 were returned. Questionnaires sought information on the following aspects of prayer: 1) when, where, how often; 2) scheduled times and spontaneity; 3) private, small group, congregational; 4) feelings about prayer; 5) effects; 6) theology; 7) ways of praying; and 8) learning to pray.

Although only 180 Brethren replied, our responses were numerically above the average. Responses came from Quinter, Quarryville, Kokomo, Keyser, La Verne,

North Manchester, and a host of other places. The survey instrument contained 36 questions such as these:

How often do you pray?
Several times a day
Once a day
Once a week
Other (Please explain)

I often find myself spontaneously offering prayer

 Agree
 Disagree

____ Other (Please explain)

The type of prayer 1 use most often is

- ___ Thanking God
- ____ Asking God for something
- ____ Praising God
- ____ Asking God's forgiveness
- ____ Just talking to God
- ____ Listening to God
- ___ Other (Please explain)

Survey findings

- 1. Brethren pray a great deal. We pray more frequently (82 percent to 77 percent) than those of other denominations. We pray spontaneously, as do most Christians surveyed, but are less tied to scheduled times and places. We are more informal in prayer.
- 2. Only 16 percent of the Brethren indicate that the church is their favorite place to pray. Twenty-eight percent of other denominations chose the church. But 71 percent of the Brethren chose the home as their favorite place to pray as against 61 percent of the others.
- 3. Most Christians pray alone. Is prayer a corporate affair? Is it an exercise of the Body of Christ? Do we pray alone or with others? The findings are clear. Eighty-five percent of all respondents choose to pray alone. Prayer is not fundamentally the voice of the church. It is generally not a communal or congregational act. Brethren concur (identical figures regarding praying alone).
- 4. More Brethren belong to prayer groups. Thirty-five percent of Brethren respondents belong, as compared with 25 percent of all others. In addition, 44 percent of the Brethren surveyed would like to join a prayer group. Only 31 percent of the others are interested in joining prayer groups. Seemingly the corporate prayer

experience in no way diminishes the number of those who pray alone. Brethren leaders, take note!

5. Brethren are more open to ask others to pray for them and their needs (than are members of other denominations). Seventy-four percent call on their families, 83 percent on their friends, 73 percent on their pastors, and 54 percent call on their

We have miles to go before we fulfill the potentialities of prayer, but the prayer life of the Brethren is promising. We pray quietly. We ask. We seek. We knock. We expect. We wait. Prayer changes our lives.

congregations. Total group percentages are respectively 71 percent, 76 percent, 65 percent, and 38 percent—all lower! There's something very commendable about the Brethren openness to ask others to pray for them.

- 6. We are like other denominations in how we learn to pray. Seventy-four percent learn from parents, 57 percent from clergy, 41 percent from teachers, 37 percent from friends, and 38 percent from books. Well enough, except that 50 percent of all respondents said they learned to pray "on their own." Seemingly, no group is doing well in teaching how to pray.
- 7. Prayer can change our lives. Ninetynine percent of the Brethren and 97 percent of the other agree that "prayer can change my life." Remarkable! Specifically, 97 percent of us believe prayer helps heal emotional illness, and 94 percent believe it helps heal physical illness. Other respondents believe to a slightly lesser degree. May we surmise that Brethren

faith in and practice of anointing contribute to our intense belief that prayer affects healing?

- 8. We have a theology of prayer. All Brethren surveyed pray to God. Some also pray to Jesus (69 percent). In these ways we are like all other respondents, except that fewer of us pray to the Holy Spirit (33 percent to 46 percent of the others).
- 9. God answers prayer. There is little uncertainty! Like 95 percent of all respondents, Brethren believe God hears and answers prayer. Our beliefs are identical with other groups.
- 10. God intervenes. Yes, God intervenes in the normal course of events by answering specific prayers. So 80 percent of the Brethren believe. Other groups have nearly comparable certainty (77 percent). Most striking was the Brethren belief that "prayer could result in a miracle." Ninetyone percent of the Brethren held this belief, while 82 percent of the other respondents believed that miracles are wrought by prayer.
- 11. Speaking in tongues is not widespread. The charismatic movement has not provided meaningful prayer forms for most mainline Christians. Ninety percent never pray in tongues. Only one percent always pray in this fashion, and only eight percent pray that way occasionally. Brethren frequency of tongue speaking is identical with the others—minimal.
- 12. Praying at meals is meaningful. We pray with considerable regularity at mealtime, a bit more than others (76 percent to 67 percent). It is a meaningful ritual for us and others, say 89 percent of those who practice it.
- 13. Our prayer life is marked by spontaneity. For 90 percent of us, prayer can erupt at any time or occasion. Spontaneous prayers occur slightly more frequently for others (92 percent).
- 14. Meditation is not practiced widely. Despite the faddish emphasis on meditation in our era, only 17 percent of the Brethren practice it. Of the other denominations, only 13 percent meditate.
- 15. The content of prayer is rather uniform. Prayer is "just talking to God," according to 43 percent of all respondents. To this the Brethren say "Amen." We spend a bit more time in thanksgiving (51 percent to 43 percent). We are a bit less inclined to ask for something (18 percent to 22 percent). This

includes asking for forgiveness, not a major component of prayer for us (13 percent) or for others (15 percent).

- 16. Prayer is more than talking to oneself. Ah, yes! Eighty-one percent of all Christians surveyed know that there is more to it than that. The Brethren concur. Prayers are addressed to One who is beyond us, say 97 percent. There is "God contact." God answers (95 percent). All agree on these.
- 17. Two common practices aid prayer life. All groups agree, to a high degree (91 percent), that attending church services helps them to pray, and many (88 percent) also find reading the Bible and other spiritual materials to be useful aids in prayer.
- 18. Telecommunication media get some support from the Brethren. Of those surveyed, 38 percent of the Brethren pray with television evangelists, 24 percent with radio evangelists, 30 percent with worship broadcasts, but only 4 percent dial a prayer. Other groups are nearly the same as the Brethren. Yet 50 percent of all respondents say they give no prayer support to any of these. The extent of financial support was not part of the survey.

Limitations of the survey

- Prayer was not defined. Were surveyors and those surveyed dealing with the same human experience? Who knows?
- The survey sought statistical answers to a very non-material phenomenon prayer. Can prayer be measured statistically? Yes, but only some aspects of it.
- Numerical responses were quite limited. Only 180 Brethren out of 1,000 responded. Overall, only 1,490 out of 9,000 replied. Surely a kind of non-representational selectivity occurred as a result of low levels of response.
- The survey touched only "mainline churches," and probably mostly middle-class people. Missing were Pentecostals, Adventists, Jehovah's Witnesses, blacks, Hispanics, the huge Baptist and Methodist groups, and a host of others.
- The survey was limited and partial. Perhaps it distorted reality. It is valuable, nonetheless. Distorted and cracked mirrors do reveal some truth. It is only one survey. We need others. It is an inadequate tool, but a poor tool is probably better than no tool.

Readers of the survey ought not draw

"too large" conclusions from it regarding prayer among the Brethren and among other US churches. It assessed what it assessed, nothing more.

A concluding unscientific postscript

1 regretted coming to the end of my study of the 180 Brethren responses, and the 1,311 responses from other groups. It was a fascinating experience. One gained a sense of being privy to precious matters. Most answered the questionnaire with utmost seriousness; many expressed appreciation for the survey. It symbolized something important.

Brethren respondents supplied many essay statements in which appreciation came through: "Prayer changed my life!" and "I know that my prayers are answered." A coach said: "Prayer is as vital for my spiritual well-being as food for my physical well-being . . . as necessary as the air I breathe." Another said: "Prayer is necessary for my existence." A few were critical; they felt boxed in by the questions, knowing that prayer is a spiritual matter. Intangible realities like prayer cannot be dealt with by objective questions. So they said, and rightly.

Al! Brethren responses were beautiful! "It's a secure feeling to know that you have the power of prayer with you at all times." Another testified: "Prayer is the greatest source of power in the world... the supply is unlimited!" How like Ephesians 1:19 (Phillips): "How tremendous is the power available to those who believe in God!"

There were dozens of responses like these. They have the spiritual quality of the New Testament. Many spoke of praying without ceasing—a whole life stance. Most insightfully someone said: "Prayer permeates life! It is not a separate performance!" What spiritual wisdom!

Finally, we are a praying people, though we are not known as such. We have miles to go before we fulfill the potentialities of prayer, but the prayer life of the Brethren is promising. We pray quietly. We ask. We seek. We knock. We expect. We wait. Prayer changes our lives. Nothing within the will of God is beyond the reach of prayer. Ah, yes!

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On the footpath to peace

by Stephen Newcomer

It was about 2:00 when I first heard the rounds of machine-gun fire and mortars. As the afternoon progressed, the barrages of gunfire increased until it was obvious that a fierce battle was raging in the hills a short distance from town near the Honduras and El Salvador border.

The warfare which had been plaguing El Salvador for several years was now spilling across the border, approaching the small Honduran hamlets where I had lived the month before. Honduran military forces were joining Salvadoran military in trying to vanquish Salvadoran opposition forces in the mountainous border region. My thoughts and prayers turned to the Honduran families living in Los Hernandez, a hamlet nestled in the mountains in the vicinity of the fighting, and suddenly the warfare became real to me. It was no longer a distant rumbling bringing death to people I did not know, but it was a very close reality - a threat to people I knew as my sisters and brothers.

I went ahead with my plans to visit Los Hernandez that afternoon and was met on my hike up the mountain footpath by two wounded Honduran soldiers making their way into town for medical attention. One had a broken arm, the other a head wound with blood streaming down his face. They were both stumbling and visibly shaken. I stopped and talked with the young men.

During the encounter my emotions varied. On the one hand I wanted to reprimand the soldiers, telling them that they were fortunate they weren't killed playing such hideous war "games." Anyone willing to shoot a weapon toward another person should expect violence in return. I wanted to take one of the soldiers by the hand and lead him across the border to meet the Salvadoran rebel whom he called the enemy. If only the two strangers could sit down and talk with each other, each learning to know the other as a person with needs and hopes not all that different from his own.

On the other hand, I wanted to cry, for there before me stood wounded human beings who obviously needed help and whose critical situation called for words and deeds of compassion. What is the role of a Christian peacemaker?

Taking out my handkerchief and pouring water from my canteen on it, I wiped the soldier's bleeding face and helped fix a crude bandage over the wound. I refrained from speaking the words of reproach and instead expressed the love within me as best I could. I am glad I did, for the bleeding soldier who stood before me on the footpath died later that night on his way to a distant hospital.

The brutality I encountered a year ago on the road to Los Hernandez is indicative of the violence that threatens to engulf all of Central America. More than 36,000 civilians have been killed in El Salvador in the last four years, and thousands more have died in neighboring Guatemala.

Millions of poor suffer from the oppressive policies and actions of these governments and our own, which rely on military strength to uphold the power of the ruling elite. Large tracts of fertile land are used to grow export crops such as coffee and cotton, while the native campesinos (peasant farmers) lack the plots of land necessary to grow basic grains to feed their families. Without land to farm, the campesinos are left without adequate food or income, leading to severe malnutrition and desperation.

Nonviolent strategies to seek a just living situation have frequently been met by violent army reactions. Broad-based coalitions of peasants, union workers, students, and professionals working for social reform have suffered brutal persecution. When nonviolent reform attempts failed, leftist rebel groups arose and adopted violent tactics to hasten their freedom from this long history of oppression. Their violence has brought on still fiercer attacks by government forces and has led to greater US military intervention in the region. The harsher military repression has only brought about a growing and more determined resistance movement.

Above: A Salvadoran family waits in a refugee resettlement in Usulután Province, El Salvador. Right: Stephen Newcomer writes medical histories for patients in a Honduran refugee camp. Opposite page: Two Salvadoran children make a temporary home at Colomoncagua, Honduras.





As Christian peacemakers we shall learn how to express the love that is within us to whomever we meet on the mountain footpath.

It has been nearly a year since the elections in El Salvador brought a coalition of right-wing parties into power. In that year, land-reform initiatives have been halted, assassinations of opposition political leaders have continued, peasant massacres have occurred, and civil strife has intensified. The Reagan administration has blindly recertified military aid to El Salvador, claiming that human rights violations have decreased substantially. Proposals for dialog presented by the opposition forces have been rejected by both Salvadoran and US leaders, who are determined to use military means to solve the country's social, economic, and political problems.

Nine months have passed since General Efraín Ríos Montt assumed all powers in Guatemala. Claiming to be a "born-again" Christian, Montt has declared his intention to govern based on Christian principles. Such assertions have clouded the reality of his dictatorship. Terror continues its rampage especially in the rural Indian communities. Trade union leaders, opposition politicians, religious workers, and others providing educational and agricultural assistance to the indigenous people have been labeled "subversive," leading to their torture and death.

Because of Guatemala's obvious violation of human rights, military aid was suspended by President Carter, but the Reagan administration is now seeking to renew military sales. Rather than respond to the growing resistance movements with a commitment to work at rectifying the injustice, the US insists on making Central America an arena for military confrontation.

This is the case in Honduras as well. In addition to training Honduran soldiers to fight the Salvadoran rebels, the US is sponsoring a CIA operation to train counter-revolutionary groups to carry out attacks on Nicaragua. Social strides made by the Sandinista government since coming to power in 1979 are being threatened because scarce financial resources are channeled to build up military forces to defend the country from these US-trained insurgents.

A first step for Brethren who want to understand Latin America and the church's involvement there is to subscribe (it's free!) to Accent on the Americas, the newsletter of the Latin America Office of the Church of the Brethren.

The recently published book of poems, Threatened with Resurrection by Julia Esquivel, an exiled Guatemalan, provides an insightful commentary on life in rural Guatemala. (A study guide accompanies the book.)

Update, a bimonthly newsletter from the Washington Office on Latin America, provides current information on developments throughout Latin America and on developments in the US that affect those countries.

The 1981 Annual Conference Statement on El Salvador offers action suggestions for individuals and congregations. Through the General Board's mission interpretation program, congregations may request former Latin America service workers to speak about their experiences.

Central America Week, March 18-27, is above all a time to become informed and a time to discuss what our response as Christian peacemakers can be for our Central American neighbors.

Because of the turmoil enveloping much of Central America, millions have been forced to flee their homes to seek refuge in cities or in other nations such as Honduras, Mexico, and the United States. Yvonne Dilling (Ft. Wayne, Ind.), Dan McFadden (North Manchester, Ind.), and I worked among Salvadoran refugees in the camps and villages along the Honduras/El Salvador border. The frequent bombing runs of the planes and the exchanges of gunfire in the hills near the border reminded us of the US military involvement that sustains the strife and spurs the rising tide of refugees.

Ministering to people whose lives had been uprooted and whose family members killed by forces trained and armed by the US was a sobering reality—one which calls me to proclaim the Good News of God's saving and regenerating love to the powers that oppress. In spite of our US citizenship, we were lovingly received by the refugees and were respected as Christians whose allegiance was not to a misguided US foreign policy but to the example and teaching of the Prince of Peace.

When such a great part of the suffering in Central America is a result of US intervention, it is US church people who have a responsibility to help bring wholeness to the lives of our Latin neighbors. A young evangelical minister in the war-torn Usulután Province of El Salvador, who had lost family members in the conflict, told me, "I too want to see justice done in my country. I would vote for the Left (the political parties favoring social reform), but I won't kill for them."

He went on to urge me as a North American brother to work for a just and peaceful resolution to the conflict. He realized that I, as a US citizen, could do far more for the cause of the oppressed in his country than he could, because Salvadoran policies are so intricately tied to US objectives.

US foreign policy based on militarization and destabilization is a sure way to alienate Central Americans, rousing fiercer sentiments and bringing further bloodshed to an already dying people. While the church continues its worthy efforts to bring immediate relief to refugees, it must also seek and promote means of bringing an enduring peace with justice. Church support is needed for a broadbased political solution growing out of constructive dialog of all segments of the population.

When we come to know the Central American people as our neighbors in need, God will lead us to find creative ways of binding their wounds, lifting their burdens, and working for long-term hope and healing. And as Christian peacemakers we shall learn how to express the love that is within us to whomever we meet on the mountain footpath.

Stephen Newcomer, from Rocky Ford, Colo., is a senior at Bethany Theological Seminary.

by Paul E. R. Mundey

'Ufti' for what ails us

Recently I had an opportunity to visit with Myron Augsburger, noted Mennonite educator and evangelist. In the course of our conversation we talked about the new church Myron is helping to establish on Capitol Hill. Much to my surprise I learned that though the congregation had grown to some 200 participants in less than a year, the young fellowship had no structured program of evangelism. The church had grown, Myron went on to say, largely because of the "dynamic of the community," i.e., faith community. A vital, contagious, enlivened quality that was both outreaching and inviting had come to their life together.

The "dynamic of the community" that Myron speaks of has been identified and affirmed by any number of other people. James Gittings, in a much-quoted letter to Brethren on diminishing membership (see August 1981, page 15) calls it "elán, spirit . . . joyous affirmation." Applied behavioral scientists would refer to it as "organizational enlivenment." The Buraspeaking Brethren of Nigeria have perhaps the most descriptive term (as Kermon Thomasson reminded us in the August 1980 MESSENGER, page 1). A community that is alive and aflame with the spirit — from a Nigerian perspective—has "ufti."

It is interesting to note how a sense of "ufti," a sense of dynamic community, happens in the church. I would imagine that each of us has a listing of ideas in this regard. A partial noting of mine would be as follows: Enlivenment happens within a congregation when there is:

• A ministry that affirms both "ethics and ecstasy." As Walter Brueggemann and others have reminded us, the ethics of God are inherent in the very person of God. However, even the most laudable tenet of radical discipleship must never dominate our lives. Vernard Eller alludes to this as he comments on the first admonition of Micah 6:8, the scriptural framework for our denomination's Goals for the '80s. "When Micah calls us to 'do

justice,' the justice that gets done is not our justice nor is the doing our doing. Quite the contrary... the call is not an ethical exhortation for us forthwith to busy ourselves... No, for Micah, 'justice' is the sole prerogative of the Lord God Almighty...."

Yes, faith without works is dead, but it is equally true that works without faith is a lifeless commodity. Good deeds are not good enough. Our ethics must be infused with "ecstasy." That which is uniquely spiritual—the living, contemporary presence of Christ—must empower and prevail over all of our witness.

• An outreach that responds both globally and locally. It is rightfully stressed that we are members of a global community. However, it is often assumed—incorrectly—that we are responsible members of our local community. For too many of our congregations, outreach is primarily a sense of checks written to Bethany Seminary, the local Brethren college, camp, and retirement center, and the program of the General Board. We recite with pride our service ministries outside of our communities (New Windsor, et al) but list with difficulty our outreach to our immediate communities.

In order for the church to grow locally it needs to learn to serve locally. The example of the Brethren from another era models such outreach. As M.R. Zigler has recounted, the "tramp's room" was often a part of many Brethren homes in the past. The poor, dislocated, and oppressed were housed, fed, and shown hospitality on a regular basis.

A contemporary expression of the "tramp's room" is needed in Brethren homes and meetinghouses today. An understanding of outreach that reaches out to both global and local concerns is a necessity. As we seek to expand the life of the church, we need to expand our arenas for service.

• A fellowship that encourages both "daring" and disciplining. A friend of



mine sometimes refers to members of her church as "tight." She is not referring to their spending habits but to the spirit with which they live their lives. "Tight" people dominate too many of our churches. Like Pharisees, they stress rules instead of relationships, traditions instead of the transforming ways of Christ.

Somehow we need to be daring enough to discipline such people. A contagious quality will never come to our fellowship as long as rigid, ungracious individuals occupy significant places of power.

A new era of "disciplining the brother and sister" is needed as we work toward congregational renewal and growth.

Recently the Evangelism Working
Group of the National Council of Churches of Christ studied a number of congregations in the Chicago area that exhibited significant vitality. Out of their research any number of markings of congregational enlivenment emerged, similar to the ones I have just listed. The Working Group concluded that if local churches began to embody these qualities (along with others) they would begin to attract new members/disciples.

I believe that. Though intentional efforts at evangelism are important and necessary, congregations grow most authentically through the "dynamic of their community." Quality of life is always more impressive than cleverness of methodology. What we need even more than our schemes and strategies for church growth is a little "ufti"... a little toe-tapping joy and determination that brings alive and accents the wonder of our faith.

Paul E.R. Mundey is interim part-time field staff for evangelism for the General Board.

Is nuclear a no-no?

Controversial, nuclear power may be, but there are Brethren who work behind the controls of nuclear power plants, as well as other Brethren who take to the streets with "No nukes" picket signs.

by Dave Sollenberger

During one of his comedy routines, Steve Martin used to single out a particularly well-dressed man in his audience, clad in a polyester suit, and ask him how many "polyesters" had to die so the man could wear that suit. It was obviously a joke, but in a similar sense we might ask ourselves, as we turn on an electric appliance or turn up the thermostat, which part of God's good earth is being damaged so we can enjoy the fruits of the electronic age.

Nowhere is the struggle between energy and environment more crucial than in the current debate over nuclear power, which supplies 13 percent of our national energy demand.

The response to nuclear power among Brethren is surprisingly varied. There are members of the Church of the Brethren who work behind the controls of nuclear power plants, and some who are among the power structure of nuclear utilities. But there are also Brethren who march in the streets with picket signs and chant, "No nukes" and "Shut 'em down."

Nuclear power is not an easy concept to define, and it seems to fuel disagreement. Simply put, in nuclear plants atoms are split to create heat. The heat turns water to steam, which powers a turbine to generate electricity.

It seems safe enough on paper, and for many of us that's as far as our interest takes us. We'll accept the electricity that's generated and ask no questions.

But the issue goes further. In the process, radiation is released from the fuel canisters, contaminating the water that transfers the heat from the reactor to the steam generator. In addition, radioactive gases are released to the environment, even during normal operation of nuclear plants. And if there's one issue that dominates the nuclear power discussion, it's the effect of that radiation on the earth.

For many Brethren, their sense of stewardship calls them to oppose nuclear power. They see it as an energy source that tampers with the quality of life. Those sentiments exist not only in the area of Three Mile Island, where the nuclear industry's cloak of confidence was pulled away from it, but in other places as well, such as Ohio. Brethren there are active in the effort to block the partially constructed Zimmer nuclear plant, a project originally expected to cost \$250 million and now heading for \$2 billion.

Two people who oppose the plant are Ted Powell and Velma Shearer, members of the Church of the Brethren Nuclear Study Action Team in Southern Ohio District. The team was formed in 1978 to study Brethren investments in corporations with nuclear and military programs. But they also discovered church investments in utilities dependent upon nuclear power, including Dayton Power & Light, part owner of the proposed Zimmer plant.

A fter studying the nuclear power issue, Ted says, "We found out that the economics don't prove out, that the safety margin that was projected cannot be met, that the human error just cannot be controlled." Government investigators of the 1979 accident at Three Mile Island placed much of the blame on human error. That accident led to radiation releases and a partial melting of the reactor core.

During 1982 the study team's opposition to the Zimmer project grew, and by October, backed by Southern Ohio District's executive committee, the members formally asked the Nuclear Regulatory Commission for public hearings on the issue of granting a license to operate the Zimmer plant. Their letter cited numerous problems with the plant's workmanship and its reputation as one of the most contro-

versial nuclear plants in the country.

But the strongest argument the Ohio group uses against nuclear power is its impact on the environment—daily releases of tiny amounts of radiation into the air and water.

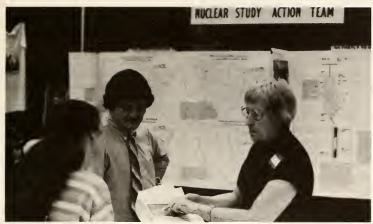
The long-term effect of those releases is one of the major unanswered questions raised by nuclear power. There is no scientific or medical consensus on the long-term effect of low-level radiation-only opinions of those who have studied the issue. One such investigation was done by study team chairwoman Velma Shearer, and it forms one of the cornerstones of her driving opposition to nuclear power. A registered nurse, she charted the cancer mortality rates for each county in Ohio and discovered that the number of cancer deaths in the counties nearest Ohio's four nuclear-related facilities were higher than those in the other counties over the past few years.

"Ohio's Department of Health," she says, "has not structured its statistics in a way that reveals this health change." It must be pointed out that three of the nuclear facilities included in her study began operation in the 1950s and '60s, when radiological work was not subjected to the same health standards as today.

Members of the study team urge as alternatives to nuclear power the development of solar, wind, and hydroelectric power, or conversion of nuclear plants to coal generation. Ted Powell also believes that conservation is on the verge of eliminating the need for more nuclear power plants.

"Nuclear is either not necessary," he claims, "or is against what we understand to be God's wish for life."

But what is God's wish for life when it comes to energy? More than likely, that we stop wasting it at the rate we are. Americans consume 33 percent of the world's minerals and energy, even though



Above: Ted Powell and Velma Shearer of Southern Ohio work to hold nuclear plants accountable and to point out the dangers they may pose. Right: David Miller works for Pennsylvania Power & Light Company, which operates a new nuclear plant near Three Mile Island.

we comprise only 6 percent of the world's population. About 13 percent of our electricity is generated by nuclear plants, and, as the nuclear industry has grown, so too has the concern about its safety.

While that concern has led some to grab the nearest picket sign, it led David Miller to a career in health physics. A 1971 graduate of Manchester College in Indiana, David is environmental and emergency planning supervisor for Pennsylvania Power & Light Company, which this winter placed its new Susquehanna nuclear plant in service near Berwick, Pa. It lies among the Susquehanna River, about 80 miles northeast of Three Mile Island.

David Miller entered the field of environmental science after serving a year as scientist in resident at Bethany Theological Seminary in 1977. He saw God's purpose for him as trying to protect "the good earth" from what the nuclear age can do to it. In his position as the top environmental watchdog for PP&L, he does not see nuclear power as an uncontrolled threat to the environment.

"Each (way of generating electricity) has a definite impact on the environment," he points out. "But relative to all other energy sources, nuclear appears to have more of a benign impact, and a more easily monitored impact." He points out that radioactivity can be pinpointed down to the very atom, whereas fossil-fuel byproducts, such as sulfur, can only be measured in parts per million. As a scientist, he predicts he will be able to more accurately monitor the potentially harmful

releases from his utility's nuclear plant than from its coal- and oil-burning plants.

He does not dismiss, however, the impact of nuclear power on the environment. "Nuclear has its releases," he admits, "and they are radioactive." But background radiation already exists in the world, he points out, from many sources—rocks and buildings, for example. And compared to the known health effects of fossil-fuel use, such as black-lung disease among coal miners, he feels nuclear power may have less of an impact on the public.

The ultimate goal, he's quick to add, is the development of renewable resources, such as the sun. But until we enter the solar age, David believes that nuclear power plants can be operated without damaging the environment. And he talks freely about his commitment to helping his utility be what he calls a "good actor" in the environmental field. That commitment is clearly a product of his Brethren background, and his respect of God's world. In a soft voice that defies the stereotype of a tough-talking utility executive, David says, "I believe we have to be good stewards of our environment. There is a definite connection with the charge in the Bible to be caretakers of the good earth."

Caretakers must be communicators.

Ted Powell recalls a discussion with the Dayton utility. "It was a good meeting, all the way through. They felt good about the meeting because we weren't necessarily tearing them apart." For him and Velma Shearer, the key is communication—to keep the concerns that Brethren have about their world flowing to the corporate and utility decision-makers. That has



been one of the top priorities of the study committee.

"Part of our responsibility to the church," Ted says, "was to open the door of communication."

That point is echoed by David Miller, who sits on the other side of the corporate fence. "I think from the utility's side, where I'm involved in arguing safety issues, it's helpful to have a strong public awareness of the need to be very careful with any type of plant. The only way we get a lot of support from senior management is by having a public that's very much aware and highly insistent on environment quality."

The debate surrounding nuclear power is likely to continue as long as commercial nuclear power exists. And while it does exist, much of the burden for safeguarding the world we share falls on people like David Miller.

But another part of the burden is clearly ours, because God's world belongs to everyone, including our children. If the "bad actors" that David Miller refers to pollute God's world with excess radiation and we do nothing, maybe we can trust that it won't damage the next generation's environment, and maybe we can blindly assume that everything will turn out okay.

But what do we tell our children and our God if we're wrong? \Box

Dave Sollenberger, a member of the Annville (Pa.) congregation, is a television reporter in Harrisburg, Pa.

EASTER

Probably no other week than Holy Week and no other day than Easter is more Spirit-filled. The call to repentance, commitment, new life is more and more powerful as the eerie grips of death vanish in the quake of the resurrection. As someone has said, "Everything given to Jesus is given new life. When sorrows are given to him—or disappointments, defeats, heartaches—they are touched with hope, with resurrection power, with life."

Paul L. Hammer wrote, "Easter is no optional appendix; it is the heart of our faith." As the physical heart needs to be exercised and challenged to remain strong, so the "heart of our faith" story must be told and retold with new insights, new formats, new yitality.

I invite you, therefore, to peruse these suggestions and adapt them to your situation, needs, and skills. Allow the Spirit to have a "resurrection breakthrough" this year in your planning and presenting of the Easter truths.

Worship centers

- Create a large cross out of stained glass sections. Research various Christian crosses and have each section be a different color and a different type of cross. Accent with a spotlight.
- Build a large wooden cross. Using stones, form a path leading to the cross. Add greens on Palm Sunday and lilies on Easter. Hang a banner on either side with the messages "He died for you" and "Will you live for him?"
- Use Easter symbols. For instance, create a large egg out of papier-mâché, or use cardboard to make a cocoon with butterfly emerging.
 - · Build a burial cave surrounded with

greens with a papier-mâché stone in front. A "disciple" could present a one-minute monolog each Lenten Sunday. On Easter, use a wire to roll the stone aside slowly. Have a light in the tomb and an angel emerge to herald the good news with appropriate scriptural passages. Accent the news with trumpets and choir.

Worship ideas

Easter is dramatic: Nothing is more action-packed than the resurrection. Why not use drama creatively to impress the resurrection truth upon the worshiper? To spark new life into the Easter season, here are several ideas for ways to use drama, music, and readings.

- Invite soloists to choose a character from the resurrection story, write in first person their experience with Jesus, dress in costume, share the story, and then sing an appropriate solo. For example, Mary Magdalene could sing "I Don't Know How to Love Him" from Jesus Christ, Superstar.
 - Use the above idea without a solo.

Possible characters: Pilate's wife, the centurion, Nicodemus, Joseph of Arimathea.

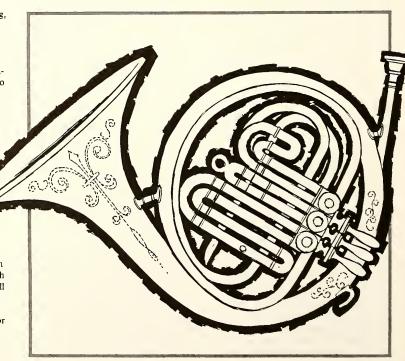
- "Journey to the Cross" is a theme that lends itself to using objects handed out to each worshiper during Lent. Bread symbolizes new life, nails represent sin and forgiveness, and eggs stand for new life.
- Act out the message of familiar hymns while the song is sung. Or choose contemporary songs such as those by Avery and Marsh (Proclamation Productions, Inc.).
- Line the choir members along the sides of the congregation and sing antiphonally or in the round.

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- Have the congregation respond antiphonally to the pastor and choir in readings of Scripture and song.
- Ask lay people to write litanies, calls to worship, choral readings, and personal "resurrection" stories of life-changing experiences.

Resources

Following is a list of Easter resources—audiovisual distributors, songs, drama,



books. Unless otherwise indicated, all are available from The Brethren Press.

- · The Church of the Brethren District Film Library (7105 Sterling Rd., Harrisburg, PA 17112) has 125 Lenten or Easter filmstrips available.
- "The String" is a movie that features contemporary settings to apply the resurrection to every life. It's available from Mass Media Ministries, 2116 N. Charles St., Baltimore, MD 21218.
- · Films, filmstrips, and videotapes are available from Teleketics, Franciscan Communications, 1229 S. Santee St., Los Angeles, CA 90015
- · Many dramas and readings are available for minimal cost from Contemporary Drama Service, Box 457, Downers Grove, II. 60515.
- · Many of the songs by Richard Avery and Don Marsh are available in packs of 50. Write to Proclamation Productions, Inc., Orange Square, Port Jervis, NJ 12771.
- Programs for Lent and Easter, by Vincie Alessi, Judson Press, 1979, \$3.95.
- · Recycle Catalogue I and II, by Dennis Benson, Abingdon Press, 1975 and 1977, \$6.95 each.
- Lent Easter: Contagious Celebrating, by Nancy Burke and Lee Page, 1977. Write to C.S.S. Publishing Co., 628 S. Main St., Lima, OH 45804.
- Rejoice! Resources for the Easter Season, by Jon Joyce, C.S.S. Publishing Co.
- · Our Christian Worship: Resources for Palm Sunday through Easter, by Friedrich Rest, C.S.S. Publishing Co., 1977.
- Teaching and Celebrating Lent-Easter, by Pat and Donald Griggs, Abingdon, 1980, \$4.95.
- · Way of the Cross: A Visual Meditation, by Bonaventure Crowley. Write to The Liturgical Press, St. John's Abbey, Collegeville, MN 56321.
- · Celebrating Special Days in the Church School Year, by Judy Smith, Meriwether Publishing Ltd., 1981, \$8.95.
- Three good books for children are: The Bread and the Wine (Concordia, 1979); FROM: Understanding the Resurrection, by Beverly Beckman (Concordia, 1979); and Jesus Is Really Alive Again (Morehouse-Barlow Co., 1975).

-EARL K. ZIEGLER

Earl K. Ziegler is pastor of Mechanic Grove Church of the Brethren, Quarryville, Pa.

Herald Press: Quality Literature on Today's Issues

Facing Nuclear War

"Donald B. Kraybill writes here for newcomers to the nuclear disarmament dialogue in pithy, down-to-earth terms. His hope is that Christians of all persuasions can meet in a witness of nuclear (as opposed to total) pacifism, and he looks at the current status of the arms buildup, the bomb as 'idol, strategies for local/ congregational action, and various interpretations of relevant biblical passages. An excellent resource (with bibliography) for public and church libraries."—Library Journal. Paper \$8.95

Faith in a Nuclear Age

Duane Beachey deals not only with the major arguments for war, but also with the questions and fears that arise when discussing nuclear war. This book is for those who wish they could "love their enemies," but aren't sure it would work in a real world. Paper \$6.95

The Church and Persons with Handicaps

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"H. Oliver Öhsberg attempts to 'arouse the conscience of the church regarding ministry to persons with disabilities,' and provide guidelines for local churches to begin such a ministry. He accomplishes both purposes."—Christian Bookseller & Librarian Paper \$7.95

The Holy Spirit in the New Testament

David Ewert surveys the whole range of New Testament authors to discover what they have to say on the Holy Spirit and what this means for the life of the believer and for the church. This unique systematic approach allows new understanding. Paper \$11.95

Breaking Silence: A Family **Grows with** Deafness

Donald R. Pellman and Ferne Glick tell the story of Craig and Carson Glick, twins who were born deaf, "This memoir discusses the boys' interaction with each other and the family with remarkable insight, warmth, and objectivity. Parents and siblings of special children will recognize and appreciate the wisdom found here."—Library Journal Hardcover \$10.95; Paper \$6.95

The Way of Biblical Justice

José Gallardo, a biblical scholar and advocate for the poor, shows that biblical justice includes the concept of wholeness and well-being in all areas of life-social, religious, economic, and political. Paper \$.95

Evangelism as Discipling

Myron S. Augsburger shows how the Christian is a friend who truly cares and whose daily walk with Jesus results naturally in evangelism. Paper \$.95

Coming in March A New Way to Live

Neta Jackson's biblical study exploring the nature of relationships. This do-ityourself study shows how to build relationships and deal with relationship problems. Paper \$4.95

At your local bookstore or from **Herald Press**

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Each March in Modesto

by Grace Tronvold

"Mom, can I come home for the Modesto Basketball Tournament?" Sounds like a simple request until you consider that the player will be flying in from his Brethren Volunteer Service project in Kansas just to take part in a weekend tournament. Such is the popularity of the 10-year-old Modesto event.

Sponsored by the 250-member Modesto Church of the Brethren, the tournament has grown from an original 7 teams to 20 in 1982. The mid-March event is dedicated to the memory of Dennis Dabol, a sportsminded young man who attended the Modesto church. When Dennis lost his life on a backpacking trip in the Rockies, it was decided to sponsor a sporting event to honor his memory. Hence the basketball tournament.

The big event requires year-round planning, beginning almost immediately after the church service and potluck luncheon that sends the participants homeward at the conclusion of the current tournament. A committee of 12 meets monthly, and from this central group sprint subcommittees that take care of everything from housing of teams and the friends who accompany them, to preparing the meals served from the church kitchen. Over 900 meals are served during the three-day tournament, and over 125 individuals are housed by volunteer hosts. It is not uncommon for players to request the same host family year after year, and many times whole teams are put up in one home.

On a Friday evening in mid-March the first teams arrive. Travel-weary players, both male and female, unfold from cars, vans, Volkswagen bugs, and campers to hurry down the church steps and study the schedule. Newcomers regard it apprehensively, trying to assess the potential strengths and weaknesses of the teams they are pitted against, while oldtimers grown in dismay, "Oh no! Not MacFarland again!" or chuckle, "Oh, Sacramento! We can take them. We beat them hollow last year! Remember that guy we ran all over the floor? Wonder if he's with them again this year?"

> John Mays is part of the team from San Diego First Church of the Breth

With the opening meal everything swings into motion. The gyms at the high school across the street reverberate to the rhythm of bouncing basketballs, the screams of onlookers, and the whistles of referees. People run back and forth from school to church so often the grass is worn thin, and there is a long line at the phone outside the gym as players wait to call home to report victories.

Heaps of delicious food disappear at an amazing rate. Various items on the menu are recommended by satisfied consumers, and then the query comes to the kitchen: "I saw this guy eating this cake, it was sort of yellow, and had a lot of thick icing. He said it was the best he ever ate." And the call goes out to the back of the kitchen: "Get another of Linda's cakes up here. Got another customer."

A special feeling of fellowship and Christian love not found at Laker or UCLA games prevails at this tournament. Teams that have competed with desperate aggressiveness an hour before, playing on each other's weak points and driving themselves to the limit to win, making themselves hoarse by cheering and coaching their former adversaries as they play yet another competitor.

"Hey, why don't you Prince of Peace guys use the full court press," suggests a member of the Long Beach team which Prince of Peace just beat. "Too late, we're too tired," gasps the player wearily, as he mops his dripping brow. "You guys wore us out."

For the basketball lover, it is a weekend of unadulterated delight. Games are played continuously in two gyms Friday evening and all day Saturday, climaxing in the awards ceremony around nine that evening.

Basketball may seem an unorthodox strategy for building Brethren community, but in a district where competitive sports are popular and congregations are scattered, it works.

See you next March in Modesto.

Grace Tronvold attends Long Beach (Calif.) Church of the Brethren.

A CHECK EVERY SIX MONTHS for life . . .

When you make a gift-investment to your church through the Church of the Brethren General Board Gift Annuity program, you receive an income check every six months for the rest of your life.

- Q. Why should I place money or securities with the Church of the Brethren General Board?
- A. For two reasons: You want an assured income for life, and you want to support your church and its work.
- Q. How is the income I am to receive determined?
- A. Your amount is invested with gifts from others. Your annuity payment is determined by the uniform gift annuity rates adopted by Conference on Gift Annuities. For example: Mr. Bowman sends in \$10,000 for a Gift Annuity Agreement. At his present age of 70, he will receive 7.1%, or \$710 annually for life, paid semi-annually.
- Q. Are annuity rates the same for all persons?
- A. The rate is determined by the person's age at the time of the gift/investment. For example, age 65, the rate is 6.6%; age 75, the rate is 7.9%; age 85 the rate is 11.2%; age 90 and over, 14%.
- Q. Are there advantages in transferring appreciated stock?
- A. Yes, there are. While there are capital gains implications, the amount is smaller than would be on the sale of securities and frequently no out-of-pocket capital gains tax needs to be paid.

- **Q.** Can an annuity agreement be written for two persons?
- A. Yes, there can be a two-lives joint and survivor agreement, although the annuity rate is slightly reduced.
- **Q.** Is there a tax advantage when investing in a gift annuity?
- A. Yes, there is a sizeable charitable contribution deduction the year of the gift/investment and a sizeable annual deduction on the annual annuity payment.
- Q. Are there estate tax advantages?
 A. Yes, the principal of the gift annuity is not included in one's estate at death
- Q. How do I report the charitable deduction and the income I receive on my income tax return?

- A. The income tax information will be computed for you. You will receive it with your gift annuity agreement.
- Q. How much must I contribute for a gift annuity agreement?
- A. Gift annuity agreements are written for \$500 to many thousands of dollars.

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On tolerance, Christian

Sheila Nyhart

A godly life—or tolerance?

I can easily identify with the congregation described in the October editorial.

I think one other thing so disturbing to this particular congregation is the same thing that disturbs me. Each congregation feels, and rightfully so, that it is part of the whole Church of the Brethren. Thus, each individual church feels responsible for the witness resulting from the content of the denomination's publications.

In secular society for the past two decades or so, we have had to contend with the pop psychology, "I'm okay, you're okay" theory. Like sheep "following the leader" to moral and spiritual destruction, people are being governed by the crowd, with everything and anything permitted.

We have watched our historic Christian American legal system be undermined by antichristian faiths and by humanism, and as a result law and order are on the decline. Unfortunately, this movement has not stopped with secular society and has now infiltrated the church as the "new" religion.

I do not think sisters and brothers refuse to read MESSENGER because it does not suit their tastes. Godly men and women do not want to be hampered with foolishness or evil, and foolish people who tolerate sin just because they have an inability to deal with evil for what it is. Perhaps this sounds a bit harsh, but the promises of God to us are for obedience to his law by faith. He plainly states this in Deuteronomy 28:1, and he says in 28:15 what will happen if we do not obey.

The Bible defines the church as the

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers. body of Christ. The church does not belong to man, but to Christ: It is his possession, called to serve him and fulfill his purposes.

When it fails to fulfill Christ's purpose, it becomes obsolete. When the church becomes an agency for propagating unbelief, denies basic doctrines of the faith, joins forces with social revolution, and champions lawlessness, it becomes obsolete. Sharp judgment for such is promised in Revelation 2:23.

Gospel tolerance? Jesus was emphatic when he said, "I am the way, the truth, and the life; no one comes to the Father, but by me" (John 14:6). He alone is the truth. Truth is exclusive; it is not tolerant. There is either right or wrong.

Will we continue to accept God's offer of the good life through faith, godly morality, and law? Or will we go with the "new" religion and accept the good life through changing the environment by revolutionary action? For the Christian, the environment can only be changed as men are changed, and these men then remake their world and place it under God's direction.

For a denomination with a concern over a decline in membership over the past few years, I think the choice is obvious, and I think we had better choose quickly.

Sheila Nyhart is a member of North Bend Church of the Brethren in Danville, Ohio.

A. Michael Williford

Put Christ in peacemaking

What causes wars, and what causes fighting among you? Is it not your passions that are at war in your members? You desire and do not have, so you kill. And you covet and cannot obtain; so you fight and wage war. You do not have, because you do not ask.

James 4:1-2

peacemaking, school prayer

The words of James speak hauntingly to us today. We have waged war for material and ideological ends. War has been an acceptable alternative in international relations, and we spend billions of dollars to prepare for it. Many statesmen who are Christians support increased military spending to prepare for war-to prepare to take the lives of potential "enemies." When we make decisions that affect the lives and cause the deaths of others, we tacitly say that we have the wisdom of God to judge others so severely as to kill them. War is not only a means to achieve political ends, but it represents our interests in things that are ungodly - our "vital interests" in other countries.

Our continual preparation for war represents the ultimate disharmony with our Lord. War is not just the absence of peace. It is a symptom that our relationship with God is amiss. The church of Jesus Christ, therefore, needs to take a strong stance in the peace movement in order to bring people in closer harmony with our Lord.

If war is not just the absence of peace, peace on earth is not just the absence of war, as Conrad Bergendoff suggested in The Lutheran (Dec. 2, 1981). Peace on earth is a continuous struggle or a concerted effort, and there is positive energy going into it.

But Christ, the original peacemaker, is not present in our peacemaking efforts. The "peace movement" of the 1960s was marked by secular activities such as demonstrations, sign-bearing, and angry shouts, which were often accompanied by violence. In today's peace movement, even as it was 15 years ago, Christ is not included in our efforts. In fact, many of the traditional "peace churches" give Christ secondary consideration to social concerns that war causes, such as death, sorrow, and poverty.

If the peace movement is to grow and influence political policymakers, the church of Jesus Christ needs to lead the way. When Christ is left out, the movement loses its direction and its effectiveness. Peace is then seen as an end unto itself. As such, it is vague and meaningless and its purpose is lost. Christ's call for peace has become a secular activity, even in our churches.

Peace efforts ought to focus primarily on our relationship with Christ, He should be the primary motivation and prayer should be the main focus of our efforts to seek peace.

A peace movement with Christ as its center will deal effectively with the symptom of war while working on the cause - a lack of faith and trust in Jesus Christ. Since the church's main responsibility is to bring people closer to Christ, it ought to accept the peace movement as a way to achieve that. Indeed, "Blessed are the peacemakers, for they shall be called the children of God" (Matt. 5:9).

A. Michael Williford is an admissions counselor at Manchester College, North Manchester, Ind.

Margaret R. Learn

School prayer versus humanism

In an "Opinion" piece on school prayer (November, page 24), Ralph Watkins uses the phrase "advocates of mandatory school prayer." The advocates are for "voluntary" prayer in the schools, which puts an altogether different understanding on the subject. The only mandate (in most proposals) is permission for time set aside at the beginning of each day for voluntary silent prayer and a place in the building or campus where religious clubs might meet the same as any other clubs in the school. In this situation there will not be the "watered down, rote exercise, or fear of a growing faith in insincere words," which

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SLIDES WANTED-Showing Brethren at worship, in fellowship, in congregational activities, at baptism, at love feast, at District meetings. Good quality, strong compositions. Showing love, joy, service, sharing, humor, playfulness, seriousness, reflectiveness, the specialness of being Brethren, the encounter with grace. For use in General Board publications and productions. Will copy and return. Will credit. Send to: Office of Congregational Support, Church of the Brethren, 1451 Dundee Ave., Elgin, IL 60120.

REUNION of the descendants of John W. Eller is planned for Sunday, July 3, 1983, in the Baltimore Convention Center after Conference. Contact John C. Eller, 315 Constitution Ave., NE, Washington, D.C., 20002, Tel. (202) 544-7391.

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SCHOOL - Scattergood School, West Branch, IA 52358. Openings for students grades 9-12. Approved coeducational Quaker college preparatory boarding school; simple lifestyle. Emphasis

given to peace issues and social concerns. Students, faculty together clean buildings, do laundry, care for pigs and chickens, work in orchard and garden, bake bread, and cook meals. Small personal caring community that promotes individual growth. Write or call. Tel. (319) 643-5636.

TRAVEL to China-Visit former Brethren Mission Area. Leave about August 15, return before Labor Day. Cost approx. \$3,200. Hosts: Wendell & Marie Flory, 312 Winston Ave., Easton, MD 21601. Tel. (301) 822-7613.

TRAVEL - Alaska Motor Coach-Cruise Tour. 30 days - Sept. 3 to Oct. 2, 1983. Call or write for details. Ralph and Betty Ebersole, 1213 Hamilton Ave., Tyrone, PA 16686. Tel. (814) 684-1771.

TRAVEL-Juniata College Tours. July 3: LON-DON WEEK with options for BRITISH ISLES by motorcoach & London 5 days (12 day program). Motorcoach visits Bath, Stonehenge, Cotswolds, Stratford, No. Wales, Chester, Lake District, Trossachs, York. One week London: \$1025. 12 days: \$1317. Subject to change. July 4, 1984: OBERAMMERGAU & PASSION PLAY. 15 days to Germany, Austria, Switzerland: \$1498 for land tour. Meals included. August, 1984: OBERAM-MERGAU & PASSION PLAY: 8 days Bavaria & Salzburg: \$798 land tour. Meals included. Excellent programs visiting most beautiful scenery. WEIMER-OLLER TRAVEL, 405 Penn St., Huntingdon, PA 16652. Tel. (814) 643-1468.

ANNUAL CONFERENCE-Bus trip from Elizabethtown to Annual Conference 1983 with rooms close to conference center. Write to J. Kenneth Kreider, 1300 Scheaffer Rd., Elizabethtown, PA 17022.

A Journey to Brethren Beginnings

O AM

A unique opportunity to visit the landmarks in Germany and Holland where the Brethren movement began 275 years ago.

The tour will be led by Kenneth I. Morse and J. Kenneth Kreider, in cooperation with the Brethren Historical Committee. For information, write Kreider Friendship Tours, 1300 Sheaffer Rd., Elizabeth-



opinions

seem to be Mr. Watkins' problem.

He says that President Nixon's comment "with God's help we will win this war" might cause a child to believe the "government has a claim on God's power" has no relevance to school prayer. What child or adult doesn't hear these kinds of statements from many areas and times in life other than from the government and school, because not everyone has the same maturity in faith? We have to be sure our children understand this, but this is the job of the church and parent, not the school.

No one, by any stretch of the imagination, could believe the government is on God's side with:

-Lewisville, Neb., October 1982: Baptist minister jailed and parishioners hauled out of the church from an all-night prayer vigil because they refused to license their Christian school.

 Dade County, Fla., Board of Public Instruction ruled unconstitutional the showing of films depicting various religious happenings in the history of our nation.

-At Christmas a year ago, the town of Pawtucket, R. I., was ordered by a Federal court to remove a manger scene that had been a time-honored holiday observance.

- In Roanoke, Va., the Gideons International (who place free Bibles in hotel rooms) were prohibited by court order from giving free Bibles to school children who wanted them.

I agree with Mr. Watkins that the Church of the Brethren doesn't need the government's permission to pray. However, when I was in public school, each day was opened with praying the Lord's prayer and pledging allegiance to the flag. Everyone showed respect even though all



THE BRETHREN PRESS

THE BUGGIES STILL RUN by Warren S. Kissinger

A perceptive look at the traditions and values of the plain people and the Pennsylvania Dutch especially focusing on those who live in Lancaster County, Pa. The author's own roots are in this tradition, enabling him to evaluate the plain people from "both sides". Specific issues treated include simplicity, peace, community and service. The book offers a provocative study of both the changes which have faced the religious community in this century and the witness of a people who refuse to let the world cast them in its mold.

Ready February 1, 1983. ISBN 0-87178-123-9

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HOME CARE: AN ALTERNATIVE TO THE NURSING HOME by Florine De Fresne

This book contains basic instructions for the care of a bed patient and for the elderly, infirm or disabled in the home. It contains a list of resources for obtaining health care assistance as well as addressing the emotional issues involved for both the patient and the caregiver. In a time when more and more families are choosing home care as an alternative in order to give their loved ones the love and environment which is familiar to them, this book provides basic guidelines for thoughtful decision making.

Ready April 1, 1983. ISBN 0-87178-030-5

Paper \$6.95

did not participate. Since the removal of all reverence for God, we have alcohol, drugs, violence, and sex in the schools, and they are graduating adults with no skills and who cannot read and write.

I believe the First Amendment guaranteed our religious liberty, until the courts began to take it away in favor of humanistic secularism. Everyone has rights blacks, women, homosexuals, social activists . . . everyone except evangelical Christians.

With the ACLU using the courts to chip away our religious freedoms, one by one, we should be standing up for the recognition that God was the power behind the first settlers (except a few exploiters). He was the power behind the start of the schools, universities, hospitals, and all that is good in our society, and even in the power of a government that started out to be just and fair to all mankind.

Finally, I agree that we have freedom in

our faith, even though the faith has been censored out of our educational system and our government. But I would feel much better if the Church of the Brethren legislative representative in our capital would use his influence in Washington to help the Christian cause, rather than that of the humanists, and that he would use all the facts instead of writing such a biased article.

Margaret R. Learn is a member of the Indiana (Pa.) Church of the Brethren.

turning points

Licensina/ Ordination

Amstutz, Larry, licensed Oct. 10, 1982, Coulson, Virlina Angell, Bobby, licensed Oct. 1982, Bethlehem, Virlina

Barton, John, relicensed Oct. 3. 1982. Green Hill. Virling Belcher, Robert Melvin, ordained Aug. 61982, Carthage, South-

ern Missouri/Arkansas Bowman, Norma, licensed Feb. 28, 1982, New Enterprise, Middle Pennsylvania

Chesney, Robert, licensed Feb. 14, 1982, Burnham, Middle Pennsylvania

Coffman, Eldon H., licensed Aug. 6, 1982, Cabool, Southern Missouri/Arkansas

Davis, Clarence Raymond Jr., ordained Nov. 4, 1982, Pocahontas, Shenandoah

DeMaury, Andrew, licensed Oct. 16, 1982. Roanoke Williamson Road, Virlina Dolan, Kenneth, ordained Sept.

11, 1982, Markleysburg, Western Pennsylvania Durr, Stephen George, or-

dained Nov. 21, 1982, LaVale, West Marva

Earlenbaugh, Donald G., United Methodist ordination received March 6, 1982, Owl Creek, Northern Ohio

Golay, Kenneth, Southern Baptist ordination received Sept. 11, 1982, Drayton Plains, Michigan

Griffith, Charles R., ordained Sept. 11, 1982, Erwin, South-

eastern Griffith, Jim, ordained Oct. 16, 1982, Erwin, Southeastern Harmon, J. D., licensed Oct. 16, 1982, Bassett, Virlina

Keegan, Gerald, ordained Oct. 16, 1982, Danville, Emmanuel. Virlina

Kipp, John S., ordained Aug. 7, 1982, Mount Olivet, Southern Pennsylvania

Koch, Richard, licensed Nov. 6, 1982, Springfield Good Shepherd. Southern Mis-

souri/Arkanasas Kocher, Judith Ann, ordained June 6, 1982, Bedford, Mid-

dle Pennsylvania Lengel, Dean M., ordained Nov. 14, 1982, Schuylkill, At-

lantic Northeast McFarland, Thomas, ordained earlier 1982, Oak Vale, Vir-

lina Naff, David A. Jr., ordained Nov. 21, 1982, Astoria, Illi-

nois/Wisconsin Norris, Robert Raymond. licensed Oct. 10, 1982, Bethel House (Yellow Creek), Mid-

Preston, Thomas William, ordained Nov. 14, 1982, Romney, West Marva

dle Pennsylvania

Richardson, Lonnie L., Associate Reformed Presbyterian ordination received Ju-10, 1982, Lynchburg, Virlina

Row, Michael David, licensed Aug. 6, 1982, Springfield Good Shepherd, Southern Missonri/Arkansas

Salyards, Harry H., ordained April 25, 1982, Carson Valley, Middle Pennsylvania

Shattuck, Lois Marie, ordained Oct. 31, 1982, Ashland City, Northern Ohio

Sink, Barry D., ordained July 18, 1982, Roanoke Williamson Road, Virlina Sollenberger (Morphew), Beth,

ordained July 5, 1981, Everett, Middle Pennsylvania Spangler, Keith, licensed Oct.

16, 1982, Shelton, Virlina Strawderman, Dennis G., licensed July 1, 1982, Garbers, Shenandoah

Thomas, Carl, Ashland Brethren ordination received July 9, 1981, Altoona First, Middle Pennsylvania

Tipton, Darrell, licensed Sept. 11, 1982, Brummetts Creek, Southeastern

Weidman, Barry Lee, licensed Aug. 14, 1982, East Fairview, Atlantic Northeast

Weldy, Allen C., licensed Oct. 18, 1982, Calvary, Shenandoah

Wills, Douglas, ordained Oct. 10, 1982, Roanoke Ninth St., Virlina

Wine, John Michael, ordained Aug. 6, 1982, Carthage, Southern Missour/Arkansas Zuercher, Thomas L., Nazarene

ordination received Sept. 11, 1982. Mount Pleasant. Northern Ohio

Pastoral Placements

Bogan, Jack, from secular, to Valley Bethel, Shenandoah, part-time

Hilton, Don H., to Limestone, Southeastern, part-time

Parker, Fred J., to Rowland Creek, Southeastern, interim part-time

Quay, Clarence, from retirement, to Messiah, Missouri, interim

Strawderman, Dennis G., to Sandy Ridge Fellowship, Shenandoah, part-time

Anniversaries

Arnett, Carl and Luia, Laura, Ohio, 65 Bretz, Harvey and Hazel,

Johnstown, Pa., 51 Burgess, Mr. and Mrs. William, North Liberty, Ind., 50

Faint, Dee and Eileen, Johnstown, Pa., 54,

Hess, Homer and Vesta, Johnstown, Pa., 56

Lease, Norman and Edith, New Market, Md., 57

Ressler, Harvey and Dorothy, Johnstown, Pa., 53

Rogers, Howard and Enid, Wakarusa, Ind., 50 Wade, Robert and Ruah,

Cabool, Mo., 62 Williams, Andrew and Cora, Flora, Ind., 62

Witmer, Mr. and Mrs. Leo, Ashland, Ohio, 65

Deaths

Black, John Wesley, 39, Westminster, Md., Nov. 5,

Bollinger, Hilda May, 77, New Paris, Ind., Nov. 16, 1982 Bowman, Enoch E., 99, Boones

Mill, Va., July 5, 1982 Bright, Harriet Howard, Dayton, Ohio, Dec. 1, 1982 Brubaker, Clarence E., 75, Em-

pire, Calif., Dec.14, 1982 Carpenter, Lewis T., 5 Lebanon, Pa., Oct. 8, 1982 Craun, Paul, 64, Bridgewater,

Va., Oct. 12, 1982 Crist, Kiel H., 85, Garnett, Kan., Oct. 28, 1982

Cunningham, John T. Sr., 97, Polo, Ill., Dec. 9, 1982 Edmonson, Anna, 85, Bridgewater, Va., Nov. 9, 1982

Fritz, Bettie P., 87, Morrill, Kan., Sept. 4, 1982

Green, Virginia, 63, Union Bridge, Md., Aug. 5, 1982 Harmon, Glenn M., 75, Modesto, Calif., Dec. 10, 1982

Hilbert, Gertie Miller, 92, Bridgewater, Va., Oct. 20,

Hollinger, Grace, 74, Lancaster, Pa., Nov. 30, 1982 Kauffman, Annie, 89, Leola,

Pa., Oct. 9, 1982 Keith, Dorothy L., 65, Cutler, Ind., Nov. 24, 1982

Layser, Frank H., 95, Lancaster, Pa., Nov. 2, 1982

Longanecker, Bertha, 96, Pomona, Calif., Nov. 26, 1981

McCulley, Eisie, 64, Brooklyn, lowa, Nov. 8, 1982

Meyers, Evelyn L., 66, Morrill, Kan., Sept. 23, 1982 Meyers, Samuel A., 95, Neffs-

ville, Pa., Nov. 20, 1982 Moore, Erma L., 68, Johnstown, Pa., Jan. 17, 1982

Mowery, Grace, 83, Johnstown, Pa., Nov. 28, 1982 Nance, Alvin L., 89, Warsaw, Mo., Nov. 20, 1982

Rice, W. Hartman, 61, Lebanon, Pa., Dec. 19, 1982 Rittenhouse, Rowena, 82, Arcadia, Fla., Nov. 10, 1982

Schock, Howard L., 82, New Carlisle, Ohio, Dec. 1, 1982 Stump, Julian S., 70, Pine Grove, Pa., Nov. 10, 1982

Wallgora, Vera, 61, Johnstown, Pa., July 17, 1982

Wilkins, Maude, 91, Arlington, Va., Nov. 18, 1982

Williams, Charles M., 67, Waynesboro, Pa., Nov. 26, 1982

editorial

The gospel of the glib and glittery

I have been on record before as a critic of the "electric church." Now I feel I can really speak with authority, for I have been to church at the Crystal Cathedral.

For those of you like me, who don't go in for television preachers, and might not know what the Crystal Cathedral is, it's a multi-million-dollar glass-walled church in Garden Grove, Calif., the realized dream of Robert H. Schuller, who presides there over a 10,000-member parish and broadcasts a weekly television show.

I have to confess I wasn't as offended as I had intended to be. The service I attended had more of the feel of a congregation at worship than I had expected.

Not that I didn't have problems, beginning when I got out of the car, and saw the hordes walking briskly into church. Everyone looked so well-dressed and prosperous, and self-satisfied. I didn't see anyone going in who appeared to be burdened with a problem. All had the air of royalty or film stars arriving as the main attraction of a public event. I wondered what would happen if a crowd of shabby-looking poor people showed up there for church.

The biggest problem was Robert Schuller himself. It didn't help that he greeted us, "Good Morning," and had us shake hands and greet people around us (two practices that, for me, detract from a worship service). But these minor distractions I could forgive. I was even charitable with the saccharine soloists, who warbled inane lyrics and drew much applause (another no-no in worship for me).

No, what really offended me was Robert Schuller's message. One thing I give him credit for, his message was easy to understand, even memorable. He had four catchwords, and they summarized his sermon: Spills—avoid them. Thrills—be careful where you seek them. Frills—disdain them. Skills—develop them.

I really had problems with the "frills." "Frills, Mr. Schuller?" I asked silently as I surveyed the awful ostentatiousness of the Crystal Cathedral... even fountains that leap up in the aisle when the hymns start.

The whole sermon talked about building up your self-esteem. Try as I might, I could not hear even a whisper of gospel in Schuller's words. He talked about staying out of trouble, acquiring quality possessions, "going first class" in life. Anyone heeding that sermon would strut through life, not walk humbly with God. I wanted to call to Schuller's attention the Luke 18:10 story of the Pharisee and the tax collector ("God, I thank thee that I am not like other men"). I wanted to call to his attention a dozen other scriptures that came to mind—about humility, about giving up riches, about admitting sin, about helping one's neighbor.

I came away thinking that maybe I had just caught Schuller on an off day; maybe his mind was on the Superbowl game, tickets for which he exhibited during the service. Then I came across his new book, Self Esteem, and read it.

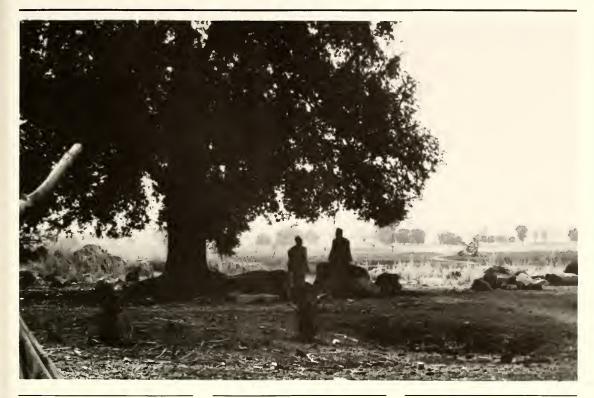
To my astonishment, I realized that what I had heard at the Crystal Cathedral was the theme song of Schuller's "New Reformation." "Christian churches, liturgies, hymns, prayers, and spiritual interpretations have been rampantly reckless in assaulting the dignity of the churches," he says. Don't make people feel guilty of sin. Butter them up. Make them feel great about themselves. Turn them into self-centered, grasping, greedy goodygoodies and then some of that sweet goodness will trickle down to less fortunate people. (If there is a "supply side" gospel, this is it.)

The thought of that kind of preaching being done by a pastor who is heard by millions of television viewers makes my blood run cold.

Schuller recently asserted that he wants to be known as something more than a glib and glittery television preacher. With the gospel he promotes, and the "frills" he tells us to disdain, but indulges in so freely himself, I don't see how he hopes to attain that "something more" image. Verily, he seems to have his reward.

At least now I understand better why they call this abomination and all the others of its ilk the "electric church." I got a terrible shock.—K.T.

JOIN IN THE COMMEMORATION



March 17, 1923. Under a tamarind tree at Garkida, Nigeria, the area's first public service of Christian worship was led by Brethren missionaries H. Stover Kulp and Albert D. Helser. The event was the beginning of Ekklesiyar 'Yanuwa a Nigeria (EYN), the Church of the Brethren in Nigeria.

March 17, 1983. Under the same tamarind tree at Garkida, a Founders' Day service will occur. Messenger editor Kermon Thomasson, a former teacher in Nigeria, will join representatives of EYN in placing a bronze plaque recalling the "Christian beginnings" that occurred there 60 years earlier. In Bura, Hausa, and English the plaque cites the Ephesians 2:19 scripture that was read at the first service:

"So then you are no longer stran-



BRETHREN WITNESS IN NIGERIA

gers and sojourners, but you are fellow citizens with the saints and members of the household of God."

Brethren in the USA are urged to join their Nigerian sisters and brothers

CHURCH OF THE BRETHREN GENERAL BOARD

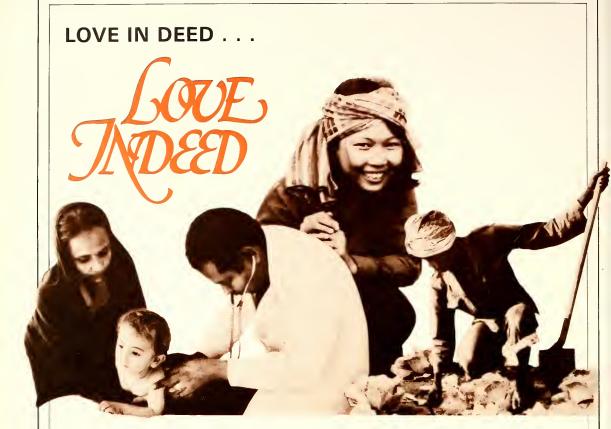
1451 Dundee Ave., Elgin, IL 60120

this year in lifting up the EYN Diamond Jubilee. Among the strategic ways are:

- "A Thing of Wonder," a 22-minute, 16 mm., award-winning film on EYN and Leader's Guide.
- The Baltimore Annual Conference, June 28—July 3, where EYN leader Nvwa Balami will speak and a choir of EYN women will sing.
- Mission interpreters—returned missionaries and visiting EYN members—to speak in local churches.
- The Brotherhood Fund, by which you help train leaders for EYN's mushrooming congregations.

Brethren in Africa and America have a lot going—not only 60 years of past ministry but, as members together in the household of God, an adventurous future.

That's worth celebrating!



"My children! Our love should not be just words and talk; it must be true love, which shows itself in action"—John 3:18.

Love in deed, in action. Love as expressed by the Church of the Brethren through

- the United/Brethren Foundation with the Quichua Indians in Ecuador.
- agricultural and refugee projects in the Middle East,
- the Rural Health and Clean Water Programs in Nigeria,
- the Primary Health Care Program in the Sudan,
- the Rural Service Center in India,
- the Agricultural Exchange Programs with Poland and China,

- the use of appropriate technology in Niger,
- Emergency Disaster Funds for Hawaii, India, Vietnam, Honduras, and midwest US.
- the marketing of SERRV handcrafts from 48 countries,
- the introduction of Food Preservation Systems,
- the support of Aide-aux-Enfants in Haiti.
- community services with Navajos at Lybrook, N. Mex.,
- the shipment of more than 4 million pounds of clothing and health care items yearly from the New Windsor, Md., Service

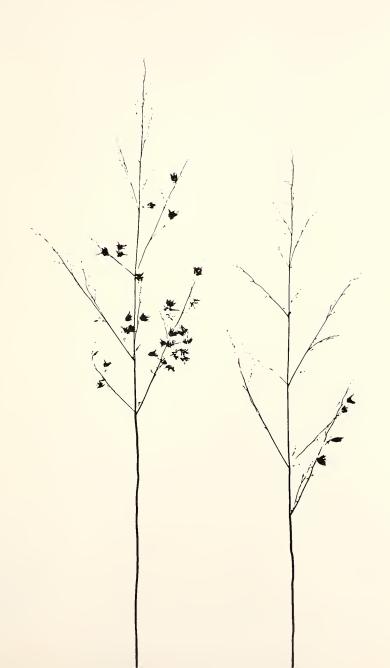
Center, on behalf of the ecumenical church,

- the placement of 328 refugees in the past year,
- partnership in Church World Service, CROP, Heifer Project, Agricultural Missions, and The Ecumenical Development Cooperative Society.

These are ministries you help support through the Church of the Brethren One Great Hour Offering. They are instruments of relief and development, of concern and compassion, of mercy and love.

Love in deed . . . love indeed!

ONE GREAT HOUR OF SHARING CHURCH OF THE BRETHREN



- 8 BVS/BRF: Cooperative Volunteering. Good things can happen when people with differing beliefs work together. One example is special Brethren Volunteer Service units resulting from combined efforts of the Brethren Revival Fellowship and General Board staff. Judd Blouch reports on this working example of Christian unity.
- 10 Easter People. David S. Young says Easter puts Christians into the dual roles of proclaimers and reclaimers, and asks, "Are we not the salvage company of a world grown cynical and depressed? He is not here. He is risen." What joy to discover the Easter news, to tell it, to act on it.
- One Family's Ecumenism. When a daughter decides to leave the Church of the Brethren and join the Roman Catholic Church, what happens to her dyed-in-the-wool Brethren family? Marilyn Norquist chronicles her family's ecumenical pilgrimage.
- Never Say No to a Glory. Frances C. Bowman writes of the "treasure" in each of us: "It is so deep within us it can never be removed. We have met the treasure and it is us." Realizing God's glory in each of us gives a fresh meaning to loving our neighbors as ourselves.
- Peace Academy: 'Preparing for War.' Inez Long explains how a fledgling peace academy at New Windsor, Md., is helping the Church of the Brethren sensitize its youth to peace issues. Sidebar by peace consultant Chuck Boyer.
- A New Song Takes More Than Singing. Anticipating the new Brethren Hymnal to be published, Kenneth I. Morse (who helped edit and compile the current hymnal) reminisces about earlier hymnals and suggests things to consider this time around.

In Touch profiles Tommy Campbell, Roanoke, La.; Charles Lenker, Newville, Pa.; and Phyllis Y. Dodd, University Park, Md. (2) . . . Outlook reports on CoBACE conference. Corporate responsibility. Mediation workshop. Tax resistance. NCC and WCC. Evangelism statement. TV spot. Personnel (start on 4) . . . Underlines (7) . . . Update (8) . . . Column, "Remembering Cuernavaca"—district executives' visit to Mexico, by Carl E. Myers (15) . . . Book Review, "Reading on self-esteem, genetic engineering, simple living," by Fred W. Swartz (22) . . . Resources, "Bible School," by June Miller Gibble (24) . . . Opinlons of Dave Leiter, Alan Kieffaber, and Bill Faw (26) . . . Turning Points (31) . . . Editoriel by Wendy Chamberlain (32).

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VOL. 132, NO. 4 APRIL 1983

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Long. 22 art by Kathy Kline. 24-25 art from Every Day is Praise Day, by Ann F. Price.

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Nov. 1, 1982. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: \$10 one year for individual subscriptions; \$18.50 two years. \$8 per year for Church Group Plan. \$8 per year for gift sub-

A C P Escrices Commission. If you move clip address and send with new address. Allow at least five weeks for address change. MESSENGER is owned and published monthly by the General Services Commission, Church of the Brethren General Board, 1451 Dundee

Ave., Elgin, Ill. 60120. Second-class postage paid at Elgin, Ill., April 1983. Copyright 1983, Church of the Brethren General Board.

A GROWING SENSITIVITY

I have always appreciated Messenger, but my appreciation is increasing. Over the past several issues I have noted a growing sensitivity to topics and articles of more interest to the conservative and evangelical sisters and brothers. I applaud this trend and I do hope it represents an intentional effort to broaden the theological base of the magazine and to give psychological ownership to a larger sector of the denomination.

As a result, Messenger will play an increasingly important role in church unity.

Praise the Lord for His Spirit in your midst.

Terry Hatfield

Peoria, Ill.

HIGHLIGHTING EVANGELISM

Thank you for your recent articles on evangelism and church growth within the Church of the Brethren. I have been concerned for some time that you had only one message, peace and social justice, and that was all we as a church had to offer. The articles were well-written and timely. Please keep them coming. It is emphasis on evangelism and church growth that will help the church to grow.

WILLIAM D. WALK

Blue Ridge, Va.

UNITE FOR TAX RESISTANCE

We need to name the huge expenditures for weapons for what it is, blasphemy against the goodness of God's creation, a *sin* we commit together.

In light of this reality I would like to pass on a suggestion from the New Call to Peacemaking Conference at Elizabethtown College last June: Instead of focusing on the division between those who pay and those who resist war taxes, let's all join together in witnessing against war taxes even though we do this in different ways.

Some will witness to people in government through letters accompanying or sent concurrently with their tax payment and returns. Some will reduce their income or increase their giving in ways as to decrease or eliminate war taxes. Some who pay under protest will support by word and deed brothers and sisters who withhold a portion or all of their taxes. Some of us will continue to witness our strong concern through withholding monies in civil disobedience to the tax laws. This attitude and these actions are consistent with our Annual Conference decisions on this issue.

DALE W. BROWN

Lombard, Ill.

DISMISSING READER'S DIGEST

What disturbs me about the February editorial, "A Case of Reader's Digest Indigestion," is its use of terms. "Easily dismissing" a charge against the NCC (National Council of Churches) because Reader's Digest is supposedly conservative is unChristian and unBrethren.

I am writing to the NCC for more information, as you suggested. As Christians and Brethren, we need to look at the issue and consider it. If something is underhanded in the NCC, we need to know about it, researching it and, if necessary, removing the Church of the Brethren from the NCC. If NCC members are afraid of this study, then maybe there is some truth to the charges.

The church should suspend all involvement with the NCC until a chance has been given for representatives to meet and get the true story. Then action should be taken either for the Church of the Brethren to continue with the NCC or to withdraw.

AURELIA JACKSON

Norcatur, Kan.

(You misquoted me. I said, "Anyone who is knowledgable about the NCC program can easily dismiss the Reader's Digest charges." I did not say that the charges could easily be dismissed because Reader's Digest is conservative. Please note also that in 1981 the Church of the Brethren concluded just the kind of investigation you sugest, and Annual Conference delegates affirmed our continued membership in NCC. – Ed.)

ARE WE GETTING THE MESSAGE?

Regarding the February editorial, "A Case of Reader's Digest Indigestion," I am disturbed that Reader's Digest deals in specifics while you deal in generalities. It names groups, amounts of money, and activities. Nowhere have I seen in print flat denials of its charges.

The fact remains, in any case, as stated by Reader's Digest, "... the gap between the denominational leaders and the people in the pews is huge." If continued affiliation with the NCC and WCC could be decided by a per member vote in each congregation there is not the slightest doubt in my mind what the outcome would be.

That 10 denominations with NCC membership have lost over 3,000,000 members in the last decade, while the Southern Baptists are growing consistently, says something to me that I do not think some of our church leaders are willing to hear.

N.W. CRUMPACKER

(As stated in the editorial, for specifics write to the National Council of Churches, Attention Room 850, 475 Riverside Drive, New York, NY 10015.—Ed.)

WHERE WAS PEACE?

Bassett, Va.

Resources for Small Groups (December 1982) listed activities that were suitable for small groups in our churches. Bible study headed the list of activities in which our South Bay congregation was already participating. Two new members had opened their home for our weekly meetings. Poetry, evangelism, spiritual growth, and other activities are suggested for the "small group" to enrich the individual, and to upbuild the church.

Yet there is one thing missing. Nothing was said regarding nuclear armaments. Even the word "peace" was not found. It can be said that if this second most important consideration in our life today would be observed by study and prayer in small groups we then would not further "drift to unparalleled catastrophes," as warned by Einstein.

But there is this about you that is good. On other pages of that MESSENGER there were three articles depicting the horror of nuclear war, and the word "peace" appeared 44 times.

JOHN M. ROLLER

Los Angeles, Calif.

(Agreed, that the nuclear threat and peace in general are important topics to address, but the Resources page in question was dealing more with spiritual nurture groups.—Ed.)

'WORKAHOLICISM' AND DIVORCE

Thanks for printing "Brethren Clergy Divorce: Who's Failing Whom?" (February). I praise the Lord that I, an ordained minister, and my wife of 26 years have worked through the expectations and pressures of marriage through prayer, a lay support group, and professional counseling.

Some pastors equate the church with God. In 1975, through a Lay Witness Mission, a layman helped me to come to a fresh approach to this. He showed me through scripture these priorities in this order: God, family, ministry.

I am also thankful that my wife and I have learned to deal more effectively with "workaholicism." Freed from this pressure, we find both our family life and our work for the Lord more enjoyable and meaningful.

I pray the article will help the church come to a better understanding of the unwholesome pressures it places on the clergy. I pray the clergy will recognize its needs and deal honestly with them before the "seeds of alienation" take roots.

DERWOOD L. TROXELL

Alliance, Ohio

SHOULD WE TALK ABOUT IT?

What good can come from publishing the article, "Brethren Clergy Divorce: Who's Failing Whom?" (February). Ministers who were interviewed will feel stigmatized. Those in the process of divorce will not be stayed by the findings. Those who left the ministry will be further embittered.

Any minister who intones "What therefore God hath joined . . ." realizes that God cannot be blamed for marriages that go on the rocks. That may include the one performing the sacred rite.

Ministers will usually go further than others to avert divorce. But there are instances of irreconcilable differences which make the continuing of a loveless marriage worse than divorce and its consequences. That can happen when the minister and spouse are both good people. When it does happen, the ministerial couple deserves the same understanding and compassion that others get.

Some congregations realize that, and both they and the minister benefit from it.

CHAUNCEY SHAMBERGER

Fruitland, Idaho

bads ous

Last June I got a letter that began this way: "Earlier this year I submitted to MESSENGER an 'In Touch' story about my great uncle, Monroe Ziegler. In your response you mentioned that a position as intern would be open soon and that I might be interested. After a lot of fooling around, I'm finally putting my name in for the job. I realize this letter may be too late."

It wasn't too late. We had, indeed, already accumulated several applications

and impressive resumes for the position. But Judd Blouch's tardy letter, resume, and portfolio of clippings impressed us more. An interview followed, and Judd got the job. And last Oct. 4 he started his year of service.



Judd Blouch

Is the position of MESSENGER intern just a plush assignment—an office, secretarial help, your name on a door, a travel budget, all that? Judd can tell you something different. Here is an excerpt from a travel report he wrote after an assignment in cold January weather, covering the work of the Community for Creative Nonviolence (CCNV) in Washington, D.C.:

"I got out of bed at 3 a.m. to accompany some CCNV members on a food run (CCNV collects discarded grocery stock and runs a soup kitchen for the poor, among other activities). While we were asking wholesalers for rejects, two other people hit the dumpsters, digging out fruit and vegetables. On the way back we salvaged four crates of dairy products from a Safeway dumpster. Back at the house we unloaded our booty, reloaded the van for the free food store, and had breakfast.

"It was only 8:30 a.m., but I had been working five hours already. I worked until 3 p.m., then, in the soup kitchen, cutting up the veggies I had earlier rooted for in a dumpster. I had no problem falling asleep that night!"

Which goes to show, you never know what will happen to you when you are a MESSENGER intern.

And it also shows that it can be an exciting, challenging assignment. I hope some potential candidate for our next intern assignment is reading this, and, like Judd, will stop "fooling around" and contact us.—THE EDITOR



Tommy Campbell: Heading off trouble

"Boredom breeds trouble," thought
Tommy Campbell as he observed girls and
boys with no summer group activity to
focus their energy and time. In the small
village of Roanoke, La., near his farm,
there were many with no chance to
participate in activities in larger towns.
"What they need is a community baseball
program," he decided. But with no school
program, no concerned professional
coaches, no proper playing field, and no
money for equipment, the prospect was
bleak.

As a member of the nurture commission of the Roanoke Church of the Brethren, Tommy discussed his concern when the commission was considering church-sponsored summer activities. He was encouraged to try to develop a program for children of elementary grades. The church would advance money for equipment.

Seventy-five youngsters signed applications. Four adults joined Tommy to coach

the five teams—softball for girls, hardball for older boys, and T-ball for those ages 5½ to 8. Tommy got permission to use part of the school yard, mowed it, laid out a diamond, and purchased equipment. He umpired each of the games for the seven-week season and got mothers to run a concession stand to finance trophies and pay other expenses.

After three years Tommy still organizes teams, enlists coaches, cares for equipment, mows, and umpires all games for the seven weeks. Business sponsors furnish team T-shirts. A softball program for middle teenagers has been added, and nine teams and thirteen coaches participate. The three girls' teams and six boys' teams had a ratio of one third black to two-thirds white players.

The remarkable aspect is the good will and cooperation Tommy generates and maintains in a situation often plagued by fussing, fights, and wounded egos. Every child gets a chance to play, regardless of ability. Rules are kept flexible so that a player is not put down because of failure. Competition can come later. Just having fun and learning to interact with others is most important. Since affiliation with Little League is too expensive, requirements for participation can be relaxed for the very young.

While many in the community credit Tommy for the absence of arguing and bickering, he modestly attributes it to the Christian witness of coaches in working with their teams. His no-nonsense camaraderie, fairness, dedicated work, and leadership have made him very popular among the players. Parents are grateful for his devotion to youth and his help in easing a serious community problem.

Because Tommy plants 800 acres, base-ball time comes between grain planting and rice harvest. Julie, his wife, manages a small nursery school through the Roanoke church. Their son, Joshua, is in grade school and their twin daughters, Leah and Rachel, are still at home. Tommy hopes the summer program can continue and expand with more leadership within the community. He sees the need for a youth-centered program involving the entire community. A top priority is to make it exemplify fairness and concern for individual self-esteem. — ETHEL SHERFY HARRIS

Ethel Sherfy Harris, of Jennings, La., is a member of the Roanoke (La.) Church of the Brethren, where she assisted her husband, Glenn, in carrying on a selfsupported ministry for many years.

Phyllis Y. Dodd: A promise fulfilled

A promise made to a small girl in a mountain village in Ecuador became a reality three years later through the diligence of a former Peace Corps worker and the generosity of many others.

The Ecuadoran girl is Marjory Vega Chavez, who was born with a defective bowel and couldn't attend school. The former Peace Corps worker is Phyllis Dodd, a graduate of Juniata College and a member of University Park (Md.) Church of the Brethren.

When Phyllis was a Peace Corps worker in Marjory's village, she promised the family to try to bring the child to the States for corrective surgery. After returning home, Phyllis wrote to everyone she remembered in the tiny town of dirt roads and ramshackle huts, trying to get a message through that she had not forgotten Marjory and the promise made to that family.

"Ever since I came back I've thought about her," Phyllis said. "I promised Marjory and her parents that I'd do what I could to help."

Finally the letter arrived. "We remember you—especially the child, Marjory," her mother wrote. "I ask your help in this situation, now that my daughter has great illusion of being healthy like her friends. Marjory asks me all the time if I have heard from you; she prays to God that you don't forget her. Her wish is to be like the rest of the girls."

When the Washington Post reported on

Charles Lenker: God and the gridiron

When Charles Lenker talks football, he doesn't talk about passing, rushing, or strong side sweeps. Instead, Chuck talks about healthy competition, physical fitness as a gift from God, and reaching out to high school students through sports.

Chuck speaks this way because he has two professions—part-time he is an assis-

tant high school football coach, but fulltime he is pastor at Newville (Pa.) Church of the Brethren.

Coaching at Big Spring High School is another way Chuck has brought sports into his life. He played football in high school but gave it up to work his way through college. Since then Chuck has coached girls' basketball and officiates scholastic basketball and wrestling in addition to coaching football. He calls sports a personal catharsis and a "creative, positive outlet." But Chuck's real reason for involvement in sports is the opportunity to touch the lives of youth.

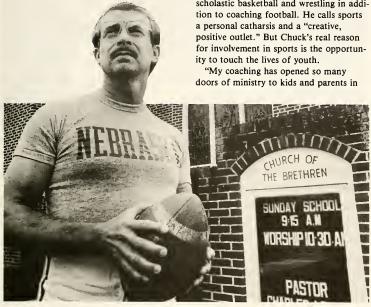
the area." Chuck says. He and the other coaches have tried hardest to reach kids who are having academic problems or bad home lives. "We've said to these kids, "There's a way you can be somebody,"

Chuck believes this is done by instilling self-esteem in his players, and by teaching them to be proud of what they have done without the win-at-any-cost attitude. Chuck tells his players that "win or lose you have won personally because you know you have given your best.

"For every team that wins," he continues, "one must lose. Our goal is to win, but that's only a side issue to the bigger goal to give our best and let the chips fall."

Standing behind Chuck and his coaching is the Newville congregation, which gave its pastor's part-time job unanimous approval. Chuck believes his ministry has helped his church become more a part of the community. Recently, the Newville church invited placekicker Mark Moseley and head coach Joe Gibbs of the Washington Redskins as Sunday morning speakers and welcomed the whole community. (The Redskins hold pre-season workouts in nearby Carlisle.)

Chuck's football ministry has even resulted in some unexpected publicity—news stories in local papers, USA Today, and the major wire services. But Chuck isn't interested in all the publicity—he just wants to keep passing on the work of God.—J.A.B.



Phyllis' efforts to keep her promise to help Marjory, the Washington-based Marriott Corporation, the University Park Church of the Brethren, and many individuals responded. As a result, Marjory traveled to Dallas with her father and aunt, where she and Phyllis were reunited in a joyful meeting that was a prelude to a new life for the girl.

Marriott's only condition in their offer of assistance was that Marjory be part of the grand opening of their new hotel at the Dallas-Ft. Worth airport. Most hotel openings consist of a large public relations campaign, but the company decided that for this hotel they wanted to do something significant that would lead a foreign child to a new and better life.

At the Grand opening, Marjory was presented with a little gold locket with her name and the date engraved on the back. It is a tradition ahat the "Key of the Marriott be disposed of in order that the motel/hotel never be closed."

Inside the locket was a tiny gold key to take home with her—a key to open doors to a new and better life. During the ceremony, Marjory's father stood in front of those assembled and said in Spanish that only God can repay someone for the generosity of the gift given to Marjory.

Now both Marjory and Phyllis share the joy of a promise fulfilled. — PHILLIP K. BRADLEY

Phillip K. Bradley is pastor of the University Park Church of the Brethren in Hyattsville, Md.



Christian educators hold first conference

Meeting at a February professional growth event, 27 Christian educators engaged in intensive Bible study, discussion, and reflection. The occasion was the first conference of CoBACE, the Church of the Brethren Association of Christian Educators, and their aim was "thinking theologically about life in the faith community."

Primary leadership for the event was provided by Verna J. Dozier, Bible scholar and consultant from Washington, D.C. She works closely with the Alban Institute and has published several of her works.

Dozier led the group in three sessions of "doing theology," using a combination of lecture, Bible study, individual reflection, small-group discussion, and large-group sharing. Her objectives, she said, were for participants to be able to more clearly identify the action of God in their lives, to use in increased measure the Bible as a resource for ministry, and to develop their abilities to learn from and to teach one another.

Theology is not simply something done by scholars in libraries, she stressed, but "theology is making sense out of life in terms of one's ultimate realities." In Chris-



tian education, "the point is to get people to ask the question to which the Gospel is the answer."

Conference participants seemed to relate well to her style of teaching. "It's been a great stretching kind of experience," said Ron Beachley at the end of her last session.

"Even though it's not the nuts and bolts of what I do back home," said June Miller Gibble, "it's good to get together as people of like professions to reflect, to do theology."



Dona Kensinger, Julie Hostetter, and Ken Wenger examine a passage of Scripture during a small-group session at the CoBACE conference. Below left: Bible scholar Verna Dozier.

Stockholders focus on halting nuclear arms

A record 115 church-related agencies and individuals—including the Church of the Brethren—have filed shareholder resolutions with 19 major US corporations to urge them to reconsider their activities related to nuclear and chemical weapons.

The 22 resolutions relate to the nuclear freeze, missiles, nuclear weapons production, biochemical weapons, and military contracts. They will be considered at corporate annual meetings beginning Feb. 9.

The shareholders represent more than 850,000 shares worth some \$42.2 million, and the action is coordinated by the Interfaith Center for Corporate Responsibility (ICCR), an agency related to the National Council of Churches.

The Church of the Brethren has been key in the action against the Monsanto Corporation, which operates the Mound facility in Miamisburg, Ohio. A noteworthy step in that endeavor was a special meeting on Dec. 27 between two representatives of the Church of the Brethren, Robert Neff and Velma Shearer; and John W. Hanley, chairman of the board, along with other company representatives.

In the one-and-a-half-hour meeting, Neff urged Hanley to consider seriously his moral responsibility as chairman of a company that manufacturers parts for nuclear weapons. Neff also gave Hanley a copy of Jonathan Schell's book *The Fate of the Earth*.

Following is a list of the corporations facing shareholder action.

Nuclear weapons production. Fiftyeight filers are asking AT&T not to renew its contract to manage the Sandia National Laboratories in New Mexico, a facility for research and development of nuclear weapons technology.

Ten owners of Union Carbide stock have filed a resolution commending the corporation for withdrawing from operation of the Y-12 plant in Oak Ridge, Tenn.

Eight groups, including the Church of the Brethren, are asking the Monsanto Corporation not to renew its contract with the government to produce essential components for nuclear weapons at its Mound Facility, Miamisburg, Ohio. The annual meeting is April 22.

Identical resolutions filed with the Allied Corporation and its newly acquired subsidiary, Bendix Corporation, ask the board of directors to convene a special meeting to consider ethical and economic implications of producing essential non-nuclear components for nuclear warheads at a plant in Kansas City, Mo.

Six agencies have filed a resolution with Rockwell International, which manufactures explosive components for all US nuclear weapons. Biochemical weapons. Resolutions have been filed with four chemical firms commending them for not producing chemicals intended for use as components in biochemical weapons and requesting their boards to formulate a policy prohibiting



future contracts to work on such components. The four companies are Shell Oil Company, Allied Corporation, Standard Oil Company of California, and PPG Industries.

Military contracts. Shareholders are asking four corporations among the top 30 contractors with the US Department of Defense to formulate social, economic, and ethical criteria for management to use in considering military-related contracts. The corporations are Singer Company, International Business Machines, Tenneco Inc., and Texas Instruments.

Nuclear freeze. Both General Electric and Du Pont De Nemours have been asked to support a bilateral nuclear freeze by adopting a policy to neither accept nor renew contracts involved with development or production of nuclear weapons.

Missiles. Filers are approaching GTE, TRW, General Dynamics, and McDonnell Douglass Corporation about their involvements with two missile systems—the cruise missile and the MX.

Mediation workshop set for prior to Conference

Planners of a pre-Annual Conference workshop on mediation and reconciliation hope the event will spark increased activity denomination-wide.

The relatively brief event won't provide comprehensive training, says Larry Hoover, of Harrisonburg, Va. But those who take part will "learn handles on how to take the whole thing back to their congregations."

Ron Kraybill, of the Mennonite Central Committee, will give major leadership. The agenda for Monday evening through Tuesday evening includes an overview of conflict resolution techniques, demonstration of roleplaying, hands-on small-group work, slide shows and videotape on victim/offender reconciliation, and a panel of experienced people to share their activities.

Basically, the workshop has a "what can I do" theme, says Hoover. Many of the resource people will be Brethren, but Mennonites and Quakers will be involved as well.

For more information, contact Chuck Boyer, peace consultant, 1451 Dundee Ave., Elgin, 1L 60120.

Church denies IRS for tax-withholding pastor

Peace Church of the Brethren, in Portland, Ore., has voted unanimously to refuse to comply with an Internal Revenue Service effort to collect war taxes owed by pastor Rick Ukena.

The congregation also voted to issue a public statement explaining the decision, and to raise funds to pay any fine arising from noncompliance with the IRS.

Ukena and his wife, Twyla Wallace, have withheld taxes since 1977, and the government has seized the money each of those years. IRS actions against war tax protesters have become speedier and more severe under the Reagan Administration, and this year a levy was imposed against the church.

After a committee explored alternatives with an attorney and with Chuck Boyer, Church of the Brethren peace consultant, a special congregational meeting was held to consider the options.

"Most inspiring was the way the church took it on without my insistence," said Ukena. "People were really trying to discern the Spirit."

Earlier this year, Prince of Peace church in South Bend, Ind., voted to comply with an IRS order regarding pastor Louise Rieman (see February, page 7).

Ukena was a conscientious objector in 1970 and says tax resistance has become a way of life for him. "I would encourage people to not take the action," he cautioned, "unless they're aware of what they're doing."

"It was a really scary decision at first," he added. "We really prayed and talked to others and read the Bible to determine what was right. It's nice to fear God more than the IRS."

Digest and '60 Minutes' hit NCC, WCC again

Twenty-three US church leaders, including Robert Neff, general secretary of the Church of the Brethren, have issued a statement condemning a recent "60 Minutes" program. The CBS program, aired Jan. 23, linked the National and World Councils of Churches with armed revolution and support of Communism.

The signers of the statement also denounced a January *Reader's Digest* article that accused the NCC of funding Marxist-Leninist movements.

Both media attacks drew heavily upon information and personnel from the Institute for Religion and Democracy, a small, conservative, Washington-based organization.

The World Council of Churches, based in Geneva, Switzerland, declined to issue a formal reply, referring instead to the responses of its US member churches. But the WCC's communications director, John Bluck, wrote to "60 Minutes" executive producer Don Hewitt and criticized the program as "pre-judged."

The WCC did issue a point-by-point rebuttal to a *Reader's Digest* article last August, and the NCC has issued similar responses to both the January *Digest* article and "60 Minutes." These documents are available from the Church of the Brethren General Offices.

In the month following the January *Digest* article, the NCC has received more than 5,100 requests for the rebuttals. This is the largest number of letters received on any single subject in the history of the council, according to J. Warren Day, executive director of the office of information. More than 95 percent of the requests have been either neutral or positive.

Following the "60 Minutes" program, Newsweek, US News and World Report, and the National Catholic Reporter were among weekly publications that examined the breadth of NCC programs. Newsweek called the earlier pieces "overwrought attack(s), mixing innuendo, misleading statements and selective quotes from NCC documents to buttress charges by conservative Christians that ecumenical Protestants may be 'supporting revolution instead of religion.' "

In addition to many religious and denominational magazines, the major wire services and more than 100 newspapers have run articles about the controversy.

Evangelism Committee produces statement

The Evangelism Strategy Committee has completed the first step in its task by hammering out a brief statement on evangelism (see text in box accompanying this article). The statement is not an official policy or position paper, but is rather the basis from which the committee will plan strategy.

The group is quick to point out that this statement is qualified as being "related to the concerns for denominational growth," and should be taken in that context.

The fairly new committee was formed as a result of an Annual Conference directive on church growth, and is chaired by Paul E.R. Mundey. It expects to have a strategy for evangelism ready to present to the October General Board meeting.

In approaching the subject of church growth and evangelism, the committee is attempting to work within the perspective of the denomination's world mission philosophy and its peace and justice concerns.

To study various styles of evangelism in preparation for forming strategy, the group has met with a number of outside consultants. Providing counsel at the February meeting was Dr. George Hunter, former evangelism executive for the United Methodist Church and newly appointed dean of the E. Stanley Jones School of World Mission.

Peace church TV spot reissued in January

"Another Way," a 60-second awardwinning TV spot first released in 1971, was reissued to stations in late January. Produced by the Church of the Brethren, the Mennonite Church, and the General Conference Mennonite Church, the spot is intended to encourage public discussion of the prosecution of nonregistrants for the draft, nuclear disarmament, and increased military spending.

The reissuing of "Another Way" is timely in light of recent convictions of both Brethren and Mennonite nonregistrants and the current wave of support for a freeze of nuclear weapons. The film emphasizes family separation caused by war and preparation for war. Those interested in placing the spot on

An understanding of evangelism for the Church of the Brethren

as related to the concerns for denominational growth

The message of evangelism is the Good News of Jesus Christ and his kingdom. It proclaims a Christ who lived, died, and rose again so that we might be cleansed from sin and be born again by the Holy Spirit as citizens of the kingdom of God. It calls us to repent and to personally receive Jesus Christ as Lord and Savior.

This means reconciliation to God, to ourselves, to other people, and to the whole of creation. It means a commitment to follow Jesus Christ both personally and corporately—in the ways of the kingdom of God. It means to turn away from violence and oppression and to walk in the ways of Christ's peace and justice.

The context of evangelism is the broader service and witness of the church.

Authentic evangelism is never done in isolation. It is always done as a part of the church's total life and mission.

The focus of evangelism is in activities that give people opportunities to discover and receive Jesus Christ as Lord and Savior and to covenant with him and his church.

The goal of evangelism is to persuade people to become disciples of Jesus Christ, responsible members of his church, and servants within his kingdom. As followers after Christ, they will engage in his mission of peace, justice, and evangelization. They will communicate the Good News with enthusiasm as witnesses of the kingdom of God, which is both present and yet to come.

local stations can call Brethren Broadcast Ministries (703-433-9788) to see if stations in their area have received the spot or to obtain a print to take to local stations.

Board, district staff tender resignations

Four General Board and district staff members have announced their resignations effective later this year.

Matthew M. Meyer will end 14 years of service on the Parish Ministries staff on Aug. 12. Currently he works half-time as PMC staff for spiritual life and half-time as Annual Conference manager, and he has resigned from both positions.

Meyer joined the staff in 1969 after 13 years as pastor of the Glendale (Calif.) congregation. His original duties were with community activities, evangelism, and youth work. In the early 1970s, he helped reestablish National Youth Conference.

An experienced musician and songwriter, Meyer plans to run workshops for local churches on meditative prayer, evangelism training, and enriching worship services. He is also considering a

part-time pastorate.

Fred W. Swartz has resigned, effective Aug. 31, to assume a pastorate at the Manassas (Va.) church.

He joined the staff in 1978 as editor of *Agenda* and book editor for The Brethren Press, and has also worked with MESSENGER as features editor and book reviewer. In 1979 he added to his duties the coordination of the newly formed communications/stewardship team.

Previously, Swartz served 17 years in the pastoral ministry, including pastorates at Summerdean (Roanoke, Va.) church and Harrisburg First (Pa.) church.

Harold Z. Bomberger will retire from the position of district executive for Atlantic Northeast District effective Oct. 8.

Bomberger became district executive in 1971 after 11 years as pastor at the McPherson (Kan.) congregation. Previously he served as pastor of congregations in Annville and Allentown, Pa., and Westminster, Md., and as Eastern regional secretary.

Bomberger is a former Annual Conference moderator. He has served on the Annual Conference Central Committee, Standing Committee, the Brotherhood Leadership Consultant Committee, and on district

board both as member and as moderator. He has also worked as editorial associate for the Gospel Messenger.

Anita Metzler, program coordinator for Northern Indiana District, has resigned her position effective May 31.

Metzler has held that post for five years, and has also served nine months as





Matthew Meyer

Mullinew Meyer



Harold Bomberger

Anita Metale

interim district executive. Her previous district experience has been extensive. She was a member of the district board for five years, including 2½ years as chairwoman; worked with the district women's fellowship; and served with her husband, John Metzler Jr., as district youth counselor.

Metzler has no plans for future employment, planning instead to spend more time as a grandmother. She will continue to work with district conference through the end of summer.

Showalters retire from Nigeria mission work

Marion and Dora Showalter of Empire, Calif., have retired after 19 years of missionary service in Nigeria.

The Showalters spent their entire missionary career at Garkida, where Marion operated the mission maintenance shop. He was in charge of all mission motors, short-wave radios, and generators, and was an expert at keeping the balkiest piece of equipment operating. Dora served as station hostess and occasionally handled logistics for major groups of visitors, including several tour groups from the US.

The Showalters left Nigeria in late March, returning home through East Africa. They will resettle in Empire, Calif.

underlines

ASSISTING IN AFRICA ... For the second time, N. Eugene and Anne Petry of the Eastwood congregation, Akron, Ohio, have volunteered a month to do dental work in Nigeria. Eugene, a dentist, cared for students and related mission staff at Hillcrest school, and Anne, a school administrator, served as dental assistant. . . . Albert and Louise Gray, of the Brook Park church, Cleveland, Ohio, are teaching for two years in Mogadishu, Somalia, through the Eastern Mennonite Board of Missions. Albert, an economics professor at Baldwin-Wallace College, is serving at the National Technical Teacher Education College, and Louise, an adult basic education teacher, teaches English and literacy.

<u>PEOPLE IN POLITICS ... Raymond Musselman</u> of the Mexico (Ind.) congregation has been reelected to the Indiana State House of Representatives. . . <u>Vernon Conrad</u>, a lay leader in the Reedley (Calif.) church, has been elected to a four-year term as a supervisor for Fresno County. . . <u>Glenn Oxender</u>, a schoolteacher from the Florence (Mich.) church, has been elected to the Michigan House of Representatives.

NAMES IN THE NEWS ... Jim Tice of the Ridgeway Community church, Harrisburg, Pa., received an "Outstanding Performance Award" for his work as Protestant chaplain at the State Correctional Institution at Camp Hill. He was cited for developing and coordinating inmate organizations, teaching, and producing religious shows with inmate casts. Jim is also part of the interim pastoral team at Ridgeway. ... Both ministers at Manchester church, North Manchester, Ind., have added responsibilities. Pastor David Rogers has been named to the National Mental Health Board, he is currently president of the Indiana State Mental Health Organization. Kathy Gingrich, minister of Christian nurture, is the new chairwoman of the Outdoor Ministries Steering Committee of the Church of the Brethren.

<u>ELGIN</u> <u>INTERNS</u> ... <u>Jerry</u> <u>Peterson</u> finished a four-month internship in the marketing department of The Brethren Press in March. He will graduate from Bethany Theological Seminary in June, and plans to take a job with C-4 Resources in Champaign, Ill., in July. . . . <u>Tom</u> <u>Wagner</u>, a 1982 graduate of Manchester College, has begun a one-year internship in the Brethren Historical Library and Archives. A member of the Agape church, Fort Wayne, Ind., he was a political science and peace studies major.

<u>REMEMBERED</u> ... <u>Julian</u> <u>Gladden</u> <u>Griggs</u>, who died Feb. 14 in Tippecanoe, Ind., of lung cancer. Most recently he was director of an area CETA program in Indiana. Earlier church involvements included directing a volunteer service project of the Church of the Brethren and the Florida Council of Churches at migrant camps in Florida, and working in peace education and post-war relief services on the national staff.

... <u>Jaime Weigle</u>, who died Oct. 2 in Hershey, Pa., at age 17. Jaime's bout with brain cancer was transformed into a ministry

of music and education about dealing with youthful victims of

cancer (see April 1981 and April 1982).

IN THE CITY ... The Urban Network Steering Committee has created a plan to match up Brethren skilled in urban ministry with urban churches that request help. In the February meeting with Rene Calderon, General Board staff for urban ministries, the committee also made plans for its Annual Conference insight session with guest leader James Forbes of Union Theological Seminary. Any churches that are responding to unemployment, local hunger, or housing needs are asked to notify committee chairwoman Chris Michael, 5535 E. 46th Street, Indianapolis, IN 46226.

COLLEGIATE CONFERENCE ... The six Brethren colleges and Bethany Theological Seminary held a joint meeting Feb. 2 at American University in Washington, D. C. Robert W. Neff, general secretary, delivered the keynote speech, and Paul W. Hoffman, president of McPherson College and moderator of the 1983 Annual Conference, was master of ceremonies.

SENIOR STUDENTS ... Bridgewater, Juniata and Manchester Colleges are sponsoring summer education programs for people 60 years of age and older through the Elderhostel program. Bridgewater will offer three courses: "Summer flora of the Shenandoah Valley," "The people called the Brethren," and "The Civil War in the East." Juniata's Elderhostel program is the third largest in Pennsylvania, and consists of five one-week sessions with three courses offered each week. Manchester's Chautauqua program is joining Elderhostel this year, and is offering "In the beginning, the good earth," "Getting to know the Plain People," and "Arts and ideas." Over 600 institutions participate in the Elderhostel program, which began in New Hampshire and is inspired by European youth hostels and folk schools.

'GANDHI' GUIDE ... The monumental film "Gandhi," produced by Columbia Pictures, has been highly acclaimed and recommended by Brethren leaders. For those interested in using the film as a basis for group discussion about nonviolence, a 12-page viewer's guide is available from Cultural Information Service, P.O. Box 92, New York, NY 10156. Cost is \$1.50 for 1-10 copies, \$1.25 for 11-25, and \$1 for 26-100.

<u>VILLAGE</u> <u>VOICES</u> ... Residents of the <u>Brethren</u> <u>Village</u>, Neffsville, Pa., took to the stage in December to present the play "A Christmas Conversation." The play was the story of the intermingled lives of retirement home residents and the problems they faced in aging. Marilyn Sanko, volunteer coordinator at the village, was director, and Inez Long, free-lance writer and former high school English teacher, wrote the play. Her husband, John, was pastor at the Lancaster church for 25 years.

<u>MILESTONES</u> ... The <u>Hagerstown</u> (Md.) church is celebrating its centennial with a different event every month of the year. One of the big events is a Homecoming Sunday with former pastors returning to visit. . . The <u>Children's Aid Society</u> of Southern Pennsylvania District is celebrating its 70th anniversary. . . . Also in Southern Pennsylvania, the <u>Brethren Home</u> in New Oxford is marking its 75th year.

BVS/BRF

by Judd Blouch

Twenty-four years ago, a group of Brethren met to discuss their dismay with the direction of the church. In their view, the Church of the Brethren was heading toward socialism and humanism, and away from New Testament teachings. Out of this meeting grew the Brethren Revival Fellowship (BRF).

BRF has striven to strengthen the church by representing and defending conservative viewpoints. The group's differences with "mainstream" Brethren have not created the rift feared by some Brethren—both inside and outside the BRF. Rather, the BRF has participated in many denominational programs, and the General Board has accepted BRF as a viable voice for many conservative Brethren. In fact, BRF members have been on the General Board, including present member James Myer, who is a 1983 candidate for Annual Conference moderator-elect.

One way the BRF and the General Board work together is through special Brethren Volunteer Service (BVS) units. These units are open to BRF supporters and other Christians sympathetic to a BRF perspective.

Many conservative churches had become disenchanted with BVS, according to Samuel Cassel, BRF chairman and a minister in the White Oak congregation (Manheim, Pa.). Some members of these churches were returning from a year of volunteer service with less faith and more doubts.

A major reason why many volunteers were having difficulty in BVS was the stress of cultural shock: They left tightly knit, rural communities and entered alien environments, often without a support group.

"Instead of changing the world, they were just getting swallowed by the world," says Cassel.

The creation of special orientation units was negotiated by BRF representatives and Willard Dulabaum, then director of volunteer personnel development for BVS.

"I wanted to see BVS include persons of varying perspectives," said Dulabaum. "I believed BRF had the right to participate

Cooperative volunteering

in BVS on terms it could accept."

To accomplish this, Dulabaum proposed that a unit be established with a mutually agreed-upon leader. All requirements for a BVS unit were to be fulfilled, but the BRF was free to advocate its own views of Christianity. The negotiation process was difficult at points, according to Dulabaum, but also worthwhile and immensely satisfying for him.

In a BRF/BVS orientation unit, volunteers are surrounded by people from

unit in 1976. Since then Carl and Verna Zuck of the Midway congregation, Lebanon, Pa., have served as directors, except for the 1981 unit led by Horace and Dorothy Wanner. BVS screens applicants, supplies funds, and provides a volunteer assistant from the BVS team to aid in leadership. BRF controls the content of the orientation.

In terms of topics and scheduling, BRF/BVS units are similar to regular BVS units. The unit at Camp Swatara included

Susan Wenger (center), a member of the most recent BVS/BRF unit, raises a question with Samuel Cassel, chairman of the Brethren Revival Fellowship, and his wife, Miriam.

similar backgrounds and are challenged—but not disturbed—by session leaders. On project, volunteers live in family units, assured of support and guidance in times of depression or doubt.

Not all conservative Brethren join BVS/BRF units. Many go through regular orientation, adding a helpful dimension to the variety of personalities, philosophies, and backgrounds that make up a BVS unit.

The most recent BRF/BVS unit, held at Camp Swatara in Pennsylvania Jan. 7-28, was the eighth such unit. Fred Beam, a missionary in Kenya, directed the first

sessions on relationships, Brethren history and personal theology, peace and nonresistance, and BRF goals and values.

Except for the last topic, all these sessions might be found in a regular BVS orientation unit. But the treatment is much different: The brochure for the BRF/BVS unit calls for orientation "in a context where conservative evangelical Christian beliefs are taught and advocated." The Bible is used heavily in the sessions as the final word on faith and conduct. This differs from regular BVS units, where it is common to use secular texts in addition to the Bible and other

religious material.

Styles of teaching and learning are also different. Leaders in the BRF units frequently employ the lecture and discussion method, with volunteers occasionally taking notes. Sessions in regular BVS units are usually more given to open discussion and less lecturing. Volunteers' enthusiasm for many of the topics, however, is a common characteristic of the two types of units. Guest leaders are often collared after the session for one-on-one talks.

The conservative content and disciplined nature of the sessions are not forced upon BRF volunteers. They come into the special units well aware of the emphasis. "I would have felt uncomfortable in another unit," says Susan Wenger, a member of the White Oak congregation in the most recent unit. "But I would not have compromised my views."

Scott Haldemann, a member of the Chiques congregation, Manheim, Pa., considered joining BVS through a BRF unit, but chose a regular unit instead. He says the independence and variety of a regular BVS unit appealed to him.

"I felt pretty established in my views, but I wanted to see what some other people were thinking," Haldeman says.

Once a volunteer has gone through an enriching orientation, however, there are still 11 months of service ahead. This is the true test of the volunteer, and BRF has not neglected it.

Family units have been established to help the volunteer get through the remainder of a year of service. This unit consists of a married couple, who serve as house parents, and several volunteers, all living, eating, and sleeping under the same roof. This not only creates a support group, but also recreates the kind of family environment in which many of the volunteers have been raised.

At the end of a year of service, a BRF volunteer will probably have experienced many of the same joys and hardships as a BVSer from a regular unit. An in-service retreat will join BRF volunteers with those from regular units for a few days of fun and reflection on their year to date. Here the two groups of volunteers discover their similarities, and a common desire to grow while serving others.

EASTER PEOPLE

Read Mark 16:1-8.

My schedule for preparing an Easter message one year was interrupted by a trip that I understand faces many people. I had lost a hubcap to a winter pothole, so I was making my way to a salvage yard.

The attendant directed me out back where I was to find a pile of used hubcaps under a large tree. "Good luck" was her sendoff.

It had been years since I had visited such an establishment, and I soon discovered that my vested suit and good tie were out of place. Oil pumps, axles, rims, and parts of every description lay about the yard. The day was chilly and the skies were overcast. The whole scene was rather dreary.

I paused long enough to begin reflecting on the meaning of all this. Lifeless hulks of autos lay all about. Used parts of all descriptions, discarded by owners, were piled according to kind. This gloomy spot, I thought, is no worse than Golgotha or, for that matter, the graveside at the tomb offered by Joseph of Arimathea.

Standing there a bit longer in my Sunday clothes, I had to ask myself even further, "How can we discover Easter?" Is it possible for life to come out of the deathlike hulks that lie before us? Amid the discards, is there anything of value?

Was Golgotha any less dismal and Easter hope any less real that first Easter morn? What happens to a people who do discover Easter? Does that discovery shed any hope when life seems dismal and in disarray?

Three women go to the tomb in this

very context. Hopes are dashed. Worst fears of those last days are crying out with bitter confirmation. Burial rites call for the necessary—but certainly not chosen—task of anointing the body. The women's minds are filled with troubled questions. We can only imagine what it was like to awaken that morn. Or can we?

Newsweek recently carried an article on the poorest of the poor. There is now a class of "permanent poor" who have lived so long on the edge of society that a lifelong dependency seems almost inevitable. When human beings become discards, where is Easter hope?

We live in a society where permanent values seem to give way to momentary fulfillment. Where is Easter hope?

Some give up on the church, saying it seems outmoded and useless. Where is Easter hope?

A week or so later as I still pondered such questions, a word from a package caught my eye: disposable. Disposable! In our society, do we throw away that which is precious? People? Values? The church? Is that why all the discards? I thought again of those women going to the tomb.

A dynamic, life-reversing discovery happens there. The stone is rolled back. A young man dressed in white delivers an awesome message: "Do not be amazed; you seek Jesus of Nazareth, who was crucified. He has risen, he is not here. See the place where they laid him."

There is astonishment, trembling, and fright. A new message has been brought in the midst of disarray and despair. The women are told to go and tell his disciples that the risen Lord goes before them.

Mark's Gospel is really all about this

discovery. Mark is continually looking at signs of victory: The possessed have been liberated; the sick are healed; the hungry are fed; those who had lost meaning in life discover words of truth.

But then we are presented with that larger issue, that larger kingdom. On Easter death is vanquished. The discovery of Easter is that we are redeemed by the life and death of One who goes before us to reclaim us at each point in the road. What a discovery!

Silhouetted in the background of Mark's Gospel are three women, almost unnoticed to this point. Here are people who followed, who had the courage to stand, even if afar, as he was crucified. Now the discovery comes to them: "He is risen. He is not here."

The discovery comes not to the wise, the up-and-coming, or even to the closest of friends, but to those who silently served, and it leaves them with a message that cannot be contained. "He goes before you." Here is a promise to carry them on. We are an Easter people.

We often see discarded pop bottles lying along the highway. Many of us pass them by. But the enterprising youngster stops to inspect those bottles for the word "redeemable" on the back. What seems worthless is in fact valuable.

Redeemable. The discovery of Easter is to realize that the stamp of "redeemable" is already on our lives, and it is to experience that God in Christ has stretched out in love, affirmed our value to him, and reclaimed us.

Proclaimers! Reclaimers! What unparalleled joy to discover the Easter news, to tell of it, and finally to act upon it.

What joy to discover the Easter

by David S. Young

The dead has come back to life. What was lost is reclaimed as valuable. We discover that his presence will meet us in our coming. Is not the discovery of Easter that new life can be breathed back into otherwise discarded and useless forms? The used can be stamped "salvageable." That is a message to proclaim! That is a message to be acted upon.

Proclaimers! Whoever discovers Easter sees potential in the discards. Are we not the salvage company of a world grown cynical and depressed? He is not here. He is risen! He goes before you. No matter how cluttered the graveyard seems, there is an empty tomb.

How can we proclaim "salvageable" to people who are in the midst of panic and distress? I know a group of young people who want to improve their grades and themselves. They have begun meeting together and are building a new selfesteem through a process of sharing thoughts and guidance with each other. Words of hope, words of encouragement, words of love can start the gentle process of building self-confidence and renewed self-respect.

The context of Christian love can begin with words. Words spoken over the pulpit, over coffee, over the dinner table. Words spoken at the shop, in the beauty parlor, at the supermarket. Words of hope, words of Easter! He goes before you to meet you in the midst. We are the Easter people to carry those words!

Reclaimers! For if proclaimers, then reclaimers. With word comes deed. It is within the power of the church to see the possibilities in the discarded. Such a sensitivity is beautifully expressed by the



"He Is Risen," by William Bouguereau

Ouakers' seeing a bit of the Divine in each person. They have a unique understanding of the individuality and worth of each person. Our calling orders are to convey and work together with others to discover and live out this worth.

I have heard people tell how being drawn into the church family has transformed their marriage. People with severe health problems have reported a new sense of wellness and wholeness through living in the context of love and acceptance. People who felt they had nothing to offer can through the church find hidden talents that express their service to the highest purpose, Christ's kingdom. The

power of the Christian community is tremendous and overwhelming!

Our task in the church is not necessarily easy. But the discovery of Easter carries with it such a hope, such a message, that the task is ever before us.

We are to be an Easter people in a disposable society. We are the salvage workers whose hands and hearts are at work in the Easter spirit. We are proclaimers and reclaimers. Glory! Amen! It is Easter.

David S. Young, a Church of the Brethren minister, is an interim guidance counselor at Lancaster Mennonite High School in Lancaster, Pa.

news, to tell it, to act on it.



by Marilyn Norquist

The Los Angeles audience of a thousand Roman Catholics was applauding as if they would never stop. Some were on their feet. Their warmth surrounded a couple in their 70s, standing in the midst of them.

It wouldn't have been unusual except that these two were born, raised, trained, and the husband ordained in the Church of the Brethren. They were strangers to everyone in the delighted crowd. As I stood by the podium watching Harry Thomas and his wife, Dot, smile at the crowd's enthusiasm, I marveled again at the events that had brought us to this moment of heartiest ecumenism.

Harry and Dot Thomas are my parents, for which I am daily grateful. Ecumenism was hardly apparent, though, in 1973 when I decided to leave my membership in the Church of the Brethren to become Roman Catholic.

Even though I was 34 years old, when I told them of my desire their silence was heavy with feelings and questions. To their everlasting credit, they soon spoke them aloud: Why? Was the Church of the Brethren being rejected? Were they being rejected? Would I be estranged from them? Would I become a nun? Was I just romantic? Or distraught? Especially, what

about my master's degree in Christian education — would it ever again be usable?

When I left them that day, I knew there was a wound—and that I could do nothing immediate about it. I loved them. I could pray, and I did. So did they.

A few days later, my father said to me, "You know, the only real trouble I'm having with this is my own pride. When I get that taken care of, I'll be okay." Considering the weight of his fatherly investment in me, as well as in the Church of the Brethren, I still marvel at his integrity and generosity of heart. It did not surprise me, though. I had, after all, grown up with it. It was perhaps an expression of the old Dunker convictions that honesty matters, that one's word must be true, that one's Christianity must be thorough.

Mother's struggle was just as open, but in another area. She was afraid I would turn into a stranger, that Catholics would be cold and I wouldn't be loved enough. Her own love for me held steady as it always has. She prayed her way to peace, for only time could answer her fears.

Yet it didn't take very long after all. A few months later, at Easter time, they joined me at Picture Rocks Retreat in Arizona to be present for my reception into the Catholic Church. The priests and

nuns there did not know what to expect of this Brethren minister and his wife. What fears, what resentments, what prejudices might they be bringing with them?

Nevertheless they welcomed Mom and Dad warmly, eager to make them comfortable and to ease whatever pain might still be theirs. The priests especially expressed their feeling that my decision represented no "triumph," but a responsibility and perhaps a gift. The meals we all ate together were full of shared laughter, crazy stories, and the kind of fellowship that maybe only Christians know. The welcoming party the priests and sisters threw for me was nothing less than uproariously joyful. The Thomases were thrilled to find a warm community open to them as well as to me.

There was shared worship. Easter season liturgies are spectacular in the Roman Catholic Church. In retrospect I feel considerable sympathy for my parents as they were plunged into this highest of ritual experiences. Their first exposure was the Good Friday service, which is full of priestly prostrations, congregational kneelings, and all kinds of very bodily symbolic gestures.

Afterwards, Dad looked at me skeptically, asking, "You *like* that?" Oh, yes! Ritual worship touches me deeply and helps me to pray with my whole being.

'Truly, my Brethren friends, our family can testify from experience that Christendom is well past the time when Protestants and Catholics must argue with or hold suspicions against one another. Our family has bridged the distance in our hearts, our activities, even our bodies.'

But it need not have that effect on everyone. It is so good that God has provided different ways of coming to him for different temperaments and inclinations. Happily for me, my parents know that and live it.

On Saturday night, Easter eve, Catholics gather at a late hour to celebrate the Easter Vigil. The history of salvation is reviewed through a series of biblical readings. Their shared prayer is extended to all churches, all Christians and other religious groups, and all people in need. Then as midnight arrives, the commemoration of Easter morning begins with a grand chorus of "Glory to God!" and a call to all Christians to "Exult in the Lord!" The celebration is climaxed by the eucharist (Last Supper and communion). It was at this apex of the Christian year that I was received into the Catholic Church. My parents received communion with the rest of us, to the joy of all present.

In the years since that beginning, we all have grown personally and spiritually. The Thomases returned again and again to Picture Rocks Retreat to visit me in my job as administrative assistant. When they came, there was always general happiness.

Dad built needed shelves and other things around the place. He was often asked to pray at meals. After one such time, Father John Kane, himself a contemplative priest of considerable depth, expressed to me his appreciation of my father's prayer. I grinned and said, "Well,

When Marilyn Norquist decided to leave the Church of the Brethren and become Roman Catholic, her Brethren parents were distraught, but exposure to Marilyn's new church family allayed their concerns. Everyone grew personally and spiritually.







Father, Protestants are raised with spontaneous prayer." He replied, "I know. But it is always a Christian event when your father prays."

Mother, too, helped out however she could in kitchen and office, even doing things not particularly to her liking, because they were needed. The Brethren heritage of service and helpfulness shone brightly and was received gratefully by everyone at the retreat.

Visitors were mostly Catholic, so they found an opportunity to know a Protestant minister and his wife. In turn, Mom and Dad came to know some priests and sisters as well as Catholic lay people. Everyone enjoyed it. Everyone was enriched. And as time went along, opportunities came to me to use every bit of my

Protestant training and experience to serve God and other people within the Catholic framework. Truly in God's will nothing is ever lost!

Among those opportunities is travel to give workshops and seminars. That was what brought us together in Los Angeles: I to speak at the archdiocesan congress (similar to a district conference), and my parents to check out my work! After the presentation, a priest asked — as many across the country have asked — how my Protestant, ministerial parents took it when I became Roman Catholic. It was a joy to tell the story. It was a double joy to ask them to stand and receive loving appreciation of their Christian hearts from the Catholic crowd.

Truly, my Brethren friends, the

Thomases can testify from experience that Christendom is well past the time when Protestants and Catholics must argue with or hold suspicions against one another. Our family has bridged the distance in our hearts, our activities, even our bodies. We know that love and mutual joy are waiting to be experienced in true ecumenism.

Do we agree about everything across that bridge? Of course not. Mom and Dad are very Brethren. I am very Catholic. But there is no need to agree at all points. There is need to love Christ together, to serve God alongside one another, to offer and receive each other's appreciation for the beauty of spirit we all can have.

We must be singularly clear about who we are. Then we can share. We can encourage one another to reach deeply into our own traditions, to express fully the particular gifts of the Spirit given in our very differences. We can encourage one another to deepen our life of prayer by every available means.

It was a poignant moment when those thousand Catholics poured out their hearts to Harry and Dot Thomas, Brethren. It was wonderful to see them surrounded afterward by people eager to say something loving, something grateful to them. It was even happier to realize that they had earned such recognition by living their Christianity where all could see it and feel it.

What prevents each of us from doing the same? If we do, then one day Jesus' own prayer may be answered: "I do not pray for these only, but also for those who believe in me through their word, that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us . . . " (John 17:20-21). □

Marilyn Norquist, of Tucson, Ariz., is a freelance writer/lecturer/workshop facilitator in the fields of Scripture and spirituality. She is pursuing doctoral studies in spirituality at the Graduate Theological Union. In private life, she is the wife of John Gustin.

by Carl E. Myers

Remembering Cuernavaca

I remember three neatly dressed young women, no more than 21 years old, who rested for a few minutes while 70 mostly-clean children played in the dusty court-yard of their school near Cuernavaca. The students, ages 5 to 14, and some without shoes, were in the kindergarten to second-grade level.

Several distrist executives, some spouses, and three General Board staff members in December experienced eight days of professional growth in central Mexico. We attentively listened to the three strikingly attractive teachers explain their plight.

The school, built by some of the 8,000 villagers who live in dirt-floor shacks without water and sanitation, has three classrooms-two in a crude building with open doorways and no windows. and the other in a corrugated-steel leanto. The only supplies are chairs and blackboards - no books, tablets, or pictures. The toilets are shanties built over the drainage ditch flowing through the village. In marked contrast to the meagerness, we noted the dedication of these trained young teachers who are willing to work without pay under these conditions, while hoping that the government will decide to recognize the school and meet their responsibilites to teachers and students.

I remember Angela, a village resident for 14 years, who has children and grand-children in the school of which she is very proud. Her pleasant, one-room home contains beds; a table; a few chairs; a kerosene stove; and, surprisingly, a refrigerator. Through an interpreter Angela told of her life in the village, of her hopes for eventual improved conditions, of her fear of fire's striking the closely constructed homes as it did a few years ago when in a few minutes 17 shacks were lost. A boy of 10 entered the room and removed colored ice cubes from the refrigerator to sell to neighborhood

children-a modest business enterprise!

I remember the clay craftsman who continues to produce pots using methods which his father and grandfather used. However, the potter prays that his sons will find other occupations, for his life is hard. His wares, marketed by others who take most of the profit, earn him barely enough to feed his family. His attempt to join with other potters and form a marketing cooperative failed when those who felt threatened by this invaded their shop and destroyed all their earthware.

I remember a textile worker, now unemployed, who actively strives to improve the lot of the laborers. While still working, his efforts to mobilize fellow employees to protest poor working conditions and abuse by bosses prompted unfair charges of incompetency and later his discharge. He and the others appealed to the bishop whom they found to be receptive and eventually supportive of their cause. As a result, the man's casual participation in the church changed to active involvement; he became one of the lay persons who maintained the parish program during an 18-month period when they had no priest. Concerning the observance of communion at that period, he said the sensitive bishop told them. "I cannot give you permission to celebrate the Mass, but I will not tell you not to do so!"

I remember Benjamin, a dynamic parish leader, who feels the urgency to witness to others, including his national leaders and ours. That Sunday morning he very ably opened the worship service until the priest could arrive, leading us as might a layman in the Church of the Brethren. Indeed, but for some of the statuary, the crucifix, and parts of the liturgy, it could have been one of our churches with a sharing time, children in the aisles, and the "Battle Hymn of the Republic."

1 remember Father Enrique who estimated that 5 percent of his 100,000



parishioners are active members of the church. After challenging the church's old priorities of idol worship and festivals allowing wild drinking and gambling, and after shifting emphasis to personal and family nurture along with community service, he was accosted and seriously wounded by gunfire. After four months of recuperation he asked the bishop to reassign him to the parish, where he continues his effective ministry.

I remember an Indian farmer and his wife who very graciously served our group delicious tortillas at 4 o'clock in the afternoon. He said, "I ate five for breakfast and I am not yet hungry."

I remember a young deserter who entered the Salvadoran army as a naive boy but later fled after his company, as part of training, was forced to watch the torture and death of a teenage boy and his younger sister accused of befriending the enemy.

I remember two Salvadoran brothers who sang of their family and friends' fleeing for their lives but being caught in free-fire zones between armies that included some of their friends.

I remember Protestants who, though few in number, present an inspiring witness.

I remember the past Methodist bishop who pointed up the key role of women in a society where male leadership is prominent.

I remember strangers who became friends.

I remember foreigners who became neighbors. □

Carl E. Myers is district executive of Illinois/

Never say No to a glory

'Yes, we have this treasure. This treasure is so deep within that it can never be removed. The treasure is a part of every cell in our bodies and mysteriously it is also a part of us even when our bodies die. We have met the treasure and it is us. Imprinted, ingrained, ineradicable. I have a glory. I am a glory.'

by Frances C. Bowman



Have you ever locked your keys in your car? Remember that old sick feeling in your stomach that travels down to the tip of your toes and back up to your flushed face? Have you ever known that intense flood of relief when you discover you left the windows open a crack and the old coat hanger method worked again? But before you discovered the open window, did you start calling yourself "stupid," "dumbbell," "idiot," or "fool"?

Or have you ever enrolled in a class for the sole purpose of hearing one particular lecturer, only to discover that you got the schedule confused and went to hear the illustrious lecturer a week after he spoke? Did you panic? Did you lose sleep over your "stupidity"?

Did you ever go to the grocery and purchase all the things on the list, only to discover that your spouse had also taken the list and bought the same four bags of groceries? Who yelled at whom? Or could you laugh at that one?

How long do you carry your guilt around? An hour? A day? A week? Or for years? How many times did you tell yourself, "But I shouldn't have done that! I knew better! I should have known better!"

How good are you at forgiving yourself? How quickly do you put arms of love around yourself and say, "Well, I blew it that time; this isn't the first time something like this has happened and it won't be the last time. And I'm a decent enough person that this one mistake won't damn me forever." How quickly can you say, "Well, I'm just like Pooh Bear, sometimes full of foolishness but nevertheless infinitely lovable."

How well do you treat yourself?

Remember that Jesus' words were to "love your neighbor as yourself." Wash his skin as though it were your own skin, brush her hair as though it were your own hair, lead your blindfolded neighbor on a trust walk as gently and carefully as you would want to be led. Feed your neighbor as you'd like to be fed, adequately and nutritiously, with love and acceptance added, to change any simple food into a veritable banquet.

Why aren't my neighbors, then, deeply contented? Sure of step, light of heart, why doesn't gladness radiate from their eyes, why does there not emanate from their very beings a sense of calm and of infinite well-being? My neighbor—why is he anxiety-ridden, why does her frozen smile cover a deep gloom, why do his shoulders sag, why have her eyes lost their sparkle? Why are human beings so unsure of themselves?

I am loving my neighbor as I love myself, am I not? Then why is she so unhappy and discontent? Why is she afraid of me—why does she hold me off at arm's length? Because I am loving her as I love myself.

But wait a minute now. Could that possibly be the problem?

How much or how well do I love myself? How much do I truly value myself, cherish myself, treasure myself? I have a wart on my index finger. Do I try to hide it, or do I just playfully say that that's part of what makes me *me*, a person unique, one of a kind, a special treasure?

My hair is thin and straight as a stick—do I rail at the Creator for not giving me a "nice" thick head of hair, or do I say, "Well, that's my little thorn in the flesh.

My hair may be thin, but I've got thick royal blood in my veins because I'm a daughter of a King. I'm royalty! I'm class, because God doesn't make junk."

If I can't carry a tune in a bushel basket, do I moan about my lack of musical talent, or do I say, "That's one of the things that makes me lovable—people see that I'm not perfect and they aren't afraid of me."

Now there is no way that I'm going to love myself perfectly. And yet, if love means, as Leslie Weatherhead once said, "a sustained determination to show unbreakable good will in order that the best qualities in the person 'loved' may be called forth," perhaps I can determine to show good will toward myself. If loving is an act of will and not a matter of feeling, perhaps I can truly love myself and perhaps we can give love even to ourselves because we have first been given love.

If I burn the food does this mean that I should have nothing to eat for a week? If I tear my clothing does this mean that I must go out into the bitter cold unclothed? In other words, if I make a mistake, does that mean I am a mistake?

Saint Paul says, "For I do not do the good that I want, but the evil I do not want is what I do . . . Wretched man that I am!" But he does not stop there. He goes on to say there is "no condemnation for those who are in Christ Jesus." If God does not condemn me, then why do I condemn myself? Why can't I love myself with the same kind of love that God shows me? Surely God is a much better judge of what is valuable than we are. If he says I am lovable, then surely I must be lovable.

Why this incessant argument with God? I wonder. Why do we say, "Well, God, I know you said your eye is on the sparrow, but I know better. You don't really care about sparrows at all." Or, "I know you love the sparrows, but I know you don't love people like you do sparrows—at least there is one person whom you don't love, and that person is me because I'm not lovable."

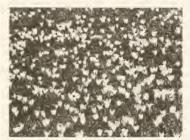
Or maybe, "Yes, I know that the hairs of the baby's head and the hairs of my saintly old grandmother are numbered, but the hairs of my head don't count. You've taken the trouble to single me out of all the billions of people on earth and have made it a special point not to count my hairs, because I am unworthy, am I not? I have decided I am unworthy, and I should know because I know myself as creature better than you know me as

Creator. When you created me you really didn't know what you were doing."

Our illogical reasoning goes on and on to the point of being ridiculous. We keep trying to trade places with God. We insist on condemning, and condemning, and condemning. We get some kind of righteous kick out of punishing ourselves, and take some kind of unholy, blasphemous pride in telling God that we know that he created a mess when he created us.

I wonder if we do not do this to ourselves because we have such a distorted view of what treasure really is. The Bible says, "We have this treasure in earthen vessels." I wonder if it is not equally true that "we are this treasure."

Your son *may* become involved with the law, or drugs, or play around loosely with sex, but he is still your son, your child,



flesh of your flesh, bone of your bone, spirit of your spirit, and he remains infinitely lovable even though he may break your heart over and over again.

Likewise I am a child of a king, flesh of his flesh, bone of his bone. He gave me the gift of life, and in some inexplicable way he "loves" me. Has he not created me but little lower than the angels, and crowned me with glory and honor? So that means I have a glory. Maybe it means I am a glory. I think it does mean just that. I am also honorable. That makes me an honor to him and to myself.

Try calling yourself names again. But this time, borrow God's eyes when you look through the dictionary. Try "beautiful." Remember that Michelangelo's "David" was once a hunk of marble. Try loving yourself into a "David." Try "beloved." Doesn't that fit well? Feel good? Try "joy." Doesn't that ring well in your heart? Try "blessing." That's what you are to the world. Try "elegant." That's how you look to God.

Or try saying to God, "Just as I am, here I am. Do you want me?" His mighty Yes will blow you off your feet. The earth will shake beneath you. A glorious rainbow will appear in the heavens.

For you will have come Home! After wandering in the far country of self-hatred and self-loathing, you have come to yourself and have come home to the Father. He doesn't care how many other sons and daughters he has who may be more talented or physically beautiful than you are. The important thing to him is that you have come home.

You are the one he's been waiting for, you are the one who was that little lost lamb, and you yourself are even now safe within the fold with the other 99 loved ones. You've been found, you've been saved, you've been rescued, you've been delivered from the jaws of self-hatred, you are no longer in the "out" group, but you're most gloriously inescapably "in." You are the treasure that was buried, you are that beautiful, innocent infant again, you are clean, you are pure.

You are all of these things because suffering love came into the world and drew you to himself. "He came into the world and he loved his own, who were in the world, he loved them to the end." You are one of his own.

Do you sense what that means? You are no longer an alien. You are now a part of the family, you are there leaning against his bosom, you are held in his arms, and he will never let you go. And you will rest yourself in his love. You'll give yourself back to him. You came from God, and you are going to God.

It's a one-way street. You are surrounded. If you fly into the heavens, the great Hound of Heaven pursues you. If you go to the bottom of the sea, he will be there. If you flee into the darkness, the blackness will become as bright as day. If you are awake, he is beside you. If you tarry, he pauses also. He holds you in the hollow of his hand. You are resting in his bosom.

Yes, we have this treasure. This treasure is so deep within that it can never be removed. The treasure is a part of every cell in our bodies and mysteriously it is also a part of us even when our bodies die. We have met the treasure and it is us. Imprinted, ingrained, ineradicable. I have a glory. I am a glory.

Never say No to a glory. Never say No to the glory. Say, instead, "I'm home, Mother! I'm home, Father!" Say, "Hallelujah!" □

Freelance writer Frances C. Bowman is a kindergarten teacher and mother of five from the Brookville (Ohio) church.

World Peace Academy: 'Preparing

by Inez Long

What crisis will bring nine young people from across the country to the small town of New Windsor, Md., in the heart of winter?

"War and the threat of nuclear disaster," said Mike Leiter, at the World Peace Academy conference in January. High school and college-aged youth like Mike wake up and stay awake in the early hours of the morning discussing these issues. The crisis matters to them: It's



their own lifetime dreams and hopes at stake.

During the weekend event, the nine students spent 20 hours probing into the subject of war and nuclear disaster. In that length of time they had the equivalent of half a year's study in Sunday school, or six weeks in a high school social studies class, or six months listening to worthwhile news from a daily newscast.

The Peace Academy is a project whose time has come, say its organizers, and it will continue "until war ends." The academy is the offspring of the On Earth Peace Assembly, an organization related to the Church of the Brethren, but not part of General Board program.

The purpose of the academy is preparation for war. Youth are faced with the inevitable questions: Where do I stand on registration? What are the legal options when I am drafted? What can I do to halt the nuclear arms buildup? These are questions every American should face, but it is the young people whose very lives are on the line.

"Why did I come here?" asked Tish Hoover. "I came with reservations, which

Left: M.R. Zigler, whose On Earth Peace Assembly spawned the academy. Below: Chuck Boyer, General Board peace consultant (below banner) was guest leader of the January session. I still have, but I want to get several views. My views on the subject of peace are different from those of the Brethren, but all views help. I have an open mind."

I was an observer at the January conference. Leaders that month were Chuck Boyer, peace consultant for the General Board; Dale Ulrich, chairman of OEPA and physics professor at Bridgewater College in Virginia; and Linda Logan, a former OEPA staff member.

What did I find there? First, nine intelligent young people—some with convictions about war, and some not; some pacifists, and some not. They all listened easily and thought heavily. In what I considered a typical representation of young America, eight of the nine think we are in a war now. War—not self-soothing peace—was the topic.

"My church talks about peace all the time," said Jackie Hoover, "but not about war." The others concurred.

War was the earnest concern of a senior from a small Missouri high school. He was grilled by Chuck Boyer, as the two role-played an incident involving a review board and a draftee:

"And now, young man. Mr. Miles, I believe. You are Mr. Miles, are you not?" "Yes, sir. Stan Miles."

"All right, Mr. Miles. Now just where did you learn your ideas about war?"

"From my church. And my father and mother mostly."

"I see. And they have taught you to be peaceful at all times?"

"Yes, sir. It is a way of life with us."
"Well, now then. Let us suppose that
an intruder entered your house and attacked your mother. Would you stand by
and not defend her against violence?"

Hard questions such as these will be put to young men when the draft comes. We learned to our astonishment of the readiness with which Selective Service can mobilize manpower in the event of a draft. Gen. Thomas K. Turnage, director of Selective Service, states that "the US can mobilize in 13 days, have 100,000 men in training in 30 days, and 650,000 in six months." Already 11,000 people are selected and trained to serve on "draft" boards, now euphemistically called claims boards.



for war'

The second topic of the conference was the nuclear threat—terrorizing, but less personal. Only two believed that their lives would be shortened by nuclear disaster. Yet after listening to statistics about nuclear arms buildup and the folly of deterrence or first-hand strike as safeguards against an enemy, the issue came closer home.

Darin Everhart tried to reason through the problem of loyalties. "If I am a citizen of the state by birth, and a church member by choice, can the church conscript my conscience? Can the state?"

After a lengthy session on the history of peacemaking in the Church of the Brethren, various attitudes toward war throughout the church's history seemed to rest on this basic principle of the denomination: There shall be no force in religion.

Despite the threat of a draft and the terror of war, the freedom and right of the individual were basic to all discussions. An enlightened conscience is to be respected.

Sometimes as I sat in the sessions I thought, "These leaders are crying 'Wolf! Wolf!' Maybe there isn't any wolf."

But as I watched Julie Leiter, a serious college freshman, I remembered my own youth: Unemployment in the '30s remedied by World War II putting people back to work; registration and the draft as wartime siblings; Einstein lamenting that he had given up secrets for the atom bomb, now grown to Frankensteinian megatons of overkill.

And now, this year, Catholic bishops are proposing a pastoral letter to be sent to 51 million Catholics, declaring that "the prevention of nuclear war is the greatest moral issue humanity has ever faced, and there is no time to lose."

I watched M. R. Zigler, the Church of the Brethren's long-distance runner for peace, who, at the age of 91, has the right to personal peace and rest. I saw him forfeit both for the young conscientious objectors preparing for war. In the meetings at the Academy he nods off occasionally, but when the word "war" is spoken he awakens abruptly.

What is the World Peace Academy? It is the outcropping of seeds in "creative

Training for peace

by Chuck Boyer

In training our members for active peacemaking, the home and local church play the central roles. What children and youth see being lived out in the family and local community will form their first view of the worth of other humans. Our districts, through camps and various conferences, also assist in helping some youth arrive at decisions about the value of human life.

General Board resources for peace education and counseling must be applicable to what is happening in the home, the local church, and the district. Let me tell about a few ways the General Board is helping train peacemakers.

Curriculum materials are used in all congregations, and General Board staff members are prepared to recommend a variety of peace-related curriculum for church school and other use. Materials are available for kindergarten through adult. Send requests for information to Doris Walbridge, coordinator of church resources. The more specific you can be, the more helpful Doris and others can be to you.

Last summer a listing of 27 peacerelated audiovisuals was shared with each congregation. Thirteen of these productions are available directly from the Elgin offices. If you need another copy of the audiovisual list, please contact Chuck Boyer, peace consultant.

Because young men are currently required to register for the military draft at age 18, the teenage years are a crucial time to educate for peacemaking. An excellent resource for use by teachers of

teens is Study War No More, available from The Brethren Press. Available just this month from the same publisher is Swords Into Plowshares, a collection of 27 plays and skits about peacemaking.

Since young men cannot currently register with Selective Service as conscientious objectors to war, the General Board has begun conscientious objector files for our youth. Brethren conscientious objectors can obtain a peace packet, fill out the statement of conscientious objection to war, and file their statements with the national office. Contact the peace consultant if your congregation needs peace packets.

Prior to the 1983 Annual Conference a one-day workshop will be offered to people interested in learning about mediation and conciliation in local communities. Trained mediators will explain how Christians may increase their peacemaking skills.

Following this introduction, training will be provided in various geographic areas where a group of interested people can be identified. Pastors have received information about this pre-conference workshop. Contact the peace consultant if more information is needed.

The Washington Office of our church provides opportunities for Brethren to see our Federal government and the United Nations in process. Between 175 and 200 Brethren participate in annual Citizenship Seminars sponsored by district witness commissions and the Washington Office. If you need information, contact Louise Bowman, Church of the Brethren Washington Office, 110 Maryland Ave., NE, Box 50, Washington, DC 20002.

Chuck Boyer is General Boord peace consultant.

citizenship," a phrase coined in World War II to carry forward the historic peace witness of the Church of the Brethren.

For years the mindset of peace has been in the denomination's preaching and teaching. It has been a way of life, distinguished by Brethren isolation and rural neighborliness. But times have changed. Most Brethren are urban.

A new, thinking generation has sprung up—an educated generation taught to gather information, choose attitudes, take stands, and risk. No more can the church pose an authoritarian posture. The

church's answers may be valid, but today's youth listen to more than one answer before they make decisions.

The Peace Academy provides the opportunity to listen to the position of the historic peace churches, to hear the options open to young men under registration and the draft, to exchange ideas with those of differing backgrounds, and to study the processes for Christian decisionmaking.

An author from Westminster, Md., Inez Long taught English for 20 years in an inner-city high school.

A new song takes more than singing

by Kenneth I. Morse

So we are to have a new hymnal! Let's hope it enables Brethren to add many new songs to their repertoire of praise.

As a delegate to the Wichita Conference, I voted in favor of preparing a new hymnal in spite of—or perhaps because of—my affection for the present *Brethren Hymnal*. For a number of reasons, many of them quite personal, I believe the 1951 book is one of the best available. I enjoy pointing out its merits to congregations. I expect it to serve the church faithfully for many more years. But even so, it is not too early now to begin the process that will lead within a decade to a new and, I hope, even better hymnal.

As hymnals go (the usual life-expectancy is 25 years; Brethren produced them with some regularity in 1901, 1925, and 1951), the familiar red book is aging gracefully and shows few signs of faltering. But we know how rapidly changes develop in our congregations. It is certainly wise now to consider how we can meet Brethren expectations for the end of this century and the beginning of the next.

How this is to happen—the process of selecting a new committee and setting it to work on a most exciting task—is the responsibility of our General Board. In some respects the challenges facing a new committee seem more formidable than the prospects that confronted 15 of us when we were called together in 1946.

We were naive enough to think that most obstacles could be overcome and that along with offering a good selection of hymns and worship aids, we could introduce several unique features, many new authors and composers, and a generous serving of Brethren hymns. In the process we occasionally misjudged our constituency and, as will be noted, made some assumptions that proved misleading. Perhaps the next committee can benefit by observing our mistakes while building on our efforts.

A hymnal should be designed to serve,

as far as possible, the needs of a total congregation. It does not exist only as a tool for worship leaders and musicians, but rather as a resource and guide for the full participation of people at worship.

One of the earliest decisions of the former committee was to develop an "all purpose" hymnal, one that would be useful for regular and special worship services, for church school, for choirs and their instrumental accompanists, and for family use in the home. That is the direction I would like to see a new committee take, creating a songbook that will be truly intergenerational and that will appeal to a diverse constituency. That means being sensitive to a variety of tastes in music and being open to the preferences of church members whose opinions are often contradictory.

A new hymnal must be both ecumenical and Brethren. It should contain a core of hymns that represent the worship traditions of two thousand years. It should also reflect the world-wide character of the church today. The 1951 hymnal tried to include a generous selection of hymns from various periods, but it could have been strengthened if hymns from the younger churches, mostly in developing countries, had been included. There are many songs from overseas churches that are truly indigenous; their lively rhythms and intense devotion could enrich any new collection.

Since the "ecumenical core" of a Brethren hymnal will differ little from the classic hymns in many other hymnals, perhaps the new committee should explore possibilities of working in cooperation with other Brethren groups and with churches in the "believers' church," or Anabaptist, traditions.

This need not diminish the emphasis given to Brethren hymns and Brethren values. In 1946 we encouraged Brethren

Some of the work on the 1951 hymnal was done in the basement of the Highland Avenue Church of the Brethren in Elgin, Ill. From left: Ora Garber, Ken Morse, Al Brightbill, C. Ernest Davis, Nevin Fisher, and Frances Clemens (now Fran Clemens Nyce).



The committee for the 1951 hymnal was sensitive to concerns of its day and innovative in its creation of the new worship resource. The new hymnal committee can take heart, but its task won't be easy.

contributors to create new songs, especially texts that supported our values or helped in the observance of our ordinances. We were also able to include several early Brethren hymns recently made accessible in translations from the German.

Any hymnal committee must learn how to deal constructively with change—for customs change, the meanings of words change, and a new generation brings to worship certain sensitivities that must be recognized. It is easy enough to document the need for change; it is more difficult to discern what really represents an important change in direction. Some proposed changes, like trends in dress and design, seem significant today but are forgotten tomorrow. Two illustrations from our former experience may be cited.

In the late 1940s it seemed to some of us that public school music courses were gradually creating a taste for "better" music. Therefore the church should offer "better" music in its hymnal. We were almost totally unprepared for the popularity in the late 1950s and '60s of folk music, soon to be followed by a swing toward "country" and something called "gospel." The Brethren Songbook contains many samples of a direction that, in 1947 and 1948, we could not foresee. Yet we believed we were responding then to change when we opted for "better" music.

In the 1940s a number of worshipers became concerned about words and phrases in some of the old songs that seemed crude and undignified. We were encouraged, even though we admired Isaac Watts, to amend a few of his phrases. So, "such a worm as I" became "sinners such as I."

We decided to include "Amazing Grace" in our collection (never dreaming it would become so popular among young people), but we thought it best to remove John Newton's reference to "a wretch like me," and replace it with what seemed better at the time, "men like me." We had taken care of one sensitivity, but how were we



Nevin Fisher (at piano), Ken Morse (standing), and Al Brightbill consider one of the hymns that might be a part of the 1951 hymnal. Every humn they used was tested for "singability."

to know then that our substitute would be held up to scorn 30 years later as an example of the sexist language that makes many hymns unacceptable for some worshipers now?

Yes, the new committee must face one thorny issue, a potentially divisive one, that we never dreamed of 30 years ago. There is a new sensitivity about language that must be considered both in the selection of new songs and in the editing and revising of old familiar ones.

Our earlier committee faced a few problems in copyright clearance, and we hesitated about including hymns for which the copyright owners required a substantial fee. Yet our problems seem minimal compared to the complexities of copyright clearance now and the enormous fees some publishers want.

But even the drudgery of handling copyrights can have its brighter moments. For example, in 1949 Ora Garber wrote to Dr. Howell E. Lewis, a Welsh pastor and poet, asking permission to use three texts (376, 504, and 550 in The Brethren Hymnal). Dr. Lewis's wife, writing for her husband, who was blind, said he would grant "free permission" for the use of his hymns. Yet, on her own, she added that "a few sausages in a tin would be gratefully accepted." We knew these were still hard times for Welsh pastors. We quickly found a Pennsylvania brother who would gladly and generously ship a tin of sausages (actually Lebanon bologna) overseas. What might have been a routine business transaction, as most copyright matters are, became a gesture of friendship.

The next hymnal committee, like those before it, will have no easy task. To help the church break into a new song takes more than singing.

Kenneth 1. Morse is a member of the Highland Avenue Church of the Brethren, Elgin, Ill. A poet, hymn writer, and author, he was editor of MESSENGER 1950-1971.

Reading on self-esteem, genetic

Self-Esteem: The New Reformation, by Robert H. Schuller, Word Books, 1982, 178 pages, clothbound, \$8.95.

They say ideas come in cycles—in different guise, perhaps, and with a slightly different slant, but an obvious resemblance to something that has been advanced before. What Robert Schuller calls "Possibility Thinking" reads like the "positive thinking" philosophy championed by Norman Vincent Peale a few decades ago (and still enjoying a definite following).

Schuller, however, is convinced that he has launched a completely new crusade, even boldly calling it "The New Reformation." His contention is that the 16th century Reformation stressed the authority of scripture, the omnipotence of God, and the depravity of human beings. The New Reformation will focus on the value of the person, the love of Christ, and the possibility for everyone to be changed from a negative to a positive self-image, i.e., be "born again."

"Self-esteem," says Schuller, "is the human hunger for the divine dignity that God intended to be our emotional birthright as children created in his image." Yet, the author spends much energy criticizing "classical systematic theology" that "starts with the doctrine of God."

"What we need," he says redundantly, "is a theology of salvation that begins and ends with a recognition of every person's hunger for glory."

Schuller chooses the Lord's Prayer as the biblical basis for his Theology of Self-Esteem and the New Reformation. He interprets the significance of the prayer as that of offering solutions to six negative human emotions: inferiority, depression, anxiety, guilt, resentment, and fear. There is no hint that the "model" Christian prayer might include adoration or praise to God. The phrase "Our Father" is interpreted by Schuller not as reverence for God but as a call to belong to God's family and to claim that honorable distinction for oneself. "We must tell people everywhere that God wants all of us to feel good about ourselves!" the author states emphatically. "When we know that we are born to be children of God, we will be inspired to choose the noble path."

Indeed, noble thoughts are the tools for salvation in Schuller's "theology." He is less than convincing, however, in trying to relate his "possibility thinking" to social reform. Just to tell those people who are victims of injustice and exploitation that all they need to do is "feel good" about themselves is not an adequate answer, even if you add Schuller's platitude that our own self-esteem is enhanced by helping others improve their self-esteem.

Schuller avoids judgment like the plague. "We must be careful and sensitive not to communicate and evangelize in any way or with any words that could cause (others) to feel embarrassed," and, "The world is waiting to rush to hear



the good news of Jesus Christ—if it is positive, not negative; polite, not rude; kind, not cutting; inspirational, not inflammatory; constructive, not destructive; clean, not dirty; beautiful, not ugly." Schuller would never tell people they are sinners; that is where the church has failed, in his opinion.

What keeps a Theology of Self-Esteem from being an ego trip? Ego is "sanctified by the Cross." But what is the cross we bear? It is "a call to take a chance," "to make a decision to try." Again, not much substance.

Nor does Schuller suggest that he has a very high view of the Resurrection. He states, "In his resurrection, Christ has passed on to the human race his own glorious ministry. He has 'taken early retirement' and has given us his joyous work of sharing self-esteem love with every person we meet."

Schuller ends the book with the words to a hymn he composed for the dedication of the famed Crystal Cathedral where he is pastor in Garden Grove, Calif. He alludes to the hymn as the theme song of the New Reformation. The contrast with Martin Luther's majestic "A Mighty Fortress is Our God" can be seen in the words to the first verse:

People, people, everywhere
Each a jewel fair and rare
Wake up, world, lost in fear
Jesus calls to hope and cheer.

—F.W.S

Algeny, by Jeremy Rifkin, Viking Press, New York, 312 pages, \$14.75, cloth.

"Algeny" is a word coined by Dr. Joshua Leaderburg of Rockefeller University to describe a whole new way of perceiving life and nature. "Algeny" means to change the essence of a living thing by transforming it from one state to another; more specifically, the upgrading of existing organisms and the design of wholly new ones with the intent of "perfecting" their performance.

Jeremy Rifkin's newest book, Algeny, is must reading for anyone who values life and is concerned about the future of living organisms. It contains information about a technological revolution that presents the church with the greatest challenge it has encountered in its yet young history.

Rifkin, no stranger to the provocative book field, probes the benefits and dangers of bioengineering, which he convincingly shows is "just around the corner." Scientists now know how to relocate or "program" genetic characteristics in a developing embryo. The capacity to select gene traits in offspring and have those traits programmed directly into the fetus is expected within another generation. Even sooner may come the ability to introduce engineered genes directly into the human body to produce agents that will immunize against specific diseases or retard or facilitate growth, regenerate limbs, or perform other medically useful

Closely aligned with and providing the means for the new biological revolution are the rapid developments in computer technology. Rifkin reports that within a decade the computer industry and the life sciences are expected to join together in a

engineering, simple living

new field, molecular electronics. "The grand objective is to turn living material into biocomputers and then to use these biocomputers to further engineer living materials. Scientists even envision the day when computers made out of living material will automatically reproduce themselves."

"Algeny" sounds like science fiction, but in reality, Rifkin is describing a new age that has already begun. Fading into the sunset is the view of nature influenced by Darwin's theory of evolution and a civilization governed by pyrotechnology (what humans learned to do with fire) and the industrial revolution. Rifkin documents at length the fallacies of the Darwinian explanation of biological relationships. He observes: "For five generations Darwin's Origin of Species has served as the official reference. . . . Now our children are about to orchestrate a new composition, one played to the whir of a computer console and timed to the tempo of gene synthesizing and cell division. In this new world-this second human epoch - a new interpretation of life is forming."

That new interpretation of life is based on radically new knowledge of living organisms than was available to Darwin or any previous analysts. Whereas Darwin conceived organisms as rather fixed or frozen in space (i.e., species), the new theory does not confine life to boundaries and fixed characteristics.

"Interestingly enough, the new theories of biogenesis lean toward the idea of the universe as mind," states Rifkin. "It has become fashionable of late to entertain the rather radical notion that life on earth originated from somewhere else in the cosmic theater." (God?)

Obviously, biotechnology raises serious questions for the faith community. How much manipulation of life are we willing to accept? Are "increasing efficiency" and "doing good" synonymous terms? Are we ready to deal with the moral condemnation of a mother who may have refused to allow her fertilized egg to be programed, then gave birth to a deformed child? What price are we willing to pay to extend life, ensure health, eliminate inconveniences, irritations, infirmities? And in

whose hands shall we entrust the power to manipulate and design the race?

"Algeny" portends of a new world, a whole new challenge to Christianity's concept of creation and authority. Rifkin urges that the consequences of the coming era of bioengineering be confronted now, so that we might have a hand in shaping the future, rather than vice versa. — F.W.S.

Lifestyle in the Eighties: An Evangelical Commitment to Simple Lifestyle, Ronald J. Sider, Editor, Westminster Press, Philadelphia, 256 pages, paper, \$10.95

One might think that if you read Rich Christians in an Age of Hunger by Ron Sider, Living More With Less by Doris Longacre, The Upside Down Kingdom by Don Kraybill, Celebration of Discipline by Richard Foster, and The Mustard Seed Conspiracy by Tom Sine that you've read



all there is to read about a responsible lifestyle. Wrong. Lifestyle in the Eighties is must reading for a complete overview of the biblical scenario for a just global society and guidance in achieving it.

Lifestyle in the Eighties is a compilation of addresses and testimonies given at the International Consultation on Simple Lifestyle, London, England, March 1980. The conference brought together 85 evangelical leaders from 27 countries to study simple living in relation to evangelism, relief, and justice.

The first plus about the material is that there is no superfluous or saccharine language sometimes characteristic of resources billed as an "evangelical" approach. Editor Sider, as is true of his own published books, has insured a practical, to-the-point resource. The tone is set by the content of Sider's lead essay illustrating the urgency for attention to be given to the question of living more simply and guidelines for evaluating both individual and corporate lifestyles.

Then follow excellent essays on Old and

New Testament perspectives on lifestyle and one of the best articles in print for a perspective on the disparity between the developed countries and the underdeveloped countries of the world and the systemic causes of that disparity. This latter essay, "The International Socio-Economic Political Order and Our Lifestyle," by Donald Hay, also looks at the biblical criteria for global economic life.

Other essays survey the communal nature of the church and evaluate simple lifestyle from the perspective of church history.

Section three contains the "testimonies" or stories of seven people who are living out a commitment to a simple lifestyle. The first is by an Indian who prefers to talk about "cross-bearing lifestyle" rather than "simple" lifestyle because from his Third World perspective he sees the issue broader than economics.

Brethren will be interested in the story of Graham Kerr, the former Galloping Gourmet, who was related to the Church of the Brethren during the time of his conversion to Christianity. Kerr also describes the vision that led him and wife, Treena, to establish their current ministry, Youth With a Mission.

Other testimonies witness to an extended household, how a Christian restaurant owner is using his business to witness to the value of a nutritious diet, and the courage and commitment required to move from a position of affluence to sacrificial service.

Lifestyle in the Eighties concludes with outlines for 15 Bible studies on simple lifestyle.

This volume of well-written essays is particularly valuable for its exposition of the biblical concept of just distribution of wealth and how that could be achieved today. To its credit, it does not lay down rules but challenges our philosophy of living, our attitudes. The authors are not all Westerners, which lends authenticity to the discussion of an international ethic. To the book's discredit, no biographical information is given on the various writers and there appears to be no editorial consideration to the use of inclusive language.

Lifestyle in the Eighties is suitable for both individual reading and group study. -F.W.S.

BIBLE SCHOOL

Summer's coming! The time for special learning events in the congregation: Bible schools, vacation church schools, and day camps. Summertime offers unique opportunities for learning more about the Christian faith, for helping children and youth know more about living as part of God's community in God's world.

Resources to help plan and carry out summer programs are numerous. The following are ones that different Church of the Brethren congregations have used and appreciated. Unless otherwise noted, they are available from The Brethren Press, 1451 Dundee Ave., Elgin, IL 60120.

Praising God

The theme of the 1983 Vacation Venture Series is "God's People: Praising God." This curriculum will help children to remember and celebrate God's mighty acts and call them to God's love with others through word and deed.

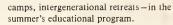
Each course is biblically based, as the course titles show: "God Loves Me," nursery; "We Praise God!" grades 3-4; "Come, Let Us Praise the Lord!" grades 5-6; "Celebrating God's Gift of Life," junior high. Student books contain stories, projects, puzzles, songs, worship resources, and games, all designed to help children praise God.

Practical helps for the teacher are provided in leader's guides and resource packets. Each guide gives session plans for



5-day, 10-day, and up to 13-day vacation church schools, and gives suggestions for a closing celebration.

Ventures in Leisure-time Christian Education (\$2.95), a planning guide for the congregation, describes how to use a



Teaching Yourself to Teach (\$13.95) is a training kit for teachers, both new and experienced. It may be used individually or in teacher-training workshops.

The Vacation Ventures curriculum is produced by a group of denominations, including the Church of the Brethren, and is especially recommended for vacation church school. A brochure with order form has been sent to all congregations through the Source mailing.

We will rejoice

A second summer curriculum is titled "We Will Rejoice." Produced by Herald Press (Mennonite), this biblically based curriculum offers courses for nursery through grade 10. Students are helped to see signs of God's love and care all around themin nature, in families, in caring for others, and in the work of the church. Recognizing God's gifts to them, their response is one of praise and rejoicing.

For each age level there is a teacher's guide, a pupil book, and a pupil activity book. Teaching picture sets are available for classes from nursery through grade 2. A superintendent's manual gives information for planning, organizing, and evaluating the Bible school; worship materials for a 10-day school; and a closing program.

One user of this material said, "We were greatly impressed with its Biblecenteredness, its attractiveness, and good taste." These materials can be ordered from Herald Press, 616 Walnut Ave.. Scottdale, PA 15683. Tel. (412) 887-8500.

Other series

In the past several years, quite a few Brethren congregations have used one of two Brethren-recommended curriculum series in their vacation church school programs. If they were using the Foundation Series for regular Sunday school classes, then they used Living the Word curriculum for Bible school, or vice versa. One person's response to this idea was, "We do have two good recommended curriculum series, and this allows us to use both."

A third Sunday school series could also be used well in some congregations for their summer Bible schools: the new





Children's Bible Series. Congregations with fewer children will appreciate the broad grading pattern; young children, ages 3, 4, 5; primary, grades 1, 2, 3; and junior, grades 4, 5 6. Children's material includes Bible stories, activities, songs, dramas, puzzles. Teacher's guides include step-by-step teaching plans and a special 16-page pull-out resource section of teaching helps to use in the classroom.

Two additional resources that have been much appreciated in vacation church schools are Feelings Grow Too! and Stories of Jesus, Stories of Now. Produced by Educational Ministries of Walnut, Calif., both are highly recommended and may be ordered from The Brethren Press.

Feelings Grow Too! (\$9.95) is a 12-session curriculum that helps young children begin to recognize, express, and appreciate their own feelings. Each session contains a story, discussion suggestions, and related activities.

Stories of Jesus, Stories of Now (\$12.95) begins with stories from the life of Jesus and then adds a contemporary story. The 12 sessions deal with the concepts of friendship, forgiveness, trust, thoughtfulness, God's power, and helping.

People

Your best resources in the summertime, even more than during the rest of the year, are the people of your congregation. Print and paper resources are helpful

tools, but it is the people—committed in their faith, willing to share with those younger, full of zest and the vitality of living—who make summer learning experiences meaningful and Spirit-filled.

Remember to look for those people who are unavailable the rest of the year, those whose gifts are not presently being used: artists, sculptors, woodworkers, needlecraft workers, musicians, those skilled in cooking, high school students, those home from college, the elderly, and the retired. All have some special gift to offer to younger learners, and many would be willing to be part of a one- or two-week summer event.

Look around. Choose your people and print resources with care and expectation. And have a good summer's experience with the children in your congregation.

—JUNE MILLER GIBBLE.

June Miller Gibble is Parish Ministries Commission



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On peace, divorce, marriage,

Alan Kieffaber

Keeping peace in the center

Let's keep peace before the people. It's biblical, it's Christian, it's been (Praise God! no longer) the unique doctrine of our denomination, and we tend to forget it

Too often in our congregational life we allow one or two people to wear themselves out being the sole advocates for peace in our midst. We bring it up once or twice a year on request, something seasonal like Flag Day, Temperance Week, or Reformation Sunday, or we mention it not at all.

This is not to downgrade evangelism, biblical nurture, or spiritual uplift ("Where seldom is heard a discouraging word"), not to promote controversy, politics, or radical social action in the church (where many believe the hand of the Christian ought never to set foot), but to call for and speak for unity, balance and harmony among all the teachings of Jesus, all the doctrines of our tradition, which rightly include all the above, and especially peace.

Peace is the shalom, the life, the wellbeing, the Jesus-presence, the what-everwe-call-it that holds it all together. It's central to our message, if indeed we have a center. Yet we are inclined to prostitute ourselves to a US-centered world view and a super-wealthy lifestyle, and we become callous cowards when we omit this central part of Jesus' message.

This is especially true now that the whole world, it seems, led by "Christian" America, is sweeping toward military destruction, wasting billions of dollars, and threatening billions of lives, in addition to those already impoverished and blighted by war economics. All this clearly because of human desire to preserve and

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

promote values and traditions and things that Jesus plainly declared unworthy—yes, sinful.

And who says No? Jesus told the chief Jews that harlots and murderers would go to heaven before they did, because they put aside God's will and message, instead choosing comfortable lifestyles at the expense of the poor, satisfied to set aside truth. I'm afraid we too take a back seat today, as peace is called for by other voices than Brethren, in other names than that of Jesus.

What then, Brethren? Preferably, scream bloody murder (an apt idiom in these circumstances). At least, plug into the IMPACT network, mention MESSENGER, encourage your youth to form a peace fellowship or choose a peace representative, follow issues in the news and encourage appropriate responses.

Let no worship service go by without at least a minute or two being devoted to focus on this prior concern. It was important for our Lord; it must be important for us also, lest we fail him, ourselves, and our brothers and sisters under sentence of death. \square

Alan Kieffaber is pastor of Emmanuel Church of the Brethren in Dayton, Ohio.

Name withheld

Love and support divorced clergy

I was glad to see "Brethren Clergy Divorce: Who's Failing Whom?" (February). It's about time we openly address an issue we are unwilling to admit even exists. Of the "24 clergy couples divorced in the decade of the 1970s" I personally know of three cases, one of which affected me closely.

That one involved a pastor in my district who served as one of the most significant influences in my personal and emotional growth. His love and counsel, and the socio-political image he represented during the late '60s when I was a youth has made a lasting impression in my mind. He was an incredibly beautiful human being and one of the best ministers in the Church of the Brethren with whom I have come in contact. But

he was divorced in the early '70s and his congregation sided with his wife through what seemed a somewhat magnified martyrdom on her part, and the Church of the Brethren lost a wonderful minister. I don't mean that his wife was to blame for his leaving the pastoral ministry—one thing we cannot lose sight of is that the "blame" is shared equally.

The other issue that goes hand-in-hand with divorce is: "What about the children?" In the case I mentioned above, the woman, in her hurt and anger, turned the children against their own father; and the congregation's support of her reinforced in them that attitude and response.

Where was the congregation when that pastor needed them—that pastor who had sympathized and empathized with their problems, counseled them in their times of need, and given them his love?

It's easy to sit back and listen each Sunday, or just call the pastor when you need help, but in the fellowship of human concern it has to be a two-way street. The pastor has human needs too. Congregations tend not to realize that the pastor, more often than not, has no release. The pastor listens to their problems, grieves at their losses, and is concerned and worried when they are not well.

I have even known my father, a pastor, to put himself in a potentially life-threatening situation more than once in order to minister to a parishioner. And, by the same token, there are rewards—the pastor is excited by their joys, happy for them when they get married, when they have children. Yet the people in the church seem to forget that this entire gamut of emotions and involvement is multiplied by the number of people in the congregation, and in the pastor's own family commitment and responsibilities. But, to whom can the pastor turn with personal problems?

As the child of a Brethren pastor, I can attest to where the pastor turns to release all that he is keeping inside. I remember wishing, when I was much younger, that my daddy would be home more, and could play with us. Why couldn't he write his sermon earlier so that we could go to the zoo on Saturday? And when he was home why did he always want to watch or listen to the baseball, football, and basketball games? Why couldn't I go with him when he went

nuclear arms

on pastoral calls? Why did I have to sit in church every Sunday when the sermons he was preaching weren't for kids anyway?

And then as I got older: Why was I expected to act a certain way just because my dad was a preacher? I found myself being resentful of those "role expectations." By age 14 I came to the realization that my father had chosen his occupation long before he got married, and was active in a second pastorate by the time I was born. His role in his profession wasn't anything I had any say in and therefore it was not my responsibility to uphold it. And the church has to realize that too.

That dichotomy of father/husband and pastor is a complex situation. In ways it is not unlike the surgeon who must operate on his own child or wife. The emotional involvement and commitment are at their highest. At times I wished I could talk with my dad just as my minister and not have to deal with the emotional response of my father. As it is, I feel that my dad and I have been able to develop a loving and communicating relationship with one another. I have a great deal of respect for him in his profession. He is a dedicated minister and a good pastor.

Though I cannot speak for my mother's feelings in regard to her position as the "pastor's wife," I know she has always put a great deal of herself into each pastorate my dad has had. She has been choir director for as many as four choirs in one church, and at least one choir at some point in most all of his pastorates. She has been the hostess of innumerable gatherings of all sorts, and in their present congregation, in addition to directing the choir, she edits the church newsletter. By profession she is a schoolteacher, and she is teaching. That's a lot of work, sometimes too much.

Churches often get two pastors for the price of one. The fees paid to a choir director, especially if she's the pastor's wife, are nominal to nothing. I have seen my mother work hard preparing dinners, decorating for parties, not to mention the extra housecleaning involved before and after. I have seen directing, producing and sewing costumes for Christmas programs, and even answering the phone with a level of sensitivity that the nature of the call

may demand—all of this unpaid for. On top of all this, she has to deal with a real stress factor involved in her husband's work and in her relationship with him. Quite frankly I am surprised there haven't been *more* "Brethren clergy divorces."

I agree wholeheartedly that "the denomination must address the issue of providing a more effective support system for healthy clergy marriages and an available professional counseling assistance for families in trouble." But in that we need to be aware too of the fact that sometimes people do just grow apart, and that's all right. And when that is the case, the acknowledgement of that needs to be positive—no judgments, no blame, no condemnation. Both pastor and spouse need their congregation's love and support, and—thank you, Earl Ziegler—"an open dialog with integrity." □

Dave Leiter

Reader's Digest 'myths' refuted

The November 1982 Reader's Digest printed an article by Edward Teller, "Dangerous Myths About Nuclear Arms." Teller, a physicist known by many as the father of the hydrogen bomb, is proud of the part he has played in nuclear history. He addresses six "myths" that are largely advocated by freeze proponents, and attempts to refute them with facts that he actually uses in a deceptive manner.

The first "myth," according to Teller, is that a rough parity exists between the American and Soviet nuclear stockpiles. Teller discounts this by focusing on the fact that the Soviet Union's total

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megatonnage far exceeds that of the United States. According to *Time*, the Soviet Union has a total of 7,868 megatons while the US has a total of 3,505. What Teller fails to recognize is that the US has willingly invited this so-called disadvantage. According to Robert Aldridge, a former nuclear weapons engineer, a nuclear warhead that is twice as accurate has the same effect as a warhead that is eight times as powerful.

There are many aspects of the arms race, and it is wrong to focus on just one. The Soviets are ahead in some measures and we are ahead in others. They have more megatonnage while we have more warheads (9,480 to 8,040).

We have more intercontinental bombers and the Russians have more land-based intercontinental ballistic missiles. It is important to realize that, because of the complexity of the arms race, one area cannot be singled out; once all the analyzing and comparing is done the conclusion that there is a rough parity is usually reached.

The second "myth" that Teller deals with is that each nation (US and USSR) has the power to totally destroy the other and this mutual destruction can be avoided by disarming. Teller argues that the Soviet Union has never adhered to the ideas on which Mutual Assured Destruction is based and he hints at the possibility of Soviet survival in the event of an allout nuclear war.

In 1967, Defense Secretary Robert McNamara estimated the destruction of one-fourth of the Soviet population and the elimination of two-thirds of Soviet industry would be adequate to deter the Soviet Union from striking the US. He also estimated that 100 warheads could accomplish this task and increased this number to 400 to allow for errors and misfires. Poseidon submarine carries approximately 160 warheads meaning that three of our 31 Poseidon submarines are adequate to deter the Soviet Union.

The third "myth" is that the cessation of research and development of US nuclear weapons would make the world a safer place to live. Teller claims that we need to develop defense systems against incoming missiles to ensure our safety and that a freeze would end further work on these systems.

The acquisition of defense systems against incoming missiles would cause us to be on a dangerous hair-trigger alert.

This could increase the possibility of an accidental nuclear war. Teller also implies that our nuclear weapons are less destructive and that they are cleaner, smaller and more militarily effective. It almost sounds as if a nuclear bomb is a conventional weapon.

Teller condemns the freeze movement because it would end further work on what could be the best defense system. The primary objective of the freeze is to put an end to the arms race and, once a mutual freeze is adopted, Teller's so-called defense system will not be needed. The best defense against nuclear weapons is their prevention.

The fourth "myth" is that the spread of radioactive fallout, following a nuclear exchange, would pollute food and water supplies, thus making combatant countries uninhabitable. Teller tries to discredit this myth by claiming the radioactivity of fallout declines rapidly and that decontamination is possible.

Teller assumes that radioactivity is a simple concept and ignores many of its aspects. Nuclear-fission products are made up of some 300 radioactive isotopes, which can be divided into two categories: short-lived and long-lived. It is true that the short-lived isotopes decay to relatively harmless activity within a few hours, but Teller fails to point out that long-lived isotopes can emit radiation up to millions of years. Teller also ignores the fact that two of the most dangerous isotopes, strontium-90 and cesium-137, can be taken up into the food chain through the roots of plants or through direct ingestion by animals, thus contaminating the environment from within.

The fifth "myth" is that a nuclear holocaust would bring an end to life on this planet by damaging the ozone layer. Teller states that if 50 percent of the ozone layer were diminished it would return to 80 percent in the next few years.

This can be refuted by a 1975 National Academy of Scientists report, which estimates that, in a holocaust in which 10,000 megatons were detonated in the Northern Hemisphere, the reduction of the ozone in this hemisphere could be as high as 70 percent and in the Southern Hemisphere as high as 40 percent, and that it could take as long as 30 years for the ozone to return to normal.

Dr. Fred Ikle, who served as director of the Arms Control and Disarmament Agency with Presidents Nixon and Ford, has claimed that substantial reduction of the ozone layer through nuclear explosions could "shatter the ecological structure that permits man to live on this planet."

The "myth" that Civil Defense is worthless and that it actually increases the possibility of nuclear war is the final one that Teller deals with. He examines the need for civil defense by looking at the bombings of Hiroshima and Nagasaki, and advocates underground shelters and mass evacuation.

At a first glance, underground shelters and mass evacuation appear to be reasonable methods of defense against a nuclear attack, but when looked at more closely many fallacies surface which prove these methods to be ridiculous.

According to Jonathan Schell, "It is now commonly acknowledged that economically feasible shelters cannot provide protection against blast, heat, intense radiation, and mass fires that would probably occur in densely populated regions of the country—that such shelters could save lives only in places that were subjected to nothing worse than modest amounts of fallout. Even if fallout shelters were feasible, a surprise attack would leave many people shelterless."

According to the Federal Emergency Management Association, at least three days would be required to evacuate some areas and large cities would need at least a week. This seems totally useless since the Soviet missiles closest to the US can deliver their warheads on control targets about 10 minutes after they are fired. This method also assumes that the relocation areas would not be targeted.

Each day that the arms race is allowed to continue, we move closer to the possibility of nuclear war. Many Americans are promoting a nuclear freeze, not because they are adversaries of our government, not because they advocate Communism, but because they desire a safe and secure America. They believe that freezing the arms race would strengthen our economy and enhance our national security.

Dave Leiter of North Manchester, Ind., is an area coordinator for the Fellowship of Reconciliation (FOR).

Bill Faw

Marriage with commitment

"But from the beginning of creation, 'God made them male and female.' 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one.' So they are no longer two but one. What therefore God has joined together, let not man put asunder" (Mark 10:6-9).

It was Jesus who created the wedding vows that Christian couples take when they merge together, saying that those vows were written into creation. The maleness and femaleness of humans in creation can find fulfillment in a new "one," that is not to be torn apart once it is joined.

"God made them male and female." We might talk about three levels of relationship between males and females. The first is the "brother-sister" relationship. It is in this sense that Paul says in Galatians 3:28 that "There is . . . neither male nor female; for you are all one in Christ Jesus." The brother-sister relationship, derives from the natural family, finds expression in the relationship between good friends, and reaches its height when men and women seek their lives together in the gospel of Christ.

The best marriages are those in which the husband and wife remain good friends and are truly "brother and sister" in the Lord. It might even be that if the "romance" goes out of marriage, it can stick together because of the brother-sister relationship, but if the brother-sister relationship goes out, the "romance" will not be strong enough to pull it through.

The second level of male-female relationships is the "sensual," and the third is the "sexual." "Sensual" includes the normal attractions between male and female, the appreciation of the other's physical beauty, a sense of excitement in being with the other, and some "safe" types of physical contact. There is probably a "sensual" note to most relationships between male and female (and, indeed, between male and male), including the relationships between biological brothers and sisters, parents and children, good friends, people who work together, and people in the church.

Because it is easy for the "sensual" contacts to get out of hand and turn into "sexual" contacts, we are tempted to shy away from casual contact with a person of the other sex. Or we deny that there is a "sensual" element to our relationships, or see all of these relationships as "sexual", and not even see the possibility of non-sexual relationships with the opposite sex.

"And the two shall become one."
Perhaps the greatest challenge any of us feels—within or outside of marriage—is to handle our "sensual" relationships in a way that does not violate our one "sexual" commitment. While there are certain actions that are clearly defined as "sexual," there is a lot of unclear area between sensual and sexual. A major ingre-

dient in this defining is the understanding you have within your marital relationship. Clearly, sexual intercourse with a person outside of your marriage violates the "oneness" into which you have entered. Paul helps us see this in 1 Corinthians 7:3-4, "The husband should give to his wife her conjugal rights, and likewise the wife to her husband. For the wife does not rule over her own body, but the husband does; likewise the husband does not rule over his own body, but the wife does."

The unclear areas between "sensual" and "sexual" need to be determined by your relationship, and, in a sense, by your partner. If my wife rules my body, then she needs to tell me how I may and may

CLASSIFIED ADS

TRAVEL—ALASKA 11 days, July 20-30, 1983. Fly to Anchorage. Also from Seattle. Motor Coach and sail inner passage.

Coach and sail inner passage.

OBERAMMERGAU PASSION PLAY—Germany, Austria, Italy. June 4-19, 1984. For either trip, write: Rev. John & Naomi Mishler, 168 East 6th Street, Peru, IN 46970. Tel. (317) 473-7468.

TRAVEL—Juniata College Tours. July 3: LONDON WEEK with option for BRITISH ISLES by motorcoach & London 5 days (12 day program). Motorcoach visits Bath, Stonehenge, Cotswolds, Stratford, No. Wales, Chester, Lake District, Trossachs, York. One week London: \$1025. 12 days: \$1317. Subject to change, July 4, 1984: OBERAMMERGAU & PASSION PLAY. 15 days to Germany, Austria, Switzerland: \$1498 for land tour. Meals included. August, 1984: OBERAMMERGAU & PASSION PLAY: 8 days Bavaria & Salzburg: \$798 land tour. Meals included. Excellent programs visiting most beautiful scenery. WEIMER-OLLER TRAVEL, 405 Penn St., Huntingdon, PA 16652. Tel. (814) 643-1468.

TRAVEL – Alaska Motor Coach-Cruise Tour. 30 days – September 3 to October 2, 1983. Call or write for details. Ralph & Betty Ebersole, 1213 Hamilton Ave., Tyron, PA 16686. Tel. (814) 684-1771

TRAVEL to China; visit former Brethren Mission Area. Lv about Aug. 15, return before Labor Day. Cost approx. \$3,200. Hosts: Wendell & Marie Flory, 312 Winton Ave., Easton, MD 21601. Tel. (301) 822-7613.

REUNION of the descendants and relatives of John W. Eller is being planned for Sunday, July 3, 1983, in the Baltimore Convention Center immediately following Annual Conference. For further information contact John C. Eller, 315 Constitution Ave., NE, Washington, D.C. 20002 Tel. (202) 544-7391.

SCHOOL—Scattergood School, West Branch, IA 52358. Openings for students grades 9-12. Approved co-educational Quaker college preparatory boarding school; simple lifestyle. Emphasis given to peace issues and social concerns. Students, faculty together clean buildings, do laundry, care for pigs and chickens, work in or-

chard and garden, bake bread, and cook meals. Small personal caring community that promotes individual growth. Write or call. Tel. (319) 643-5636.

WANTED—Veterinarian position in Brethren or Mennonite community. 1983 graduate interested in large animal practice with emphasis in dairy herd health management. Contact: Bernard D. Ritchie, Box 400, School of Veterinary Medicine LSU, Baton Rouge, LA 70803. Tel. (504) 769-8082

SLIDES WANTED—showing Brethren at worship, in fellowship, in congregational activities, at baptism, at love feast, at District meetings. Good quality, strong compositions. Showing love, joy, service, sharing, humor, playfulness, seriousness, reflectiveness, the specialness of being Brethren, the encounter with grace. For use in General Board publications and productions. Will copy and return. Will credit. Send to: Office of Congregational Support, Church of the Brethren, 1451 Dundee Ave., Elgin, IL 60120.

WANTED — Senior Christian lady needs same for live-in companion in Central lows. Some cooking and light housework required. Must drive and not smoke. For further information contact: Carroll Gooden, 3225 Bluebird Drive, San Jose, CA 95117 Tel. (408) 241-8128.

CELEBRATE—100th Birthday of Sugar Ridge Church of the Brethren July 16 & 17. Friends interested in festivities and/or lodging contact: Sugar Ridge Church of the Brethren, 2015 E. Wilson Rd., Custer, MI 49405. Tel. (616) 757-3511.

STUDENTS & HOME COMPUTER USERS — For speed and efficiency use handy printed sheets for coding your program. Two sides for Program, Numeric and String Variables. Log lines 10-1,000 in increments of 10. 25 sheets/\$2.75 from Dataways, 2066 Danbury Place, Hoffman Estates, IL 60195.

ANNUAL CONFERENCE—Bus trip from Elizabethtown to Annual Conference 1983 with rooms close to conference center. Write to J. Kenneth Kreider, 1300 Schaeffer Rd., Elizabethtown, PA 17022.

A Journey to Brethren Beginnings



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opinions

not express my sensual relationships with other women. For example, may I hug other women to show that I like them, in a "safe" way? May I be warm and friendly when I counsel with a woman? Can my wife "trust" what I do when I am with women?

How I am to relate to other women in my maleness is part of my "body" that I gave to my wife in our "oneness." When I do things in my maleness that violate our oneness, I need to be called to task by my wife, and vice versa.

Note how Paul's mutual submitting of one's body to the other is different from both a patriarchal sense of the husband "owning" the wife (but not vice versa) and from a modern sense that "this is my body and I will do anything I want with it." This modern reasoning reaches its height in the wife who decides on an abortion without her husband's agreement —"because it's my body."

Adultery is the moving from a sensual

to a sexual relationship with another person in a way that breaks the oneness into which you have entered. As Christ said (Matthew 5:28), if mentally you are living outside of the oneness with your spouse, then you are outside of the oneness.

"Let not man put asunder." On the one hand, marital love refers to the "feelings," the romance, the spark, the strong spontaneous desire to be together. This is important. This will take different forms as the marriage ages, and may deepen or dry up. When love as feeling is gone, the marriage needs a lot of work.

On the other hand, marital love refers to the commitment to the relationship, the commitment to the other that no matter what happens I will be true. This commitment does not "dry up," but it can be broken. The old-fashioned way of handling marriage was to say that love as commitment-relationship is supreme and that marriages should stick together even if the feeling of love has gone out —"Be

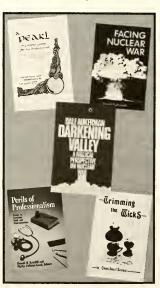
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true to your commitment." The newfashioned way is to say that the lovefeeling is supreme and that marriages should break up if the love-feeling dries up-"Be true to your feelings."

We need to see both as crucial to a healthy marriage. The lack of either the feeling or the commitment should be the cause for serious counseling. What the church cannot go along with, I believe, is the ease with which the love-commitment is tossed out.

Both Jesus and Paul stress the need to keep the commitment (Matthew 5:31-32; 19:3-9; Mark 10:2-12; Luke 16:18, Romans 7:1-3; 1 Corinthians 6:15-16; 7:10-15). The basic message is: You

should not be the one to initiate divorce (except, perhaps, when the other partner is being sexually unfaithful), and even if the divorce comes you should show your faithfulness to the commitment by not marrying again.

I believe that it is important for a couple saying their vows to have this commitment in mind: "This vow is of such permanence to me that I will hold to it no matter what happens, and if our marriage gets so bad that the other person breaks the commitment and seeks a divorce, 1 will remain faithful to that original commitment and not remarry so long as that other person lives." This is really what each person vows when vowing " . . . till

death do us part."

This vow makes the marriage more than just a "contract." In a contract, if the other party breaks it, the contract is null and void and you are relieved of your commitment to it. In a biblical covenant you are to hold to the covenant no matter what the other person does - thus God continues loving us even when we are unfaithful. Thus we are to love our enemies even when they persecute us.

Would that we in the Church of the Brethren might discover anew the depth of covenant love, as well as the excitement of romantic love.

Bill Faw is pastor of the West Richmond Church of the Brethren, Richmond, Va.

turning points

Do you have information for Turning Points? For anniversaries, please give the first name of husband and wife, town and state of residence, and number of years married (50 years or more only). For deaths, give the name; town and state of residence at time of death; age; and month, day, and year of death.

Send information to MESSENGER, Turning Points, 1451 Dundee Ave., Elgin, 1L 60120.

Licensing/Ordination

Dias, Manuel Armendarez, licensed Nov. 6, 1982, Bristol, Southeastern

Elliott, Christian W., licensed Oct. 14, 1982, Parker Ford, Atlantic Northeast

Hollinger, Donald E., licensed June 29, 1982, Mechanic Grove, Atlantic Northeast Main, Ricky E., ordained Dec. 19, 1982, Paint Creek,

Western Plains Peters, Gerald D. Jr., licensed

Sept. 15, 1982, Eversole, Southern Ohio Redekopp, Orlando H., dained Nov. 28, 1982, Chicago First, Illinois/Wis-

St. Clair, Ronald, ordained Nov. 20, 1982, Connellsville, Western Pennsylvania

Pastoral Placements

Bowman, Dale E., from Leakes Chapel, Shenandoah. to Tire Hill, Western Pennsylvania

Gomola, John, to Pittsburgh, Western Pennsylvania, interim

Jones, Glen Lee, from Burnettsville, South/Central Indiana, to Baugo, Northern Indiana Moak, C. Dean, from

Boones Chapel, Virlina, to Prices Creek, Southern Ohio Pletcher, Ordo M., from retirement, to Three Springs, Southern Pennsylvania, interim part-time

Replne, Thomas, from other denomination to Penn Runn, Western Pennsylvania Ringgold. Dan. from

Methesco Seminary, to Bethany, Mid-Atlantic, part-

Simmons, Randall V., from secular, to Grottoes, Shenandoah, interim part-time

Albert, Mr. and Mrs. Harry, St.

Anniversaries

Petersburg, Fla., 62 Bentz, Mr. and Mrs. Luther, St. Petersburg, Fla., 56 Bowser, Mr. and Mrs. Sharon, Worthington, Pa., 52 Bridenbaugh, Mr. and Mrs. G. Herbert, Martinsburg, Pa., Burket, Mr. and Mrs. Elvin R., Martinsburg, Pa., 57

Greenleaf, Mr. and Mrs. H. Lester, Martinsburg, Pa., 53 Holderread, Fred O. and Melda, Cushing, Okla., 70 Jordan, Charles and Lova, Flora, Ind., 73

Richardson, Lloyd and Georgia, Martinsville, Va., 50 Roblson, Clyde and Opal,

Cushing, Okla., 50 Stultz, Mr. and Mrs. Sterling, St. Petersburg, Fla., 56 Weaver, Mr. and Mrs. Warren, Johnstown, Pa., 59

Deaths

Aldinger, Harry E., 86, Palmyra, Pa., Oct. 8, 1982 Beach, E. Grace, 87, Woodbury, Pa., Nov. 1, 1982 Bechtel, Dorothy, 78, Woodbury, Pa., Dec. 9, 1982 Book, Mabel, 82, Dallas Center, Iowa, Oct. 27, 1982 Branscom, George A. Jr., 89, Roanoke, Va., Jan. 2, 1983 Branscom, Georgia, Roanoke, Va., May 1, 1982 Brown, Linnie M., 96, Zanesville, Ohio, Nov. 30, 1982 Brubaker, Rachel E., 82, New Carlisle, Ohio, Dec. 28, 1982 Brumbaugh, Paul A., 86, Martinsburg, Pa., Jan. 5, 1983 Burner, Mark, 78, Dixon, Ill., Dec. 4, 1982 Buskirk, Raymond LeRoy, 74, McPherson, Kan., Nov. 4, 1982 Charlton, Esther B., 75, Harrisonburg, Va., Dec. 11, 1982 Cook, Jessie, 82, Royal Oak, Mich., Feb. 11, 1982 Crawford, Evelyn, Roanoke, Va., Sept. 16, 1982 DePerrot, Nancy, 52, Lititz, Pa., Sept. 10, 1982 Diehl, Ruth, 89, Brookville, Ohio, Dec. 11, 1982 Dorris, Marion, 71, Parsons, Kan., Sept. 24, 1982 Erb, R. Eva, 87, Roaring Spring, Pa., April 26, 1981

Fair, Mabel Shockey, 91, New

Oxford, Pa., Dec. 25, 1982

Flke, Mary Anna, 95, Modesto,

Calif., Jan. 7, 1983 Fike, R. Fred, 73, Harrisburg, Pa., Dec. 24, 1982 Forry, Joseph A., 61, Lancaster, Pa., Dec. 14, 1982 Grey, Phyllis, 37, Johnstown, Pa., Nov. 14, 1982 Howard, Edith, Johnstown, Pa., Dec. 4, 1982 Madge, Huffman, Roanoke, Va., Feb. 15, 1982 ickes, Paul E., 44, Albany, N.Y., Dec. 11, 1982 Imes, Ida R., 88, Martinsburg, Pa., Nov. 12, 1982 Jarrell, Floria Reiff, 85, Wilmington, Del., Dec. 8, Johnson, Esther, 52, New Lebanon, Ohio, June 18, Jones, Roland Pryce, 83, McPherson, Kan., Oct. 29, 1982 Keefer, J. Clinton, 85, Mercersburg, Pa., Dec. 3, 1982 Landis, Emma 1., 81, Farmersville, Ohio, Dec. 29, 1982 Lee, Esther H., 83, Wilmington, Del., Dec. 20, 1982 Myrtle, Mackell, Johnstown, Pa., Dec. 29, 1982 Gordon, Detroit, Mich., Nov. 1, 1982 Metzler, Margaret E., 79, Portland, Ore., Jan. 13, 1983 Miller, Clyde D., 81, Harrisonburg, Va., Jan. 5, 1983 Muck, Nannie, 93, New Oxford, Pa., Dec. 12, 1982 Myers, Lee, 87, Adel, Iowa, Aug. 30, 1982 Ogburn, Ray, 77, Gettysburg, Pa., Oct. 29, 1982

Peters, Roy, 73, New

Lebanon, Obio, Nov. 23, 1982 Pitsenbarger, Ralph. 67. Adel, Iowa, Dec. 24, 1982 Priser, Gladys King, 76, New Lebanon, Ohio, March 22, 1982 Ream, Mada, 87, Windber, Pa., Oct. 28, 1982 Reesor, Fannie, 81, Lan-1982 1982

caster, Pa., July 6, 1982 Reiber, Edna K., 78, Elizabethtown, Pa., Oct. 27, Ritchey, Paul R., 68, Woodbury, Pa., March 30, 1981 Shaffer, Flossie C., 90, Flora, Ind., Dec. 26, 1982 Shively, David, 62, St. Petersburg, Fla., Dec. 12, Shively, Helen, 63, St. Petersburg, Fla., Oct. 12, Shober, Raiph, 82, Roanoke, Va., Dec. 23, 1982 Shriver, Beulah S., 82, Martinsburg, Pa., Dec. 2, 1982 Snively, Joseph B., 82, Curryville, Pa., Dec. 20, 1982 Snyder, Mary, 82, Dunedin, Fla., Nov. 30, 1982 Speicher, Irvin Gibson, 56, Johnstown, Pa., Dec. 7, 1982 Spurgeon, Harvey, 90, Adel, lowa, Dec. 25, 1982 Temple, Edith Esther, 69, White Cottage, Ohio, Nov. 11, 1982 Travis, Florence, 103, Defiance, Ohio, July 4, 1982 Wirtz, Rex, 25, Adel, lowa, Sept. 30, 1982

Wise, Jacob Andrew, 80,

Yoha, S. J., 96. Mt. Morris.

Ill., Jan. 31, 1983

1982

McPherson, Kan., Dec. 4,

Brethren by adoption

I finally made it official and joined the Church of the Brethren. Most everyone thought I had done that long ago, but I've dawdled around, waiting for "the fullness of time."

The adoption feels good. I'd been a practicing Brethren for a few years, but taking care of the legalities did give a certain feeling of ownership (though I'm not sure who owns whom in this case).

"Adoption" is an apt word to use, since one of the most appealing aspects of the Church of the Brethren is its family-ness. It took no time at all to catch on to the "Brethren game," and I feel as if I have an extended family all across the country.

But that's not the only reason I chose to take on the family name. My decision to join this church was a several-year process that was about as deliberate as any I've made. I studied and experienced the Brethren before making the choice.

What do I like about the Church of the Brethren? At the risk of sounding simplistic, let me make a few generalizations.

I find the Church of the Brethren both comfortable and uncomfortable:

The comfort is in the spirit of the people who call themselves Brethren. I belong. I am loved. I'm at home. Brethren have open hearts, and they hug a lot. When Brethren ask, "How are you?" it's more than a perfunctory greeting. They care about relationships, and community, and God's people everywhere.

The discomfort arises because of the totality with which Brethren live out their Christian beliefs. Christianity is more than a private relationship with God. It's not relegated to a "spiritual" part of one's life. It means pondering the use of tax money. It means trying to establish that line between commitment to country and commitment to God. It means studying causes of hunger and poverty and war rather than simply treating the results. It transcends political and social systems. It means moving the Gospel out of the sanctuary and into the world.

Brethren claim diversity as a hallmark of humanity. Despite the ethnicity and size of the denomination, there's a remarkable variety of worship styles and opinions. Brethren cling to basic truths, but realize that God can speak in a different voice to different people. They struggle to share these differences with each other in an effort to enrich their own faith stories.

Out of their heritage, Brethren offer unique gifts to other Christians. They bring a sense of community. They know what it is to be oppressed. They hold a reverence for the whole of creation. They are a servant people. And, of course, they continue to be known as staunch peacemakers.

Now that I've become one of the Brethren, this is the last time I can offer so much effusive praise. But, now that I've become one of the Brethren, I'm free to venture a little in-house criticism. What would I especially like to see happen within the church?

I'd like to see more Brethren embrace the idea of evangelism. The sense of family can tend toward clannishness, and the inbred humility can lead toward self-abasement. As Christians, the Brethren have Good News to share, and they have a unique heritage to offer as well. It's not proselytizing to believe others might want that too.

I'd also like the Church of the Brethren—which so strongly defends the healthiness of hearing many voices—to become a bridgebuilder in the ecumenical world, affirming the right of all Christian groups to take part in the work of the kingdom of God. In a world where we see more competition than unity among Christians, let us be the ones to recognize that we can enrich our understanding of God by learning from each other.

With joy, I choose to make my journey in the company of the Brethren. It is a journey—a journey undertaken by saints in the making. The family is not without growing pains and squabbles, but it's got a blessed tie that binds.

And I, who have been adopted once into the Chamberlain family, and then once into the family of God, find myself blessed now by being adopted a third time—this time by the Church of the Brethren.—W.S.C.

LAST WILL AND TESTAMENT OF JOHN DOE (WHO DIED WITHOUT A LEGAL WILL)

DRAWN UP FOR HIM BY THE STATE.

make, publish and declare this to be my Last Will and Testament. I, JOHN DOE, of Chicago, Illinois, hereby do FIRST ARTICLE

possessions, and I give my children the remaining two-thirds (%). I give my wife only one-third (1/3) of my

but as a safeguard I require that she report to the Probate Court each year and render an accounting of how, why and where she spent the money necessary for the proper care of my children. II.

II.

As a further safeguard, 1 direct my whe to produce Bond to guarantee that she exercises proper judgment in the handling, investing and spending of the children's more. As a further safeguard, I direct my wife to produce 111.

right to demand and receive a complete accounting from their mother of all her financial actions with their money as soon as they reach legal age. As a final safeguard, my children shall have the IV.

when my daughter reaches age eighteen (10) she shall have full rights to withdraw and spend her share of my estate. My son shall have she shan nave run rights to wilnoraw and spend ner share of my estate. My son shan ha his right as soon as he reaches age twenty-one (21), No one shall have any right to question my children's actions on how they decide to spend their respective shares.

shall be entitled to one-third (1/3) of everything my wife possesses. Should my wife remarry, her second husband for their support, the second husband shall not be bound to spend any part of his share on my children's behalf. II.

who is to get his share, even to the exclusion of my children. The second husband shall have sole right to decide

of my children are minors, I do not wish to exercise my right to nominate the guardian of my children. Should my wife predecease me or die while any I.

preference, I direct my relatives and friends to get together and select a guardian by mutual agreement. II.

guardian, I direct the Probate Court to make the selection. If the court wishes, it may appoint a stranger acceptable to it.

legitimate avenues open to me to lower death taxes. Since I prefer to have my money used for governmental purposes rather than for the benefit of my wife and children, I direct that no effort be made to lower taxes.

portion of my estate to Christian causes, which interest me greatly, I choose to pass them portion of my estate to Christian causes, which interest me greatly, it choose to pass the up and have distant relatives receive the money should my wife and I and our children meet death in a common disaster.

my Last Will and Testament, consisting of one (1) typewritten page, all this IN WITNESS WHEREOF, I have set my hand and seal to this, JOHN DOE

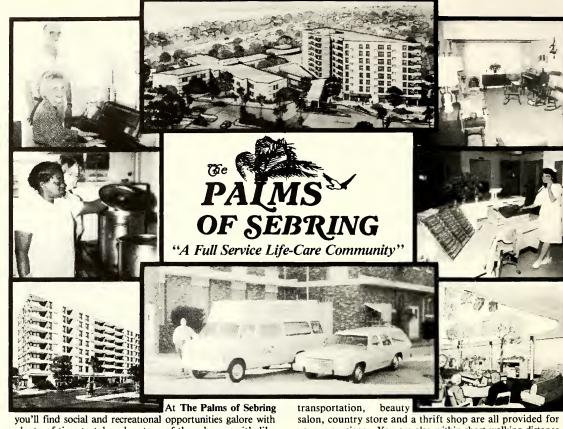
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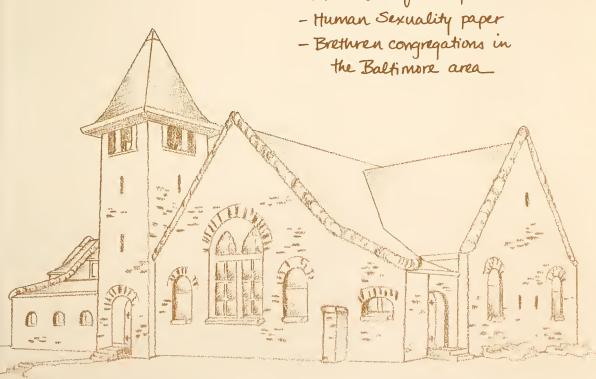
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The Brethren in Baltimore:

- Annual Conference preview



- Annual Conference Preview. MESSENGER previews the 8 upcoming Annual Conference, with a rundown of pre-conference events, business items, keynote speakers, and the ballot. Previewed by Judd Blouch, who also interviews the candidates for moderator-elect.
- The Brethren in Baltimore. Baltimore is not new to the Church 13 of the Brethren. In fact, we've been in Baltimore since the late 1700s. Jacob F. Replogle takes a timely look at the Brethren congregations in the city by the Chesapeake Bay. Art by Kathy Kline.
- Honoring Father and Mother. The Fifth Commandment 16 doesn't get much emphasis these days, says Leland Wilson, but he's convinced that it's as important today as it ever was. He reflects on ways we can honor our parents and the changing nature of parenting. "There is wisdom, there is life, in the ancient commandment," he concludes.
- Rejoice in the Lord Always. This exhortation "sounds great," 19 says Chalmer E. Faw, "but there is something about it that has often bothered me." He finds that the joy Paul describes is no "surface happiness." God's joy and peace don't depend on our day-to-day emotions.
- Sexuality: God's Good Gift. A major issue slated for the 20 Baltimore Conference is the paper on Human Sexuality from a Christian Perspective. MESSENGER presents a heavily abridged version for pre-conference reading, along with a tally of responses to the questionnaire circulated throughout the denomination over the past two years.

In Touch profiles Randy Miller, La Verne, Calif.; Doris Pierce, Union Bridge, Md.; and Don Horn, Chantilly, Va. (2) Outlook reports on Sanctuary for refugees. Japanese internees. Draft registration rule. Disaster grants. Church of North India. Federal budget. Personnel. BVS. University of La Verne (start on 4) . . . Update General Board wrap-up (7) . . . Resources, "Outdoor Ministries," by Walt Bowman (25) . . . Opinions of I. W. Moomaw and John A. Harpold (26) . . . Turning Points (28) . . . Editorial by Wendy Chamberlain (32).

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Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Nov. 1, 1982. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service, Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

MESSENGER is the official publication of the

Subscription rates: \$10 one year for individual subscriptions; \$18.50 two years. \$8 per year for Church Group Plan. \$8 per year for gift subscriptions. School rate 50¢ per issue. If you move

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IN DEFENSE OF GANDHI

So Gandhi did not go to heaven! (See Letters to the Editor, March.) I hope I go to the heaven where Gandhi is, for he must be where the best people who ever lived on the earth are.

In Matthew 25, it was those who fed the hungry, gave drink to the thirsty, clothed the naked, visited the sick, and visited those in prison, who inherited the kingdom prepared for them. They did not even know they were the invited.

There does not have to be an "apparent evidence that Gandhi ever had a regenerate faith in Jesus Christ as Lord and Savior." The evidence was shown in his life.

Jesus said, "I have other sheep, that are not of this fold; I must bring them also, and they will heed my voice. So there shall be one flock, one shepherd" (John 10:16).

I would hope that Christians throughout the world would realize that there is only one God, and he is God of all people. He tries to give his message through many people of many faiths, and he loves all his people. Jesus told us to judge not, lest we be judged.

If we claim to be followers of Jesus, we must follow his way, not use the evangelist's phrases of judgment. It is not the person who calls him Lord who is saved, but the person who follows him, is filled with his spirit, and who loves as he loved. That person is the one who will feel at home in his heaven.

NETTIE THOMAS

Warrensburg, Mo.

DID GANDHI KNOW CHRIST?

Gandhi knew Love, he knew Truth, he knew the Way; thus he knew God. And yes, he knew Jesus Christ. He welcomed him into his life with open arms. What he did not embrace was a specific religious label.

Ironically, this religious nomad lived during the same time as another influential leader who was a hard-line Christian-named Adolf Hitler.

DOROTHY NAEYMI

Peoria, Ill.

CASTING STONES

Edward Johnson's letter regarding Gandhi in a "Christless hell" reminded me of Sister Anna Mow's comments on whether Gandhi would go to heaven. She replied: I) She was glad the decision was God's, not hers. 2) If she saw Gandhi in heaven she would not be surprised. 3) She was certain that Gandhi's life would have been richer had he become a Christian-for example, with regard to his treatment of and relationship with

After Gandhi experienced harsh treatment at the hands of "Christians" in South Africa, he commented, "Give me your Christ. You can keep your Christianity."

Brother Johnson may have judged prema-

C. WAYNE ZUNKEL

Glendale-Panorama City, Calif.



MAY 1983

CREDITS: Cover, 12, 13-15 art by Kathy Kline. 1, 6 bottom, 8, 10 third, 12 left Judd Blouch, 2 Don Horn. 3 top, 9 art by Kermon Thomasson. 6 top John Carter. 4, 12 right, 16, 18 Religious News Service. 10 R. F. McGovern. 10 top Nguyen van Gia. 25 Camp Woodland Altars.

GIVE MERCY, NOT JUDGMENT

I was disappointed by the March editorial, "The Gospel of the Glib and the Glittery." Is it not unfortunate when Christians attack other Christians? Does this not score another victory for Satan and cause unbelievers to say, "If this is the way Christians do, I want no part of it"?

If we disagree with others or their way of serving God, can we not do it agreeably?

The Holy Spirit is not bound by any one tradition or method. "There are varieties of gifts, but the same Spirit; there are varieties of service, but the same Lord; and there are varieties of working, but it is the same God who inspires them all in every one" (I Cor. 12:4-6). If my brother or sister in Christ can reach someone I haven't been able to reach, should we not rejoice?

It might be well for us all to remember Gamaliel's speech to the Sanhedrin when James and John were questioned about their teaching. He said, "Let them alone; for if this plan or this undertaking is of men, it will fail; but if it is of God, you will not be able to overthrow them. You might even be found opposing God!" (Acts 5:38-39).

L. Byron MILLER

North Manchester, Ind.

WHY CRITICIZE?

Some of the best worship experiences of my life have come as a result of Robert Schuller's "Hour of Power." I know of too many others who have been helped, healed, and have become new Christians through the "electronic church" for me to criticize it. I don't agree with all they do or say, but I can't agree with everything the Church of the Brethren or any other denomination does either.

LOWELL METZLER

Elkhart, Ind.

CREATED IN GOD'S IMAGE

Robert Schuller's book, Self Esteem, stresses that we are all created in God's image, and that Christ's salvation calls us to come back to God's intention for us, and his grace restores in us the dignity of being truly children of God.

EDWARD K. ZIEGLER

New Windsor, Md.

MINISTERING TO THE 'UP AND OUT'

The Great Commission from Jesus, "Go into all the world and preach the gospel to every creature," has been done by many ministers of God, including Robert Schuller. I believe the Lord is interested in salvation for the "up and out" as well as the "down and out."

JOHN R. BROWN

Westminster, Md.

MEASURING AGAINST THE BIBLE

Thanks for the March editorial, "The Gospel of the Glib and the Glittery." I too am on record as a critic of the "electric church."

I am not so sure but that we have more to fear from the "electric church" than we do from the Reader's Digest and "60 Minutes." As I watched one program recently, I thought of Matthew 6:5-8. There is too much of this sort of thing in the "electric church." Once again, such religion doesn't measure up to the Sermon on the Mount.

JASON HOLLOPETER

Selinsgrove, Pa.

STIRRING UP THE STATUS QUO

Thank you for the column by Shirley Kirkwood (February, page 9) reminding us of the 10th birthday of the Womaen's Caucus. We too seldom hear from this arm of the church as it works behind the scenes to lift the causes of peace and reunion with the church family.

Annual Conference in 1979 set a goal of moving toward more equal representation of brothers and sisters on official boards by 1982. But it appears that status quo reigns, and in fact women are in fewer offices now than a decade ago. The fact that the delegate body elected women only when they were against other women needs to be examined, and proper structuring of the ballot must be considered. But even this will be of no avail if there is not a grassroots commitment to equality for women in the church.

The Womaen's Caucus has much work to do, for the church clings to prejudice.

NELDA B. IKENBERRY

McPherson, Kan.

ANOTHER SIDE

For the sake of balance, I would like to submit an excerpt from a letter we received from missionary friends in Guatemala. They are commissioned by the California Yearly Meeting of Friends and have worked in Guatemala for many years. Their view of the political situation in this Central American country seems to differ from what was presented in the March Outlook section.

"Although the north and northwestern parts of Guatemala have been experiencing some very difficult times of political strife for some time, we in eastern Guatemala have had almost complete peace and freedom. Since the coup of last March, we have seen great changes here and we can say that the situation has almost completely turned around. This government is committed to do away with corruption, bring about social changes that are needed, and bring peace. The masses of people are supportive of the government, but the former corrupt politicians and the leftist subversives want desperately to discredit this regime. One of the leftist tactics is to feed the press false information. To us here that is very obvious, and we cannot understand why the news media are so gullible to publish material from only one side of the issue. We are exhorted to pray for the leaders that are over us. Please join us!" (Signed, Ray and Virginia Canfield)

ELLY ULLOM

Wiley, Colo.

page one

A visitor to the offices recently asked," "Who does the art in MESSENGER?" Good question. Readers have to peer rather closely at the fine print on the inside cover to read the credits, so our artists remain relatively anonymous.

Frequently the artwork is done by Kathy Kline, artist with The Brethren Press. It's her handiwork that appears on the cover of



this issue and in the feature story "The Brethren in Baltimore," by Jacob F. Replogle.

She has designed an occasional cover, a number of layouts, and countless illustrations and ads for MESSENGER. On top of her work with the magazine, her job includes such varied tasks as designing book covers, creating displays, illustrating curriculum, producing brochures, and making banners.

Sometimes the work takes Kathy out of the studio. She was on site last summer at National Youth Conference to help Joyce Erickson with stage set-up, photography, and other behind-the-scenes activities. Next month she'll be in Maryland assisting Joyce with the General Board exhibit for Annual Conference.

Kathy began her work in the art department more than two years ago, as a Brethren Volunteer Service worker, and she was hired when her BVS term ended. A Bridgewater College art major, she kept up with drawing and design during her first year of BVS—working with American Indian teenagers at The Solid Rock in Brigham City, Utah.

Off the job, Kathy's engaged in all sorts of creativity. She just took up spinning, is half done with building a mountain dulcimer, has a giant drawing in process on the drawing board, and rings handbells at church.

Like a lot of Elgin staff people, Kathy's a transplanted Virginian. In spite of her travels and experiences, her heart's back on the family farm in Manassas. But we hope to continue to have drawings initialed "KK" for some time to come. —W.S.C.



Don Horn: A challenge accepted

When a new church development program was being discussed in Shenandoah District some months ago, someone must have raised the question, "Do you suppose Don Horn can help us now with this project?"

An observer might have wondered which Don Horn was being considered, or what the project might be. Was it the sportsman who cross-country skis, spelunks, camps and hikes? Or was it the musician who is organist for the Shenandoah Valley Choral Society, and hammer dulcimer player at coffeehouses, weddings, and folk-music gatherings? Or was it the former Brethren Volunteer Service worker with a B.S. in architecture from the University of Virginia?

Don Horn is each of these, and he finds it difficult to squeeze enough time out of the calendar to pursue his many interests. For this particular project, the district was looking for Don Horn, architect, to serve as designer-consultant for a new church in Vega Baja, P.R. The new church is a joint project of Shenandoah and Florida/Puerto Rico Districts.

Don has already made one trip to Vega Baja to meet with the pastor and congregation and to get acquainted with the building site. This project holds a special challenge for him, since all the needs of the congregation must be anticipated. Most church architects work with an already-established group that needs to expand. The Vega-Baja congregation is just beginning, and is meeting now in carports.

The church will be the focal point for the community—in both size and activity. The new building will reflect the culture of its members, will be open and inviting, and will be constructed of readily available material—in this case, concrete.

Don noticed that this congregation, like



all Brethren congregations, likes to linger after services to talk. He will incorporate that observation into the church's design. While the congregation numbers 35 now, it's anticipated that it will reach 300 with the new facilities.

Don refers to a black journal filled with drawings, notes, and ideas ready to be pulled together into one unique structure, and comments on the possibilities for a more open design made possible by the warm climate.

But he's quick to note that the church must fit the style and expression of its members. And there's value in the fact that the people are building their own church, he observes, because that human investment makes the people "part of" the church.—SHIRLEY C. KIRKWOOD

Shirley C. Kirkwood, a member of the Bridgewater (Va.) Church of the Brethren, is caucus worker for the Womaen's Caucus.

Randy Miller: Workin

In 1974 MESSENGER began an intern program, which had as one purpose encouraging young people who aspire to journalism careers. If we wanted to lift up one of those persons as a success story, we would need turn no farther than to our pioneer intern of 1974-75, Randy Miller.

Randy was 20 years old in 1974 and had not then begun the college career at the University of La Verne that would see him graduate cum laude with departmental honors in journalism. He hadn't settled down and put his act together.

Randy laughs and reflects, "I had read an interview with Euell Gibbons, in which he said that if you get a chance to do something a little out of the ordinary—especially in your youth—do it. So I traveled around in Europe for a couple of months that spring of 1974. Then I got an invitation to come to Elgin and help with National Youth Conference that summer. When I wound that up, I was still in Elgin (at the Church of the Brethren General Offices), and heard about the MESSENGER job. So I applied for it and was accepted. It all just happened to fall into place."

But all that Randy has done since has not been just happenstance.

By the time he graduated from the University of La Verne in 1978 he had

Doris Pierce: Electing to

"Beep-beep!" There goes the roadrunner, or is it – Yes, it is Doris Pierce on her way to another political forum for all Carroll County commissioner candidates.

She has always believed that women can and should be involved in the decision-making processes of local, county, state, and national governments. To live out this conviction, she decided to run as a county commissioner candidate in 1978. One of only 3 women running with 15 men, Doris made a very good showing even though she did not win.

With an undaunted spirit Doris came back for more in 1982 and lost in the primaries by only two votes. Rather than request a recount, she was encouraged by friends and supporters to wage her own write-in campaign in spite of the Democratic Central Committee's publicly stating that they would not back her efforts.

Doris did not win the election, but 1

for a vision

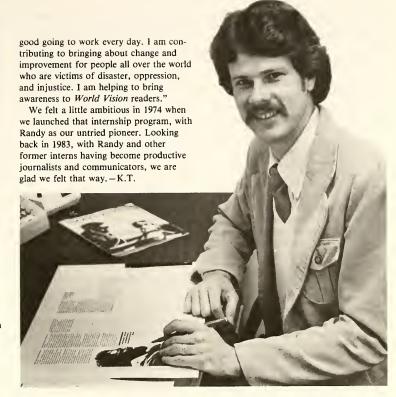
become a skilled photographer and journalist. He had been chief photographer of a new magazine, *La Verne*, a slick fourcolor publication still going strong at ULV, and he became editor the next year. And he had married Sheri Rand, a classmate.

In 1978 and 1979, Randy served as photographer for MESSENGER at the Indianapolis and Seattle Annual Conferences. In 1979 he began work in public relations for Huntington Memorial Hospital in Pasadena.

Since last July he has been associate editor of *World Vision*, a monthly magazine for World Vision, a nonprofit Christian humanitarian organization, with headquarters in Monrovia, Calif.

Asked if, as a highly skilled photographer, he is happy behind an editor's desk, Randy assures me that he feels fulfilled as an editor. "I enjoy self-expression through writing pieces myself. And I like the challenge of 'sculpting' other writers' work. You carve and cut and polish and take creative satisfaction in the end product."

His World Vision position means much to Randy, a dedicated Christian, who worships regularly with his wife at the La Verne Church of the Brethren. "I feel



serve

venture to say that virtually everyone in Carroll County now knows how to write in a candidate, and she has paved the way for other women to get involved in local politics.

She supported issues such as the



nuclear freeze movement, protection of the environment when new industry may threaten, recreation for youth, and better relations between the Board of Education and the commissioners. Some of these stances were not the most popular ones, but the ones that she felt were in the best interests of humanity.

Running for commissioner was not just a "neat idea" that Doris woke up with one day, but rather one that evolved naturally from her many years of activities and her commitment to community involvement.

She has been vice president of the local middle school P.T.A., president of the Carroll County League of Women Voters, and president of the New Windsor Recreational Council, which was instrumental in getting baseball diamonds, tennis courts, and baskeball teams for community youth. Her pet project right now is Granite House, a halfway house for the mentally ill who are making a

return to the community.

But what about the church? Does she find time for that in her life? Yes, the church and the teachings of Christ have a central focus in her life, and you will find her at the Union Bridge Church of the Brethren on Sunday morning teaching Sunday school, singing in the choir, and serving on the church board.

Doris is also a friend, who lives out her politics in personal relationships as well as in public. She has time to share a meal, take in a play, or simply sit and talk during times of pain.

I don't know Doris' plan for election year 1988. But even if she never is elected to the office of county commissioner, I do know that she will be fighting a cause somewhere.—PAT ROOP ROBINSON

Pat Roop Robinson is a freelance writer and licensed minister in the Union Bridge (Md.) Church of the Brethren.

Sanctuary: Invoking an Old Testament custom

(RNS) Some 300,000 Salvadorans and Guatemalans have fled to the US in the past three years, according to widely accepted estimates, but each month about 1,000 are rounded up by Immigration and Naturalization Service agents and sent back home, where they contend they face possible torture and death.

The refugees are illegal because the State Department considers them "economic refugees" rather than political refugees. By law, temporary asylum status is granted to political refugees only.

In response to that, at least 23 churches across the country have declared themselves public sanctuaries and opened their doors to the illegal refugees.

This action invites a possible felony charge for all those involved, including members of the congregation. But more churches and synagogues are expected to follow, to protest US support for repressive regimes in Central America. There appear, in fact, to be more churches willing to provide public sanctuary than there are refugees prepared to run the risk of accepting it.

In declaring themselves sanctuaries, the churches invoke an ancient custom dating to Old Testament times when the Hebrews created cities of refuge to protect strangers fleeing persecution. The sanctuary was a holy, sanctified place where God's law was higher than the civil law.

The religious sanctuary, in the Old and New Testament understanding of the term, represented both the place of worship and a place of refuge and protection—a dual role which the churches now say they are trying to revive.

Sanctuary movements have appeared at different times in history. One such movement in the 1850s created the underground railroad for fugitive black slaves fleeing plantations in the American South. The memory of that movement is invoked today by those who talk about the "new underground railroad" for Central American refugees that runs between the Mexican border and Chicago.

Those who promote the idea of sanctuary also mention churches that offered sanctuary to Vietnam War draft resisters and military deserters. And they point out that historically the United States itself has been a sanctuary, welcoming immigrants with the words on the Statue of

Liberty: "Give me your tired, your poor, your huddled masses."

The secularization of the original idea of sanctuary as a religious concept is traced by some to England's King Henry VIII, who closed down English monasteries and convents, which had served as sanctuaries, and established in their places seven cities of refuge.

But the principle remains a part of Catholic canon law. Thus, when Milwaukee Archbishop Rembert Weakland welcomed four refugee families into a church in December, he said he was only obeying the law of his church.

"Sanctuary is not really a way of avoiding justice," the archbishop said, "but holy respite so that true justice can eventually be done."

Federal immigration officials have not taken the issue too seriously, at this point. Said the assistant general counsel of the Immigration and Naturalization Service: "We're not about to send investigators into a church and start dragging people out in front of TV cameras. We'll just wait them out

"This is just a political thing dreamed up by the churches to get publicity If we thought it was a significant problem, then maybe we'd look at it. But there are plenty of illegal aliens out there."

In addition to Catholic churches such as the one in Milwaukee, there are Presbyterian, United Methodist, Unitarian, Mennonite, Episcopal, and United Church of Christ congregations,



A Salvadoran man and his granddaughter find refuge along the Honduran border.

and Friends meetings that have opened their doors to Central American refugees. As of March 24, there were 23 churches providing sanctuary, according to the Chicago Religious Task Force on Central America, which is helping build a national network of churches supporting the movement.

Hundreds of neighboring churches near those 23 have formally declared their support for the sanctuaries. In addition, at least 12 national bodies—including 8 related to denominations—have endorsed the idea of sanctuary.

General Board endorses sanctuary for refugees

Sanctuary is "an appropriate Christian response to the injustice being suffered by Salvadoran and Guatemalan refugees," says the Church of the Brethren General Board.

The Board adopted a resolution on sanctuary at its March meeting. The paper, which will go to Annual Conference for possible adoption, is based on biblical teachings of compassion, Church of the Brethren traditions of providing aid for refugees, and the belief that sanctuary is consistent with Christ's will and way.

In the resolution, the General Board calls for the State Department to cease deporting Salvadoran and Guatemalan refugees and to provide them shelter. The Board encourages congregations "to prayerfully consider sanctuary as a faith response to the situation in Central America."

Some Brethren congregations have already been cooperating with other churches that have declared themselves sanctuaries. And in March, the Brethren Discipleship Group of Northern Indiana announced an "invitation to sanctuary to these abandoned refugees who have been refused asylum in our country." In its statement, the group said, "We offer ourselves and our resources as we are able to care for these brothers and sisters and we extend our church fellowship as a sanctuary to shield these children of God from an unjust law which would expel them from this country."

Report says internment was a 'grave injustice'

A government commission has declared that "there was no justification in military necessity" for the internment of Japanese-Americans during World War II.

The report of the Commission on Wartime Relocation and Internment of Civilians gives harsh criticism of the Federal government, including President Franklin D. Roosevelt, and of the press.

The internment of 120,000 West Coast Japanese-Americans was "a grave injustice" caused by "race prejudice, war hysteria and a failure of political leadership," said the report.

The commission is expected to recommend that monetary reparations be made for personal suffering and property loss. That could cost the government as much as \$3 or \$4 million.

The Church of the Brethren General Board, in October 1981, adopted a resolution calling on Congress to acknowledge the wrongness of the internment of Japanese-Americans and to make just redress for the damage done to those citizens.

US revises draft rule on college student aid

The US Government has revised student aid regulations so that applicants will not have to provide verification that they have registered for the draft. The law denying Federal aid to nonregistrants originally called for colleges and universities to certify draft registration before granting aid.

Students will still have to indicate on their application forms whether they have registered, but they do not have to supply official verification.

Despite the change, the House is expected to approve legislation to delay implementation of the regulations till next Feb. 1.

In a related development, a Federal judge in Minnesota has issued a preliminary injunction against the law. The injunction is binding only in Minnesota, but is viewed as a test case for the entire nation. The judge said the law is one that automatically punishes people without allowing for judicial procedure.

The Government's revised guidelines appear to be designed to placate educators, who have argued that the law, besides be-

ing unconstitutional, is burdensome and forces them to become law enforcers. But this action isn't as welcome to some people, says Irv Bomberger of NISBCO (National Interreligious Service Board for Conscientious Objectors).

The "improved" guidelines actually make the fight against the law more difficult, he said, because most educators will now drop out of the struggle. The revision does not make less valid the constitutional questions being raised by groups such as NISBCO, but there will likely be fewer groups lobbying for total repeal of the law.

The Church of the Brethren General Board, at its March meeting, called for the repeal of the law. It also designated funds to assist Brethren students who lose aid because of refusing to register for the draft.

CNI moves toward unity with 2 Indian churches

"The Church of India" has been recommended as a common name by the joint council of three denominations moving toward visible unity in the mostly Hindu country of India.

The council, which includes the heads and other representatives of the Church of North India, Church of South India, and Mar Thoma Church, decided to appoint three commissions to further its work—theology, mission, and justice and peace. The council was formed in 1978.

The three churches account for about 10 percent of the country's Christian population of about 25 million. The Church of North India, the newest of the three, was formed in 1970 from Anglican, Baptist, Church of the Brethren, Disciples, Methodist, and Reformed bodies. The Church of South India formed in 1947 from Reformed, Methodist, and Anglican roots. The Mar Thoma Church formed in the 19th century by some who left the Orthodox Syrian Church of the East.

Religious heads issue call for a just budget

Eighteen religious leaders, including Robert W. Neff, general secretary of the Church of the Brethren, have issued a "call for a just Federal budget."

The Jewish, Roman Catholic, and Prot-

estant leaders, representing national headquarters across the country, called on Congress to renew its commitment to the poor, to a full employment economy, and to a rational defense budget that would reduce the likelihood of nuclear war.

The statement issued by the leaders called the Federal budget "the most important moral statement our government will make this year." The Passover and Lenten seasons are a reminder of the nation's religious heritage, said the statement, and the budget season "is likewise a time to recall the great moral vision on which this country was founded."

But the vision that emerges from the fiscal 1984 budget "is a vision of a nation intent on a selfish and dangerous course of social stinginess and military overkill," the leaders charge. The issue is not economic recovery or national security, but rather the moral question, "What rights do people have and what is our obligation as a society to ensure those rights?"

The group said the budget rejects the rights of the poor and the unemployed and removes from all people the right to live their lives in peace and security.

The statement urges Congress to restore funding for survival programs, to pass the supplemental jobs and emergency relief proposal now before it, and to reduce military spending.

W. Africa, Madagascar get emergency funds

The Church of the Brethren has allocated \$20,000 to help provide food and medical supplies in refugee camps in West Africa. The refugees are unskilled laborers who were ordered to leave Nigeria in late January. About half of the two or three million are Ghanaians, and the others are from Gambia, Senegal, Chad, Niger, Togo, Benin, Upper Volta, and Cameroon.

The grant from the church's Emergency Disaster Fund is being channeled through the World Council of Churches, which has appealed for \$1 million. US churches have been asked to supply \$250,000 of that sum.

An Emergency Disaster Fund grant of \$5,000 has been allocated to assist with the cost of food shipments and rehabilitation in Madagascar, an island off the coast of East Africa. Cyclones caused damage there almost a year ago, and the situation remains critical.

ULV rejects proposed Nixon Institute

Despite indications of strong student support, University of La Verne trustees rejected a plan to establish a Richard M. Nixon Institute of World Affairs.

Following the 21-16 vote at the March 5 meeting, university officials expressed disappointment over the decision, seen as a surprise by some. More than 64 percent of ULV students approved of the plan, according to a poll by the school paper.

The plan would have established the institute near the La Verne campus as a research center to study world issues, such as peace. Former President Nixon would have been invited to be first chairman of the institute's board of directors.

La Verne initiated contact with Nixon associates in late 1982. The former President's advice would have been sought in organizational and fundraising matters, had the plan been adopted.

Since becoming public in December, the plan has received much attention. Many Brethren and alumni groups were vocal in their opposition to the proposal, which received a 53-45 vote of approval from ULV faculty members.

Other Brethren supported the institute, suggesting that the trustees offer Nixon forgiveness and redemption.

The Church/University Council, which did not take a stand on the institute, offered three amendments to the trustees. Two of the three were adopted before the final vote, including one that stipulated that the institute study alternatives to military power as a means to peace.

University officials had hoped that the Nixon Institute would partially ease the school's financial burdens, while providing a home for scholars of world renown.

Richard Green, vice president for institutional advancement, said the school will not make further attempts to gain an endowment under Nixon's name.

Four take staff posts across denomination

The Pension Board has named Wilfred Nolen as its executive secretary. He has been community development ministries coordinator and director of SERRV for the World Ministries Commission of the General Board.

Nolen began his new responsibilities





Two BVS units begin terms of volunteer work

Two Brethren Volunteer Service units have recently completed orientation. BVS/BRF Unit #158 met Jan. 7-28 at Camp Swatara in Pennsylvania. Members are pictured in the lower photo. Seated: Eva, Katrina, and Ray Nolt, and Earl and Barbara Eby. Second row: Verna Zuck (leadership), Susan Wenger, Doris Wenger, Iris Roop, and Grace Wenger. Back row: Carl Zuck (leadership), Joe Etzler, Steve Bucher, John Carter (leadership), Dave Rogers, Richard Patches, and Daniel Dunmore.

BVS Unit #159 met Feb. 6-27 at Camp Mack in Indiana and at the Urban Life Center in Chicago. Members are pictured in the top photo and listed in alphabetical order: Ruth Barrett, Kirby Carpenter, John Carter (leadership), Myrna Frantz, Peg Gibble, Pamela Goddard, Paula Grafton, Jane Graves, Bill Krauss, Shelley Kurtz, Gail Lillie, Dan McFadden (leadership), Oralea Pittman, Elizabeth Radford, Keith Rice, Carol Rose, David See, Minor Sinclair, Roberta Snyder, Scott Stineman, Janet Stutzman, Beverly Supanick, Siva Thavarajah, Lyn Thompson, Mark Thuma, Beverly Weaver (leadership), Kathy Webb, Robert Ziegler.

part-time on April 15, and will continue to work with WMC until later in the year as he phases into full-time work with the Pension Board.

He has served on the General Board

staff his entire professional life, including directing the SHARE program from 1974 to 1981.

Newly appointed to the position of Washington representative is Leland

update

Wilson, pastor of York (Pa.) First church. He begins work in the Washington Office on June 1.

Wilson was pastor of the La Verne (Calif.) church from 1969-1981, and served on the General Board staff from 1961-1969 as director of interpretation.

His experience in community, ecumenical, and denominational activities includes chairman of the American Committee of the World Friendship Center, Hiroshima; president of both the Pomona Valley and Southern California Councils of Churches; and member of the White House Conference on Families.

Stanley Earhart, district executive of Southern Pennsylvania District since 1970, has been named director of field services. The position continues to be half-time, and he begins his new duties July 1.

Earhart has served 25 years in the pastorate, the most recent being at the Mechanicsburg (Pa.) church from 1964-1970. He has served on a variety of denominational committees, including Standing Committee, Central Committee, and chairman of the Council of District Executives.

Michigan District has named James Kinsey as district executive. He begins the part-time position June 7, and will conduct business from his home.

Kinsey has been pastor of Hope Church of the Brethren, Freeport, Mich., since 1974. Prior to that, he served six years at First church in Marion, Ohio.

He has held a number of district posts, including conference moderator and vice chairman of the board. Extensive ecumenical involvements include work with the Michigan Council of Churches and the National Workshop on Christian Unity.

Wilfred Nolen



Stanley Earhart





James Kinsey



<u>GENERAL BOARD</u> ... met March 5-8 at the Elgin offices. The Board remembered, with both sadness and celebration, the life of \underline{W} . <u>Hartman Rice</u>, former Board member who died in December after a struggle against cancer.

<u>APPROVED</u>... a paper on <u>human sexuality</u> from a Christian perspective, which passed unanimously and will be presented to Annual Conference; and a policy statement on <u>loyalty</u> <u>oaths</u>, which reaffirms the church's position to set loyalty to God above loyalty to state.

ADOPTED ... resolutions endorsing sanctuary for Salvadoran and Guatemalan refugees; supporting the New World Information and Communication Order; criticizing the denial of Federal aid to students and job trainees who oppose draft registration; and affirming the right of every person to safe and decent housing.

<u>SENT</u>... to Standing Committee a statement of strong concern about the lack of representation of <u>women and minorities</u> on the Annual Conference ballot; and to Annual Conference a query calling for a committee to address the need for denominational leadership development and training.

RECEIVED ... reports on progress in <u>People of the Covenant</u>, a new denominational spiritual growth program; exploration of the possibility of a new <u>hymnal</u> published jointly with other Brethren and Mennonite bodies; a meeting between representatives of the <u>On Earth Peace Assembly</u> and the General Board regarding coordination of peace programing.

<u>PARTICIPATED</u>... in two learning experiences. The Board was led in a six-hour study of current <u>economic justice</u> issues in preparation for a denominational study based on a forthcoming book compiled by Shantilal Bhagat entitled <u>What Does It Profit...</u>. The Board also heard testimonies of two visitors from the Association of Farm Workers in Nicaragua.

<u>RECOGNIZED</u> ... <u>J. Bentley Peters</u>, former director of field services and coordinator of the Office of Personnel Administration, who resigned after 13 years on the General Board staff to accept a position in personnel development with the Evangelical Hospital Association.

<u>GENERAL SERVICES COMMISSION</u> ... increased investment interest rate on <u>Church Extension Loan Fund</u> notes to 7.5 percent; and discussed issues related to an upcoming policy statement on <u>communications</u>.

<u>PARISH MINISTRIES COMMISSION</u> ... changed the eligibility requirements for <u>National Youth Conference</u> to 10th grade through one year beyond high school, but kept the four-year cycle; and engaged in an in-depth discussion of <u>evangelism</u> and <u>new church development</u>.

WORLD MINISTRIES COMMISSION ... made further progress toward development of a paper on the meaning of mutuality as a foundation for the denomination's mission philosophy; and received an educational report on the program in Haiti.

Annual Conference 1983

Program Activities

197th recorded Church of the Brethren Annual Conference, June 28-July 3, 1983, Baltimore Convention Center, Baltimore,

Theme: "God's grace as a gift" (Rom. 3:24)

Moderator: Paul W. Hoffman, president of McPherson College, McPherson, Kan.

Delegates: 1,050. Estimated participants: additional 8,000 to 9,000.

Fees: Delegates, \$58 (\$63 for late registration). Non-delegates, \$10. Youth, \$4. Twelve and under, no charge. Conference booklet, \$4.75.

Tuesday evening: Preacher: Paul W. Hoffman, moderator of Annual Conference and president of McPherson College, McPherson, Kan. Topic: "The State of the Church."

Wednesday evening: Preacher: Harrell Beck, faculty member at the Boston University School of Theology. Topic: "The Miracle of Ministry."

Thursday evening: Preacher: Phyllis Carter, executive of Florida/Puerto Rico District. Topic: "The Grapes of Eschol."

Friday evening: Preacher: David Rittenhouse, free minister from West Virginia and former pastor at the Castañer (P.R.) church. Topic: "Grace Received and Grace Given."

Saturday evening: Preacher: Nvwa Balami, Nigerian minister and student at Bethany Theological Seminary. Topic: "The Church Transformed and Commissioned."

Sunday morning: Preacher: Leah Zuck, co-chaplain at the Brethren Village, Neffsville, Pa. Topic: "Grace – The Everlasting Gift."

Bible studies: Wednesday through Saturday mornings, 7:30-8:30. Five sessions each morning led by 1) Bruce and Clara Wood on understanding and interpreting the Bible in light of modern knowledge; 2) John David Bowman on God's gifts; 3) Harold S. Martin on being a servant of Christ; 4) Chalmer E. Faw on God's grace; 5) Estella B. Horning on God's call as a gift of grace.

Bible study also on Wednesday through Friday evenings, 9-10. Three sessions each evening led by 1) Tom Deal on God the creator and the redefinition of God and man; 2) Ken and Bonnie Kline Smeltzer on grace embodied; 3) Pamela Lowe on the various forms of grace. Weekday Scripture teaching will be held in the Baltimore Convention Center.

Sunday morning Scripture teaching led by Robert Bowman in the Convention Center Assembly Hall.

Pre-conference meetings: All meetings at the Baltimore Convention Center unless otherwise noted.

Standing Committee meets Sunday morning to Tuesday noon. General Board meets Monday morning 8-12.

The Church of the Brethren Homes and Hospital Association holds its annual meeting Monday, 1:30-3:30 p.m. The Church of the Brethren Health and Welfare Conference follows, running from Monday evening through Tuesday afternoon.

Ministers' Association meets Monday evening to Tuesday afternoon. District executives meet Monday, 12-4:30 p.m. The Disaster Emphasis Workshop will be held Tuesday, 10-5. Mediation Workshop meets Monday evening through Tuesday afternoon.

Committee hearings: Tuesday, 9 p.m., at the Convention Center. National Council of the Churches of Christ and the World Council of Churches forum.







"God's grace is as simple as a circle, as complex as the universe. It is perfect. It breaks into our world as a beautiful gift we never dare to imagine we deserve," writes MESSENGER editor Kermon Thomasson, who designed the 1983 Annual Conference symbol.

Human Sexuality from a Christian Perspective. War Tax Consultation. Office of Deacon. Sanctuary for Salvadoran and Guatemalan refugees.

General Board report: Presentation Friday morning and formal written report to delegates Saturday morning.

Breakfasts: Tickets are \$5.25. Wednesday—Brethren Health Education Foundation. Sunday—On Earth Peace Assembly.

Luncheons: Tickets are \$7.25.
Tuesday—Health and Welfare Conference. Wednesday—Ecumenical.
Thursday—Mission 80s. Friday—Brethren
Health and Welfare, Person Awareness.
Saturday—Church Renewal and Growth,
all colleges and universities, Womaen's
Caucus, Association for the Arts in the
Church of the Brethren. Sunday—On
Earth Peace Assembly.

Dinners: Tickets are \$7.25 and \$8.25. Wednesday—New Church Development and Evangelism. Thursday—MESSENGER, Friday—World Ministries, Higher Education. Saturday—Doctor of Ministry, Parish Ministries.

Tickets for the above events will be sold at ticket sales booth at Conference, but people are encouraged to take advantage of early ticket sales through the Annual Conference office, using order forms in *Source* and other mailings.

Womaen's Caucus. Pre-conference meeting Tuesday, 2-5 p.m. A caucus preview of Annual Conference business followed by a gathering of all people interested in the work of the caucus to get acquainted and discuss concerns.

Single adult activities (25 and older). Thursday and Saturday evenings, 10:15-11:30. Conversation about singles issues, friendship, sharing, browsing with singles materials.

Young adults (to age 25). Program and activities planned throughout the week. Activities fee of \$7.

Junior high (6th-8th grades) and senior high youth. Program and activities planned throughout the week.

Children's activities (1st-5th grades) and child care. Pre-registration is necessary. Deadlines May 10 and 15, respectively.

Music leaders workshop. Noon hours, Wednesday, Thursday, and Friday at the Convention Center. All who carry any responsibilities for the local church music program are invited to attend. No preregistration required. Teacher: Marlin Brightbill, assisted by Brenda Eberly Bibbee and Karl Schrock. Topics: Wednesday—leading congregational singing. Thursday—using the hymnal. Friday—piano and organ in the worship service.

Insight sessions. Wednesday through Saturday mornings, 7:30-8:30, and Wednesday through Friday evenings, 9-10:10, at the Convention Center. Some workshops are also included in the schedule. Insight sessions are related to programs of the General Board or special-interest groups.

Dinner-hour programs. Wednesday through Saturday evenings, 5:30-6:30, on

the stage of the Convention Center exhibition hall D. Informal programs, coordinated by Dale Dowdy, will be presented during the dinner hour. Food service will be available to carry to the stage area.

Food service will be available in the exhibition hall at lunch and dinner.

Conference choirs. The chancel choir from the Frederick (Md.) church will provide music for the Tuesday evening worship service, and will be joined by the church's deaf fellowship signing choir.

Conference choir will rehearse Tuesday, 8:45-9:45 p.m., and Wednesday through Saturday, 4:45-5:45. Clifton Pritchett, Cambridge, Md., director.

The Friday evening worship service begins at 7 and will feature the Children's Choir and a commemoration of the Church of the Brethren 275th anniversary.

Exhibits. General Board program exhibits; 40 to 50 Board-related programs featuring Brethren groups and their interests; colleges and other agencies.

Christian Education Center. Coordinated by June Miller Gibble and Doris Walbridge. Features Brethren-authored and Brethren-recommended curriculum and resources for many aspects of congregational life.

Ministry to the deaf. There will be ministry for the deaf, with interpretation for worship services and possibly other sessions upon request. An exhibit booth will be operated by those concerned about disabled people in the Church of the Brethren.

Volunteer work projects are scheduled for Thursday and Friday, 11:45-1:45. These projects will be coordinated by Lorele Yager in cooperation with the Baltimore Urban Services Agency. Sign-up sheets will be available Wednesday night and Thursday.

Quilting Bee. Churches are invited to create 8½-inch squares to be worked into quilts at Conference. The quilts will be auctioned to benefit General Board program and the Association for the Arts in the Church of the Brethren.

Art for Hunger Exhibit. Original paintings, prints, sculpture, ceramics, and other art forms depicting both the artists' skill and their concern for hunger. Profits from sales are divided between the artist and the Association for the Arts.

A glimpse of the candidates.

Judd Blouch asked two questions of the nominees for the position of moderator-elect. Their responses, printed below, may help readers get a feel for the candidates' viewpoint.

What qualities do you bring to the job of moderator?

Jim Myer:

Answering this question makes me a bit uneasy because I do not want to engage in any kind of self-promotion. With this in mind, let me say that I am totally in love with and committed to the historic, Brethren understanding of the Christian faith. My involvement as an evangelist and preacher in the churches might enable some of the desire for spiritual renewal, biblical awareness, and evangelism to come to pass. While strongly committed to evangelical beliefs, I have sometimes served as a link between liberal and conservative thought.

Hubert Newcomer:

First, I have worked closely with moderators and other Conference offices for seven years and understand the purpose and function of Annual Conference, and the responsibilities of moderator.

Second, through my involvement in the many levels in the life of the church, I believe I have an awareness of the needs and potential mission of the Church of the Brethren. Third, I bring a perspective that comes with having been involved at the "center" of the denominational planning and staffing, and the "edge" of the denomination in a district made up largely of small, struggling congregations.

Guy Wampler:

A willingness to enter controversy; an eagerness to listen carefully; a mind that, though not brilliantly quick, is usually retentive and discerning; experience in keeping meetings well-organized; preaching that attempts to keep the biblical faith contemporary; and, finally, enough humor to laugh at myself.

Earl Ziegler:

I have administrative and organizational skills. I believe that I have listening and counseling skills and a positive attitude about life and the church—an attitude

embodied in my favorite scripture, "I can do all things in Christ who strengthens me" (Phil. 4:13).

What is the biggest challenge facing the Church of the Brethren today?

Jim Myer:

The biggest challenge centers on the spiritual development of the denomination-wide membership so that as a body of believers we more completely become the disciplined, dedicated, and witnessing church of the New Testament. This will involve greater commitment to Jesus Christ by us all and a keener awareness of the dangers of secularism. We must strive for more central unity on biblical issues. Enthusiasm for our faith, concern for diminishing membership, a new zeal for evangelism, and aids to strengthen the family need to be generated and placed higher on the agendas.

Hubert Newcomer:

To come to a clearer understanding of its mission in today's world and to strengthen the biblical and theological undergirdings of the membership in order to fulfill that mission.

Guy Wampler:

The great challenge is to keep conflict creative as we state our differences. Thus conflict becomes a stimulus for growth and grace. The peace movement in the US and Europe gives Brethren opportunity at all levels of the church to join others who urge an end to the arms race and to the threat of nuclear explosion.

Earl Ziegler:

The Brethren must learn to accept themselves as a very important part of the Christian world. We have a low self-esteem about our message to the Christian community and to the world. I think one of our challenges is to be instruments through which God's love and justice and care flows to the world. We have to be excited about who we are.









James F. Myer:

Lititz, Pa. (Atlantic Northeast), White Oak congregation. Age 43. Dairy farmer/free minister, evangelist. Served in plural free ministry of local church. District board, ministry commission. District evangelism task team. Leadership training instructor. Moderator of church extension congregation. General Board, Executive Committee and Parish Ministries Commission. Annual Conference speaker and Bible study leader. Instructor at BVS and BVS/BRF orientation units.

Hubert R. Newcomer:

Sebring, Fla. (Florida/Puerto Rico), Sebring congregation. Age 60. Retirement community administrator. Pastor, choir member, church school teacher, moderator. District moderator, board member, camp director, church extension-renewal study committee. General Board staff for stewardship, personnel, church extension. Church policy study committee. Annual Conference manager. Brethren Homes and Hospital Assoc., president. Council of churches, president. NCC stewardship.

Guy E. Wampler Jr.:

Fort Wayne, Ind. (Northern Indiana), Beacon Heights congregation. Age 47. Pastor. District moderator, board member, board chairman, youth counselor. Standing Committee. General Board, vice chairman. Goals and Budget Committee, chairman. Annual Conference speaker, study committees. Bethany Seminary board of directors. Denominational Observer-Consultant to American Baptist General Board. Visiting Nurses board of directors. Governor's community corrections committee.

Earl K. Ziegler:

Quarryville, Pa. (Atlantic Northeast), Mechanic Grove congregation. Age 53. Pastor. Moderator of local congregations. Involved in church extension. District moderator of four districts, boards, writing clerk. Standing Committee. General Board, chairman of Parish Ministries Commission. Annual Conference study committees. Church-related college trustee. President of local ministeriums, president of PTA. Pastor in residence, Bethany Seminary.

Initial 1983 Ballot

The following ballot will be voted on by the Annual Conference Standing Committee in Baltimore. It has been prepared by the Standing Committee's Nominating Committee. Those selected from this initial vote will be presented on another ballot to Conference at the first business session (Wednesday, June 29). At that time, additional nominations may be made by anyone – delegate and non-delegate alike.

Annual Conference moderator-elect. (Two-year term, second year as moderator. Select two.) James F. Myer, Lititz, Pa.; Hubert R. Newcomer, Sebring, Fla.; Guy E. Wampler Jr., Fort Wayne, Ind.; Earl K. Ziegler, Quarryville, Pa.

General Board, district representatives. (Five-year terms. Select six.) Barbara Shonk Berkey, Goshen, Ind.; Esther Frantz Boleyn, Morgantown, W. Va.; L. Gene Bucher, Brodbecks, Pa.; Alma Moyers Long, Ada, Ohio; Peggy Reiff Miller, Kalamazoo, Mich.; Keith D. Pontius, Marion, Ohio; Jimmy R. Ross, Loganville, Pa.; Laurean R. Smith, Moorefield, W. Va.; Rufus E. Smith, Clintwood, Va.; Sara Swartz, Newville, Pa.; Marie Hoover Willoughby, Copemish, Mich.; Olive V. Wise, Bakersville, N.C.

General Board, at-large representatives. (Five-year term. Select four.) Betty Jo Buckingham, Prairie City, Iowa; Anita Smith Buckwalter, Lansing, Mich.; David B. Eller, Bluffton, Ohio; Roger L. Forry, Somerset, Pa.; Esther Meyers Frey, Mount Morris, Ill.; James K. Garber, North Manchester, Ind.; Sidney Olsen King, Meridian, Idaho; Shirley McCracken Spire, Dandridge, Tenn.

General Board, at-large representatives. (Unexpired term until 1985. Select two.) Larry D. Fourman, Brookville, Ohio; Olen B. Landes, Harrisonburg, Va.; Harold S. Martin, York, Pa.; E. Gerald Thompson, Seven Valleys, Pa.

Annual Conference Central Committee. (Three-year term. Select two.) Anne Booth Bowman, South Bend, Ind.; Luke H. Brandt, Harleysville, Pa.; David McFadden, Upland, Calif.; Lois Fike

Sherman, Fort Wayne, Ind.

Committee on Interchurch Relations. (Three-year term. Select two.) Roderico (Tom) A. Grahan, San Diego, Calif.; Jane Copsey Shepard, Portland, Ore.; Harold B. Statler, Indianapolis, Ind.; Kenneth Yingst, Plymouth, Ind.

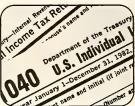
Review and Evaluation Committee. (Term to 1985. Select 10.) Connie Baysinger Burk, Westminster, Md.; Wanda Will Button, Conrad, Iowa; Joan George Deeter, North Manchester, Ind.; J. Stanley Earhart, Mechanicsburg, Pa.; Mary Jeannette Ebenhach, Fullerton, Calif.; Janice Dull Eller, Portland, Ore.; Leona Ziegler Row Eller, Washington, D.C.; Dorotha Winger Fry, Larwill, Ill.; Dale B. Garver, Clinton, Ohio; A. Blair Helman, North Manchester, Ind.; Wilbur R. Hoover, McPherson, Kan.; Leona Dell Ikenberry, La Verne, Calif.; Harvey S. Kline, East Berlin, Pa.; Donna Ritchey Martin, Franklin Grove, Ill.; Dean M. Miller, Hagerstown, Md.; Eleanor Painter, Palmyra, Pa.; Joseph P. Rinehart, Spindale, N.C.; Donna Forbes Steiner, Union Bridge, Md.; Robert C. Tully, North Manchester, Ind.; Nevin H. Zuck, Lancaster, Pa.

Bethany Theological Seminary electors, clergy. (Five-year term. Select two.)
Guillermo Encarnación, Falfurrias, Tex.;
Chester I. Harley, New Carlisle, Ohio;
Robert O. Hess, Manheim, Pa.; Bonnie
Kline Smeltzer, Elgin, Ill.

Bethany Theological Seminary electors, laity. (Five-year term. Select two.) Richard G. Bigler, Goshen Ind.; Richard Harshbarger, North Manchester, Ind.; Esther Wilson Petcher, Chatom, Ala.; Janice L. Ruhl, Manheim, Pa.









Paul Hoffman is moderator of the 1983 Annual Conference. Among the issues to be addressed: human sexuality, war tax resistance, and sanctuary for refugees.

New Oueries

Seven new items of business will be considered by the 1983 Annual Conference.

Recognition of On Earth Peace Assembly. At the 1982 Conference, OEPA requested recognition as an organization related to the Church of the Brethren with permission to solicit funds. Standing Committee postponed action for one year and instructed the General Board and OEPA to "define relationships, accountability, and reportability with the church." Submitted by OEPA.

Alternative Service. Points out undesirable aspects of alternative service and asks whether the Church of the Brethren can continue to recommend alternative service to youth. Submitted by Northern Indiana.

Genetic Engineering. Requests that a committee be appointed by Annual Conference to study scientific research in genetic engineering and recombination as it relates to experimentation on human life. Submitted by West Marva.

Affiliation with the National Council of the Churches of Christ and the World Council of Churches. Cites current policies of the NCCC and the WCC as non-Brethren and requests that the withdrawal of the Church of the Brethren from these organizations be considered. Submitted by Southeastern.

Study of Ministry Issues. Asks Annual Conference to appoint a committee to address specific issues related to the

ministry. Submitted by the General Board.

Resolution on Housing. Affirms the right of every person to have a safe and decent place to live, and affirms the need for education, legislation, funding, and personnel to achieve more adequate housing. Submitted by the General Board.

Resolution on Sanctuary for Salvadoran and Guatemalan Refugees. Endorses sanctuary as an appropriate Christian response to the injustice suffered by Salvadoran and Guatemalan refugees, and encourages congregations to consider prayerfully sanctuary as an act of faith in responding to the current situation in Central America. Submitted by the General Board.

Unfinished business

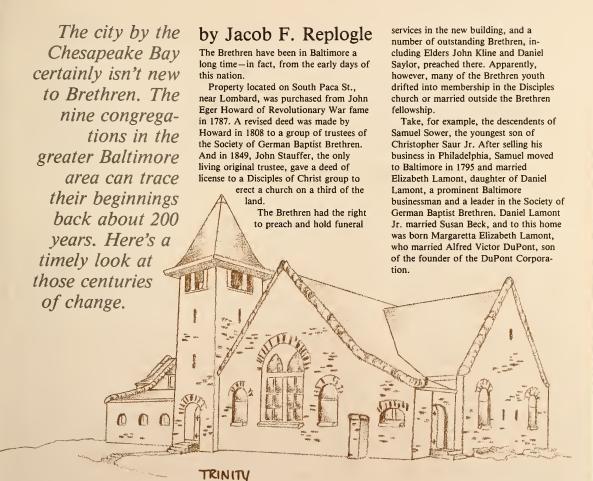
Associate Membership. In this query to the 1981 Conference, Florida/Puerto Rico District asked that standards and guidelines be established for offering "associate" memberships to people who move to other areas for certain parts of the year. Conference asked the Parish Ministries Commission of the General Board to bring a recommendation regarding polity to the 1982 Annual Conference. The item was referred to the Congregational Renewal Team, which last year requested a one-year extension. This year the team is asking again for an extension of time.

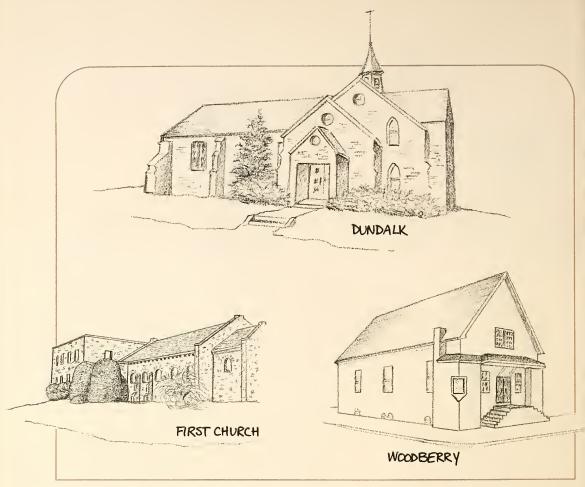
Office of Deacon/Deaconess. A fivemember committee selected at the 1981 Conference gave a report to the 1982 Conference. In turn, a seven-member committee was established to answer issues raised in this report. Members are Robert S. Over, Chester I. Harley, Estella B. Horning, John L. Huffaker, Mary Jessup, Beth Sollenberger Morphew, and Samuel Weber-Han. The committee's report will likely address the issues of commissioning services and accountability of life-term deacons.

War Tax Consultation. Northern Indiana presented a query to the 1982 Conference requesting guidance to church institutions whose employees are involved in war tax resistance. Reporting to the 1983 Conference is a committee of five: Dale W. Brown, William R. Faw, Ramona Smith Moore, Phillip C. Stone, and Marty Smeltzer West.

Human Sexuality from a Christian Perspective. The 1977 Conference directed the Board to appoint a committee to study the issue. In 1979 the current committee was formed: Guy Wampler Jr., Doris Cline Egge, James F. Myer, Mary Sue Rosenberger, and Clyde R. Shallenberger. Two years later, Annual Conference authorized the General Board to distribute the Human Sexuality paper as a study document and to collect reactions from the churches for two years. The committee's position paper has been adopted by the General Board and is being presented to the 1983 Conference.

The Brethren in Baltimore





A controversy arose in 1873 when ministers of the church each claimed the church-house. This stirred the Brethren of eastern Maryland to be concerned about rightful ownership of the property. The dispute finally went to the supreme court of Maryland, which ruled in favor of the Brethren.

Little can be found about the Brethren work and its decline in the 70 years or more years from 1808. After a clear title was given in 1875, the trustees sold the property to a Levi Condon, who agreed to remove the remains of those buried in the cemetery, but no record has been found as to where they were reburied. Now the University of Maryland Hospital sits on or near the site of the old South Paca Street church.

The Brethren witness never ceased, however. When Rebecca Snyder and her daughters moved in 1871 from Ellicott City to Woodberry, north of Baltimore, services were held in her home until they grew too large. After a hall had been rented and a small church built, the work continued to expand into a Methodist church building. The Woodberry church became a separate congregation in 1907. Today it has a membership of 97.

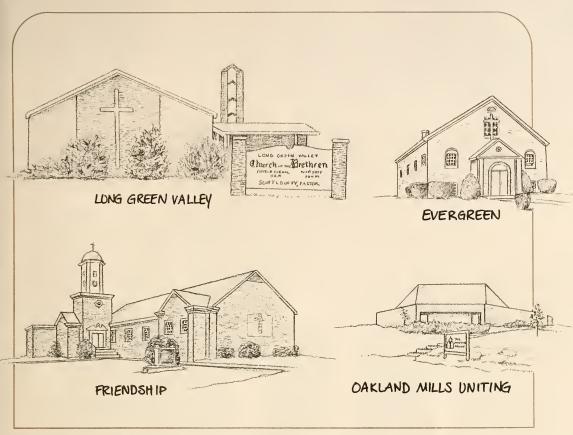
It was one parishioner putting in her "two cents' worth" that launched the first building fund of the Fulton Avenue church, later to become First Church of the Brethren. In 1895 a group of Brethren had organized a Bible class with Dr. J. S. Geiser as teacher. One day he paid Mrs. John A. Smith two cents for a postage stamp. She put the two pennies aside to start a church building fund, which inspired others—until in 1903 the Fulton Avenue church was built and dedicated. Four years later, the group was organized as a separate congregation.

The congregation moved to its present location, on Liberty Heights Ave., in 1925. In the process, the name was changed to First church, though the old congregation at South Paca and Lombard was actually the original Brethren church in Baltimore.

First church faced a total urban population shift in the 1960s. Many members left, but a faithful core determined to stay. Today it is a biracial congregation with some 100 members.

The Long Green Valley church, 10 miles north of the city in Glen Arm, began in 1900 following a revival meeting held by C. D. Bonsack. Some years ago, the congregation outgrew its original building, and the current building, with about 140 members, is serving a growing suburban area.

With the influx of people in the Baltimore area at the beginning of World



War II, many found employment in the large industrial plants of east Baltimore. The Dundalk church began through cottage prayer meetings in the homes of some of the Brethren living there. Finally a house was purchased and converted into a place of worship. Within a decade of the congregation's organization in 1943, the Dundalk church had flourished into a thriving congregation of 153. The current church family of about 182 now has a larger building, and the original church is the pastor's residence.

In a theological disturbance that engulfed the Woodberry church in the 1940s, a group of members separated and began meeting in a nearby house. The group was recognized as a separate congregation in 1944, under the name North Baltimore church, and later bought property on Roland Ave. from a Methodist congregation. Now called Trinity Church

of the Brethren, its membership numbers around 50.

About 95 members worship at Evergreen Church of the Brethren in Reistertown, about 12 miles northwest of Baltimore. That congregation organized in 1949.

Friendship church, about 10 miles south of the city, began as an outgrowth of a series of prayer meetings held by members of First church in different outlying areas. The group outgrew a home and eventually built its own church. An interesting sidelight: First church, the mother church, refinanced its own remodeling indebtedness and gave the Friendship church \$10,000 toward its building program. Not many years ago, Friendship church gave back to First church a love gift for its own unique program. Officially organized in 1953, Friendship church now has about 124 members.

While Brethren have lived in the Ellicott City area since early in the 19th century, it was not until 1959 that a formal congregation was formed. Growth has been slow, with only about 35 members. The Pine Orchard church building, 10 miles west of Baltimore, is also headquarters for the Mid-Atlantic District office.

The newest of the cluster of churches in the greater Baltimore area is Oakland Mills Uniting church of Columbia, southwest of Baltimore. Affiliated also with the United Church of Christ, it began in 1970 and was recognized as a congregation by both denominations in 1972. The congregation of about 100 members worships in The Meeting House, a unique house of worship for a variety of faith groups.

Jacob F. Replogle, a former Baltimore First church pastor, in retirement is director of the Reuel B. Pritchett Museum of Bridgewater College, in Virginia.



Honoring father and mother

by Leland Wilson

The Fifth Commandment brought down from Sinai by Moses speaks of our obligation to our parents:

Honor your father and your

mother, that your days may be long in the land which the Lord your God gives you.

If the relationship with parents is one of the guides to living, it is urgent that we reflect upon the commandment. And it is all the more urgent because the nature of

Mothering, for example, does not command the amount of attention from women that it once did. Vocations compete. To much less extent do women find their identity centered on being a mother. And for those women who are mothers, mothering tends to be *one* of the things they do.

parenting has changed drastically.

Fathering is now much less exclusively with discipline and providing financial security. Much more than previously, fathers are bathing and feeding and caring for their children.

There is an emphasis now upon having fewer children. And many couples are choosing not to be parents at all.

With changes in practice and mood, it would be possible to neglect the relationship with parents, to fail to honor mother or father, and, thus, to fail to heed the Fifth Commandment. Despite all of these changes, I am convinced that commandment is as valid as ever.

The commandment is rooted in an understanding of family within Hebrew life and faith. One's identity was very much related to family. A person was recognized by parentage. Who were your parents and grandparents? That was the crucial question in understanding the person before you. Thus, in knowing who Jesus was, it was important to know who his father was, and his father's father. Luke traces that ancestry all the way back to Adam, and then to God.

So the commandment has its setting with a people for whom family is of tremendous, even ultimate, importance.

At various times in the ministry of Jesus, he reflects that importance—as when, at the cross, he makes provision for his mother.

Note that the commandment says, "Honor." It does not command, "Obey." That was understood for small children. And for followers of Christ, Paul made it explicit in his letter to the church at Ephesus: "Children, obey your parents in the Lord, for this is right" (Eph. 6:1). And Paul relates his command to the Fifth Commandment.

But the commandment does not speak of obeying, because it was aimed at adult children. The commandment dealt with the need for adults to care for aging parents. It was in contrast to the heathen practice of abandoning aged parents when they became too much of a burden. Parents were to be honored at all times, but especially as they grew older.

One of my favorite cartoon strips is called "Momma." Almost from beginning to end, the cartoon strips concern Momma trying to get her three adult children to observe the Fifth Commandment. She begs, she snoops, she weeps, she shames, she tricks. And her favorite singer is an old folk singer who wails about neglected mothers.

Interestingly, this commandment is the only one that speaks of direct benefit coming back to you. You are simply commanded to love the Lord your God, not to make graven images, not to covet. You are not to kill, commit adultery, steal, bear false witness, or swear in God's name. But the commandment dealing with parents says, "Honor your father and mother, that your days may be long in the land which the Lord your God gives you." It is to your own advantage. Your own welfare is embodied in the way you treat your parents.

There is a modern book called My Mother, My Self. The thesis of the book is that a woman repeats the character of her mother—even those characteristics that she sees and despises. She is like her mother far more than a man is like his father. This can even suggest to us that how you treat your mother, your father, is how you feel about yourself. As you treat your mother or your father, you are doing that to yourself. The commandment suggests that if you deal well with them, your days may be many and satisfying.

What of the contemporary scene? What are the special considerations in honoring father and mother today?

First of all, the family relationship is still important. It is sometimes thought that teenagers value freedom more than family, that they choose peers over mother and father. But that is not necessarily the case. A recent survey of over five thousand junior high students in Florida asked what they valued most. These young people, regardless of socioeconomic background, ranked "family security" as most important. "Freedom" was ranked second. And, contrary to what we might have guessed, they put "exciting life" last. To these young people, a home with acceptance and caring was most important. Children honor mother and father when they are responsive to parental love, and express to their parents both acceptance and caring.

In the last few years, a new point of tension has developed between children and parents. That point of tension comes when a child decides to live with someone without being married. I see parents and grandparents struggling to maintain a relationship when they see their children involved in a lifestyle they believe to be immoral and destructive. Sometimes parents suspect their child is living that way, but would just as soon not be told. The threat to the relationship is elevated when a daughter writes home to her parents and says, "Ted and I are coming home for the weekend. We'll use my bedroom."

Some parents have tried to meet this

'How could you honor me? By your becoming. In a significant way, my satisfaction and my future is in your everyday living and achievement. You honor me as you become the person God intended you to be.'

problem in relationship by trying to "live and let live." That is, they have said, "What my children do away from my home is their business. What they do in my home is my business. And when they come to my house if they are not married, I'll not provide a marriage-bed for them."

Even that kind of position has been born out of agony. And it is not done with great satisfaction, for if two people are living together, what is accomplished by keeping them separated for a few hours? Perhaps it is a witness to convictions held by parents—but convictions of this sort are to be given witness by the relationship of the parents, and not as something to be imposed by force on other adults.

Living together without being married is not my understanding of the Christian view of life, nor of God's intention for our lives. I believe God intends us to live in a covenant relationship with each other — a covenant that is recognized and celebrated by the whole community. There is a beauty and a wholeness and a promise to that kind of relationship with men and women that is not found in more casual and less purposeful living.

But when people do decide to live together outside of marriage, they honor their parents by being honest with their parents and by respecting their parents' convictions. Parents and children respect each other by staying in relationship with each other, by being willing to talk about their differences, and by not letting the tensions between them drive them apart.

There is another point of crisis in the relationship between parent and child. That comes at the point where children begin to feel that they must protect their parents. We are tempted to "protect" our parents by not telling them the truth.

In my previous congregation, I was advised several times to avoid controversy because there are many older members. I have not followed that advice. If, because of older people, I do not deal openly and honestly with issues that affect our lives, then I do not respect those older people, it seems to me. If I were one of them, I would erupt with indignation. We honor father and mother by engaging with them



in life as it is and as it should be.

I have tried to think of how my children might honor me. If I could determine that, then I might have a clue as to how I might honor my mother. Let me, therefore, address my children.

How could you honor me? Spend time with me. And, at least part of the time, just be around, not in a hurry to get away. Just be there. Even when we are not talking with each other, spend some time with me. Invite me to be with you in your home. Introduce me to your friends. Try not to be too embarrassed by me. I'll try to avoid making your friends uncomfortable.

How could you honor me? Let me know about yourself. Tell me what is going on with you, without my having to ask about everything. Trust that I will be interested. Share a few secrets with me; I'll keep them.

How could you honor me? Learn about me. Find out how I feel about things and what I think. Don't assume you know before I say it. Learn about my childhood and youth. Learn what it meant to raise

you. Try to understand my life, my home, my work, my goals.

How could you honor me? Care about what I think. I do not expect you to follow my directions; but, as you seek your own, consider seriously the perspectives I may have. Give me the chance to affect your thinking and action.

How could you honor me? Forgive me. I know I have sometimes been at fault, I have been unloving, I have made mistakes. I know that your memory of events is very different from mine. Grant the possibility of accuracy in my memory, and grant forgiveness for those times that I brought pain to your life.

How could you honor me? Engage in thoughts and feelings with me without threatening or being threatened. Let me confront you without your withdrawing. Let me speak without your "tuning out" because you have already heard that "sermon." And, be patient with me as I respond when you confront me. It is not my intent to withdraw. Ever.

How could you honor me? Exchange gifts with me. I want to give to you. Sometimes I am not certain what a good gift would be. But I want to give. And I want your gift. What you give is not so important. It is not that I need some thing; it is that I want and need your remembrance.

How could you honor me? Depend upon me. I believe I have much to offer you. When you are in trouble, I want you to feel that you can call for help and that I will respond. And, let me depend upon you.

How could you honor me? By your becoming. In a significant way, my satisfaction and my future is in your everyday living and achievement. Some of my greatest satisfaction is in your achievement. You honor me as you become the person God intended you to be.

There is wisdom, there is life, in the ancient commandment:

Honor your father and your mother, that your days may be long in the land which the Lord your God gives you, □

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Listening to the Word

Rejoice in the Lord always

by Chalmer E. Faw

"Rejoice in the Lord always. Again I will say, Rejoice" (Phil. 4:4).

This sounds great, but there is something about it that has often bothered me. Am I always to be filled with joy even when I don't feel like it? It would be dishonest to pretend to be happy when I am downright sad, hurt, or angry, wouldn't it? Then even if I am feeling good about a situation, aren't there so many suffering people in this world with whom I should identify that I cannot possibly be joyful? So I've had some difficulty with this text. Maybe you have also. Let's look at it.

Read it over again, carefully. Notice that it does not just say, "Rejoice always." It says, "Rejoice in the Lord always." That makes a difference. It could be the total difference! It is Jesus in whom I am to rejoice. If I begin the day praising him and then walk with him closely through the day "in the light of his Word," maybe I can have this joy!

The Lord has done so much for me, and for all of us, that is sheer joy just to contemplate him. Not only has he brought a whole new level of living both in this world and the next, but his own earthly life shows us the kind of joy the Bible is talking about. Before he was born, the angel announced, "Behold I bring you good news of a great joy which will come to all people" (Luke 2:10). Then toward the end of his life, facing the agony of the cross and the prospect of leaving his disciples behind in a hostile world, he solemnly announced, "These things I have spoken to you, that my joy may be in you, and that your joy may be full" (John 15:11).

His joy, given now to us, is the kind that shines out through life's darkest hours, a joy that often, as the hymn has it, "seekest me through pain." This same kind of joy runs through the book of Acts in the life of the early church. As the apostles returned to their group after being beaten and cruelly treated by the Sanhedrin, they were "rejoicing that they were counted worthy to suffer dishonor for the name" (Acts 5:41).

This then is what permeates the epistle to the Philippians from which our text is taken. It is obviously no surface happiness nor in any way escapist. Rather, it is something that wells up from within the believer even when everything seems to be going wrong.

Good, but how does one ever get such joy? The earliest disciples of Jesus had their first convincing experience of it as the risen Lord was clearly revealed to them. They "disbelieved for joy" at the presence of Jesus after his resurrection (Luke 24:41). Peter was so overjoyed at the sight of the risen Lord that he sprang fully clothed into the Sea of Galilee to get to him (John 21:7). Joy was a gift of the Lord of all life that came and settled upon them. The baptism in the Holy Spirit some time later, then, undergirded



that joy with power and made it a permanent possession.

Paul is in prison facing possible death as he writes the words of our text, yet no writing of his is more filled with joy. Again and again he testifies to his spirit of rejoicing as he faces knotty problems. Here is a gift that is deep, responsible, and abiding.

Listen again to our text: "Rejoice in the Lord always." Always? Is that possible? Don't we have moments of great happiness and then other times when we are bowed in deep sorrow? Yes, we do. Life is like that. But the joy of the Lord lies deeper than our sorrows and is more lasting.

Jesus "for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God" (Heb. 12:2).

Ah, here it is, the real shape of our joy! It is a resurrection-powered sense of divine well-being anchored in the eternity of God and his final victory. With this kind of joy, Paul could face possible execution for he could look ahead to being with Christ and in the last day standing before him in the goodly company of his converts (Phil. 1:21f; 2:16). Yes, we may have this joy at all times.

Then, just in case we did not hear Paul the first time, or couldn't quite accept such exalted teaching, he repeats it: "Again I will say, Rejoice." This is basic to the rest of the paragraph. "Let all men know your forbearance" (Phil. 4:5a) then becomes meaningful to one undergirded with this joy and the kind of basic security that accompanies it. Forbearance is the ability to "take it" no matter what the circumstance and to put up with others when they are at their worst. It is only possible for the one who has tasted of the resurrection joy of the Lord.

Then we read, "The Lord is at hand" (verse 5b), at first glance disconnected, but so profoundly relevant. Both in the sense of always about to return and of ever abiding with us, this Lord by his presence is the true source of our joy.

Then the result is the freedom from anxiety which a life of prayer, intercession, and thanksgiving can bring (verse 6). Note the emphasis on the always here: "Have no anxiety about anything, but in everything . . . let your requests be known to God."

Christian joy is for all of life. It is dependent not upon moods or feelings but upon a basic relationship with the Lord of the universe, who replaces anxiety with faith and brings a deep, settled peace in the soul that surpasses all comprehension (verse 7).

This joy and this peace then prepare one to face a world so sadly lacking in both, and −blessed be the name of the Lord −God's joy and peace are for always! □

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SEXUALITY God's good gift

The 1981 Annual Conference study document on human sexuality was read and discussed widely across the denomination. Almost a fourth of the congregations, or 235, ordered the study document. "Response sheets" were returned by more than 2,600 people. More than 100 letters were written to the committee. Seldom has an Annual Conference paper been studied more seriously.

The committee did not attempt to write a paper that reflects in exact proportion the votes on the response sheets and the opinions in letters. In fact, we felt led to stretch the church's thinking at some points. Yet the committee, in preparing the emphases and conclusion of the paper, was significantly influenced by correspondence with the churches.

MESSENGER editors, of necessity, print a condensed version of the paper and of the 34-item response sheet. Particularly lengthy sections on the Bible have been abridged.

The paper is neither perfect nor complete. We think it is a good beginning. A miracle has happened. Our diverse committee (Guy Wampler Jr., Doris Cline Egge, James F. Myer, Mary Sue Rosenberger, and Clyde R. Shallenberger), representative of a diverse church, has eliminated the contrasting columns of the study document and reached consensus on a substantive, single position. The General Board, by unanimous vote, presents the paper to the 1983 Annual Conference.

-GUY WAMPLER JR.

Sexuality is elemental in human beings. It encompasses all that we are when we say "I am female" or "I am male." Physical attributes, including genitals, are an integral part of our sexual identity; however, sexuality is not just physical. It includes all thinking, feeling, acting and interacting that is derived from our maleness and femaleness.

This sexuality enriches human relationships in ways that are basic to God's own nature. Furthermore, it offers human beings partnership with God in holy creation and re-creation.

In their enjoyment of these privileges concomitant with sexuality, God's people are to be responsible. The church identifies love and covenant as two guidelines for sexual responsibility. Furthermore, the church holds to the teaching that sexual intercourse, which can be the most intimate expression of sexuality and the most bonding of human relationships, belongs within heterosexual marriage.

The church maintains an attitude of openness and willingness to evaluate specific issues related to sexuality. Moreover, the church recognizes that highly personal issues are best resolved in the confidentiality of a private setting with pastor, counselor, or family rather than in the open debate of conferences and council meetings. Seeking the guidance of scripture, the Holy Spirit, and responsible contemporary research, the church continues to study and search for the mind of Christ in dealing with the complexities of responsible sexuality.

The significance of sexuality is evident in scripture. In the Genesis I account of creation, sexuality is one of the first human attributes to be identified: Male and female God created them. Other distinguishing characteristics—race, stature, intelligence—are omitted. The lifting up of sexuality in this concise account of human origin suggests how basic sexual identity is.

Yet while sexuality is an important component of our being, it is not paramount. Paul urged his readers to keep perspective. His emphasis was on the new life in Christ, not on sexuality.

Likewise, sexuality was not central for Jesus. Although Jesus briefly addressed a few issues related to sexuality—adultery, marriage, divorce, and celibacy—these were not the emphases in his teaching. When asked to identify the greatest commandment, he named two: "Love God and love neighbor." For Jesus, love was primary in all human relationships; sexuality was secondary.

Biblical guidelines. In order for sexual experiences to be complete and appropriate in God's sight, persons need to make choices based upon the counsel of the Scriptures and also of the church. Two key biblical words relating to the morality of sexual experiences are love and covenant.

Love. The English word love has two antecedents in the Greek language, eros and agapé, which are crucial to the understanding of sexual morality. Eros is the love that grows out of one's own need to love and to be loved. It is the love that fulfills one's dreams and desires. It is the impulse toward life, union, creativity, and productivity. It is the self-actualizing drive affirmed in Genesis 1 where God created male and female and told them to be fruitful and multiply. It is the satisfying union affirmed in Genesis 2: "The two shall become one flesh." But the body is not to be separated from the soul. Lovemaking is most fulfilling when it is a comfort to the body and the soul. This blending of physical pleasure and spiritual intimacy is eros at its heest

Agapé is an equally significant dimension of love. Agapé is unrestrained compassion for another. It is selfless giving. It is a generous responsiveness to another's needs beyond any gain for oneself. It is the love of 1 Corinthians 13. The prototype of agapé is Jesus' giving his life on the cross.

Eros is of the order of creation, a God-given gift to our human nature. *Agapé*, on the other hand, is of the order of redeeming grace, the gift of the covenanting God to covenanting people. Even

so, *eros* and *agapé* are gifts of God and part of his plan for humanity. Neither is to be despised. Indeed, it is only when romantic love is constituted of both that it can be said, "Lo, it is very good."

Covenant. Christians need more than love to guide them in decision-making. Love is nebulous. Moreover, we are susceptible to self-deception, particularly in moments of sexual excitement and desire. At such times the claim of love is to be tested by actual commitment that gives content to the declaration of love. Such commitment disciplines, protects, and nurtures love relationships. Christians need covenant as well as love to guide them.

Covenants abound in biblical history, shaping relationships and undergirding community. These covenants take many forms. Despite variations, several elements of biblical covenants can be identified.

Biblical covenants were generally *public*. They were not private agreements isolated from community. Even God's covenants with Noah, Abraham, and Moses were not merely individualistic. They were major covenants affecting and including the whole community for many generations.

Biblical covenants are *pious*, reflecting Israel's sense that covenants are grounded in God. Sometimes God initiates the covenant as a primary participant. Other times God is only indirectly involved. For example, people make covenants between themselves but seal them with an oath. The oath implies religious sanction. Thus, being faithful to God implies being faithful to the covenant.

Biblical covenants are *permanent*. Sometimes this expectation of permanence is challenged by changing circumstances and bitter disappointments, yet the promise is not withdrawn. Furthermore, when terms of the covenant are violated, broken relationships and misery result. In such circumstances the old covenant may be dissolved by God and a new beginning offered. Despite these vicissitudes in covenantal relationships, the common understanding is that covenants last forever.

Finally, biblical covenants often presuppose pilgrimage. Abraham, Moses, and David were adventurers. God's covenants with these men pointed beyond their present realms of living to a destination—to a nation, a land, and a kingdom not yet fully reached. Jesus and his disciples were travelers, and his promise to be with them was a covenant. Such covenants have unfolding qualities. They foster adventure, newness, and surprise.

Pilgrims accept a code of conduct for their journey. Covenants set limits. Yet the spirit of the covenant is to nourish relationships, not regiment them. Covenants, unlike contracts, offer fidelity that exceeds specification: "You will be my people; I will be your God" (Jer. 31:3b, Hosea 2:23).

The influence of covenants upon sexual behavior and relationships within Israel is evident. Unlike much contemporary, popular literature, the Bible is not primarily a story about lovers and their disconnected affairs. Rather, it is an account of families and marriages and continuing loyalties. To be sure, there are many lapses in covenantal faithfulness. This reality does not diminish the significance of covenant in the life of Israelites; rather it underscores their need for a new covenant that incorporates not only law and judgment but also grace and renewal.

The Church's Guidance. In contemporary life we are often hesitant to make covenants. We resist the responsibility of long-

term commitment. We want to be autonomous, with little obligation to the community.

The result is that in contemporary life we lack the sense of belonging and the convenental structure that helps a relationship endure through periods when emotion is not a sufficient bond. We lack a sense of being part of a purpose and a people that extends far beyond our individual lives. It is time for the church to speak assertively of covenant, of belonging and loyalty.

To apply biblical covenant to sexuality in the modern world does not require the church to formulate a comprehensive code to cover all eventualities and contingencies. Ours is a complex and changing world. Differing family patterns, changing male and female roles, effective contraceptives, overpopulation, and the science dealing with human sexual behavior are among the phenomena that represent new dilemmas and choices profoundly affecting sexual relationships.

In addressing these realities the church must avoid undercutting individual discretion, eliminating personal responsibility for growth, and stifling the work of the Spirit among us. Yet within the covenant community, there is need for general guidelines, Bible study, and frank conversation.

In a society in which people are purported to "have sex more but enjoy it less," the time has come to reconsider the importance of both love and covenant. There are no easy answers about how to apply love and covenant to some of the real-life situations in which people find themselves. Is the church willing to struggle with these issues even when answers are not always clear? The struggle will be unsettling and difficult, but the outcome may enhance morality, not diminish it, and contribute to a fuller, more human life for all persons.

Single persons and sexuality

More than one-third of the adults in our society are single—unmarried, divorced, or widowed. Our biblical faith affirms singleness as a meaningful lifestyle. The lifestyles and teachings of both Jesus and Paul are models of singleness. Jesus placed singleness on a par with marriage. Paul felt that in terms of an undivided allegiance to Christ, being single had some advantages.

Biblical insights. Although the Scriptures do not deal extensively with the sexual behavior of single persons, some boundaries are established. In the Old Testament, certain types of premarital sexual activity are punishable. In the New Testament, Paul teaches that union with a prostitute is immoral because that act inseparably joins two persons. Paul also specifically addresses the unmarried and the widowed who find it difficult to control sexual passion. Paul advocates marriage for such persons, implying that sexual intercourse is to be practiced within marriage.

The church's response. The requirement of celibacy for singles is a thorny issue that the church faces. Our current social circumstances heighten the difficulties. Physical maturation has accelerated three years in one generation. A girl now reaches puberty at 11 or 12 years of age and a boy at 13 or 14 years. Moreover, the median age at first marriage is later than ever before: 23 years for men and 21 years for women. The 10-year span between sexual maturity and marriage creates a difficult situation in which to preserve chastity, a situation different from the biblical era.

Premarital sexual relationships, especially among teenagers, are creating many problems in our society. Often these problems

are the inevitable result of a society that is seductive and permissive, and promotes freedom and pleasure above responsibility and long-term satisfactions. This society and all too often a negligent church have failed to provide moral support to those many youth who do have values and seek to live by them.

Also in contemporary society there are rapidly increasing numbers of previously married single adults. A higher divorce rate, an extended life expectancy, and the preponderance of women over men in the middle and upper age brackets are among the factors leading to this increase. Many of these persons have experienced sexual intercourse within marriage, but such experience is no longer available to them. Some of the problems that exist in our contemporary world did not exist in such proportions in the biblical world. It is incumbent on our society and the church to acknowledge these problems and to seek solutions.

The church counteracts the cultural emphasis on sexual self-indulgence by teaching the benefits of self-discipline and the positive aspects of a life of commitment and fidelity. In a time of casual love making and pleasure seeking, covenants provide structure that sustains us in the fluctuating joys and pains of authentic relationships. Ongoing loyalties give continuity to our lives. The marks of covenant include mutual respect, public vows, lifetime accountability, and religious sanction. The church teaches that sexual intercourse belongs within the bonds of such love and covenant.

The church as a covenant community encourages single people, as well as married people, to speak of their needs and concerns including sexuality. In the continuing interchange of ideas and feelings, the church seeks to be more evangelical and caring than condemnatory.

Homosexual persons and sexuality

The Church of the Brethren never has dealt officially with the issue of homosexuality. The time is here to examine openly this matter that profoundly affects the lives of millions of homosexual people and their families.

Misunderstandings about homosexuality. Misunderstandings and unnecessary fears about homosexuality abound. Contrary to popular opinion, most homosexuals are not flagrantly promiscuous and do not engage in offensive public behavior. Male homosexuals are not identifiably "feminine" and lesbians are not characteristically "masculine." Teachers with homosexual orientation are often suspected of influencing pupils toward homosexual behavior but most sexual offenses reported between teacher and pupil are heterosexual in nature. For most practicing homosexuals, sexual activity is a proportionate part of their lives. Most of the time they engage in pursuits common to all.

Causes of homosexuality. The causes of homosexuality are not definitely known. Is it inborn or learned? No one has the definitive answer. What is known is that people do not simply decide to become homosexual; it is more complex than that.

Some recent research suggests that the predisposition for homosexuality may be genetic. Other research suggests that certain types of family pathology produce a higher incidence of homosexuality. However, such research has not been sufficiently extensive or scientific to be conclusive. It is generally agreed that the homosexual orientation usually is formed early in life. From 5 to 10 percent of the population is said to be primarily homo-

sexual in orientation.

A significant percentage of people have occasional homosexual interests and/or experience but are not exclusively homosexual. Perhaps the majority of people are somewhere on the continuum between exclusive homosexuality and exclusive heterosexuality.

Biblical insights. The Bible refers directly to homosexual conduct seven times. Genesis 18-19 and Judges 19 are narratives. Leviticus 18:22 and 20:13 are prohibitions in the Holiness Code. Romans 1:26 ff, 1 Corinthians 6:9-10, and 1 Timothy 1:10 are excerpts from epistles.

The seven passages forcefully denounce a variety of homosexual behavior: rape, adultery, cultic prostitution, and lust. These scriptures do not deal explicitly with some contemporary questions about various forms of homosexuality, about homosexuality as an orientation, about the onset of homosexuality prior to the age of moral accountability, and about genetic and/or environmental predispositions.

While the seven direct references in the Old and New Testaments are often isolated as the focal point of an interpretation of the biblical teaching about homosexuality, these texts are best understood within the larger framework from which the Bible approaches sexuality in general. This overarching framework, identified in the opening sections of this paper, upholds heterosexuality as the reflection of God's image and as the culmination of creation. It is in union with a sexual opposite that male and female find fulfillment as persons and identity as a family. While some modern distinctions about homosexuality are missing in the Scriptures, homosexual behavior is considered contrary to the heterosexual norm that runs throughout scripture.

Jesus reinforced the unified biblical view of human sexuality. He upheld the sanctity of heterosexual marriage, reciting from scripture God's original intention in creation: "Have you not read that He who made them from the beginning made them male and female, and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one?' So they are no longer two but one" (Matt. 19:4-5). Thus, Jesus affirms that heterosexual marriage is the pattern for sexual union God intended from the beginning.

This biblical affirmation of heterosexuality does not automatically exclude every other choice of sexual expression or nonexpression. Although Jesus is clear about the biblical norm, he is not categorical. In the same passage in which he upholds the sanctity of marriage (Matt. 19:3-12), he acknowledges, "not every one can receive this precept, only those to whom it is given." He then identifies some persons for whom heterosexual union is not possible: some because of factors of birth; others because of what has been done to them; and still others because they choose not to marry for the sake of the kingdom. Thus Jesus does not prescribe heterosexual marriage for every person.

The church's response. The Church of the Brethren upholds the biblical declaration that heterosexuality is the intention of God for creation. Nature, in the very functional compatibility of male and female genitalia, confirms this biblical revelation that males and females are meant for each other. This intimate genital contact between two persons of opposite sexes is not just a physical union; it also embodies the interlocking of persons.

What do we believe about sexuality?

Study groups across the denomination examined the Human Sexuality study document for at least four sessions. Individuals then filled out response sheets, which were mailed to the Human Sexuality study committee. The statements below are selected from the 34-item response sheet. Totals from the 2,639 returns are tabulated on the right.

(SA-strongly agree. A-agree. D-disagree. SD-strongly disagree. U-undecided.)	SA	Α	D	SD	U
The Bible is clear that all sexual intercourse should be confined to marriage.	1411	664	280	47	201
The Scriptures do not condemn a homosexual orientation; rather what is condemned is homosexual rape, homosexual idolatry, and homosexual lust without love.	132	575	589	1049	204
The Bible condemns all homosexual behavior.	1156	653	400	129	253
When a homosexual orientation is not chosen, but involuntary, it is not a sin.	116	435	747	888	332
The church must be uncompromising and should denounce all sexual intercourse outside of marriage.	1045	717	441	213	171
Sex education for family life is appropriate within the public schools.	412	1230	421	231	271
Sex education in my parents' family met my need adequately as a growing child and teenager.	151	787	1116	374	124

This intimate companionship is heterosexuality at its fullest. It is the context for the formation of family.

Some persons, for reasons not fully understood, experience a romantic attraction for persons of the same sex. Some of these persons claim Christ as Lord and are actively involved in the life of the church. They need the active support and love of the church as they struggle with God's plan for their lives.

In ministry to homosexual persons, the church must guard against oversimplifying Christian morality. Instead the church should endeavor with Christian love and with gentle evangelistic skill to offer redemptive help. Proof texts, condemnation, and a sense of guilt will not empower change. Rejection isolates homosexual persons from the church. It frequently results in a preoccupation with and intensification of the very inclinations their accusers deplore. The power of the gospel incorporates an acceptance of persons who seek forgiveness for their sins and who strive to be disciples of Jesus Christ. It is this non-accusatory acceptance that sets people free from guilt, depression, and fear. When we are saved it is not because we are without sin but because our sins are not held against us by God's grace. We are made whole through God's righteousness, not ours.

In relating to homosexual persons, the church should become informed about such lifestyle options as the following.

Celibacy, refraining from sexual activities, is one alternative that homosexuals and bisexuals choose. The scriptural teaching on celibacy for heterosexuals provides a model for this lifestyle. Celibacy ought to be voluntary and not a requirement. Those for whom celibacy is a gift and a special calling are to be honored and supported.

Conversion to a heterosexual orientation is another option. For many homosexual persons, however, this choice is extraordinarily difficult and complex. For some it is impossible. The church must seek to create a climate for hope, for praise of God, for renewed effort, for claiming and exploring the heterosexual

dimensions of being. Thus the Good News is shared with homosexual persons who seek to convert to heterosexuality. Yet not all are set totally free of homosexual feelings and urges. For some, impulses diminish, mindsets change, the grip of homosexuality is broken, and affectional and physical attraction to the opposite sex can begin.

Covenantal relationships between homosexual persons is an additional lifestyle option. In the church's search for a Christian understanding of human sexuality, this alternative presents the greatest difficulty for acceptance. After struggling with this option, the church is not of one mind.

There are special ways in which the church can extend Christlike comfort and grace to homosexual and bisexual persons. These include:

- welcoming all inquirers who confess Jesus Christ as Lord and Savior into the fellowship of the church. This welcome and the resources of the church are made available by the grace of God who calls us as repentant sinners to be partakers of the faith. Some guidelines for the church's response and for discipleship have been delineated;
- intensifying efforts to understand how genetic makeup and childhood experiences have influenced the development of sexual orientation and behavior;
- challenging openly the widespread fear, hatred, and harassment of homosexual persons;
- engaging in open, forthright conversations with homosexuals. When we stop alienating one another and instead venture toward understanding, some fears disappear and interpersonal relationships become more honest;
- advocating the right of homosexuals to jobs, housing, and legal justice;
- stating clearly that all antisocial, sexually promiscuous acts are contrary to Christian morality;
- giving strong support to persons who seek to be faithful to their heterosexual marriage covenant, but for whom this is difficult because of struggles with homosexuality.

Married persons and sexuality

The Christian faith affirms that heterosexual marriage is the intended culmination of sexuality. Sexual intercourse, the most intimate of human relationships, belongs within heterosexual marriage. Within the covenant of lifelong fidelity, married couples learn to enjoy this full-bodied, full-spirited union. Furthermore, it is this loyal, loving partnership that is most conducive to the responsible conception of children.

Marriage fidelity is a matter of spirit and emotion as well as body. Our sexuality, a sacred trust from our Creator, is too powerful and too elemental a force to be treated lightly or casually. Sexual activity that embraces spirit, emotion, and body is just as valid when engaged in for pleasure as for procreation. Such pleasure will be found as much in receiving as in giving. The need to care in consistent ways about the well-being of one's spouse is essential. The desires and needs of each must be paramount in a mutual relationship. Demands and satisfactions designed to meet the needs of one partner to the exclusion of the satisfactions and needs of the other will only erode the act of intercourse and cause mutual trust and respect to disintegrate. True mutuality exists when the spiritual, emotional, and physical hungers of both persons are satisfied. Each has a responsibility for such mutual fulfillment.

exual intercourse between two persons who are bound by love and covenant can foster the most intimate and intense kinds of communication. At that moment—unlike any other—those two do truly become as one. Unfortunately, even within the context of marriage this is not always so. Sexual relationships, of every expression, become destructive of the Creator's design when used in self-centered ways. Sexual activity within the context of marriage can sometimes be as exploitive and selfish and destructive as sexual activity outside of marriage. This happens when sexual relationships are used only to gratify personal desires, used as a weapon, withheld as punishment, proffered as reward, demanded unilaterally, or used as a cover-up for personal inadequacies.

In any such case, marital sexual activity is just as immoral as the misuse of sex outside of marriage. Sexual relationships ought to be a wholly fulfilling link between two affectionate people from which they emerge unanxious and satisfied.

The importance of sexual fidelity is not to be underestimated. Unlike less easily recognized aspects of fidelity, sexual faithfulness is identifiable. Marriage partners know when they are sexually faithful, at least as far as overt behavior is concerned. Being loyal in this overt way may help couples learn to be faithful in other aspects of their lives together.

The covenant of faithfulness does not preclude meaningful relationships with persons other than the marriage partner. Indeed, such friendships are to be cherished. However, if these ties move beyond friendship and become amorous, the intimate relationship outside of marriage will need to be terminated. Adultery is one of the most serious temptations faced by married persons.

Biblical insights. The old covenant forbids adultery. The seventh commandment in the Decalogue is concise: "You shall not commit adultery." Marriage, as understood by Jesus, was intended by God from the beginning of creation to be the indissoluble union by two persons.

Moreover, for Jesus, adultery was a matter of attitude as well as action. He taught in the Sermon on the Mount that lust is adultery. Lust is not a passing fantasy but an untamed craving. Unless *eros* is infused and counterbalanced with *agapé*, attitudes become adulterous.

Paul taught that sexual relationships are not just physical acts but deeply interpersonal experiences. It was Paul's view that even a sexual relationship that was intended to be highly casual involved a mystical union.

Although adultery is a sin, neither Jesus nor Paul suggests that it is unforgivable. Jesus did not condemn the adulteress, though he told her, "Go, sin no more." Paul wrote about believers whose former immorality had been washed away. Quite clearly, adultery is perceived to be a violation of the marital union. But by God's grace, sexuality, though defiled, can become again what it was intended to be.

The church's response. Amidst changing values and relaxed morality, the church should continue to speak out against adultery as well as other threats to the marriage covenant. Casual acceptance of sexual relationships outside of marriage is a part of our society and is reflected to us by our media. The church, however, should continue to hold up in its teachings the image of marriage as the permanent, spiritual, physical, and emotional bonding between a man and a woman, modeled upon God's everlasting covenant with his people (Gen. 12) and Christ's eternal union with the church (Eph. 5).

Family-life education

Quality education is needed to attain an understanding of sexuality and a competence in family relationships. This education begins in the home where parents teach their children not only by word but also by conduct and expression of feeling. This is the proper forum for teaching morality. The importance of confining sexual intercourse to marriage takes root in daily contact with nurturing, caring adults who teach and model this behavior.

However, given the severe stresses and strains of the family in our society, parents need the church's support and assistance in conveying Christian attitudes on sexual morality. The church should provide biblical and theological guidance on sexuality.

Education for family life is appropriate also within the public school. It is needed to supplement instruction in the home and church. Public school instruction should include information about the body, sex organs, and the reproductive system, but the emphasis should be on values and relationships.

Family-life education will not solve all sex, marriage, and family problems. The task requires the coordinated efforts of home, church, and school.

Conclusion

Sexuality is God's good gift. It is a spoilable gift. Who among us does not regularly need God's grace to restore this gift we have abused so that it again beautifies and deepens human relationships? These problems that arise for ourselves and our generation are to be faced and confessed, but this need not turn our attitude toward sexuality into a tangle of negatives. God's grace is real. Sexuality remains for us, as it was for adham, God's antidote for human loneliness and the answer to the human need to have a counterpart, to be one with someone, and to be in love. \Box

OUTDOOR MINISTRIES

In the most basic sense I don't need to discuss resources for outdoor ministries in these pages. The real resources are to be had for the asking. The outdoors is always there. We have only to become aware of all that God has created. It's available 24 hours a day, in every season of the year, including winter.

The second essential resource is the imagination. We have only to ask ourselves how to use and how to relate to God's creation. The possibilities are endless once we expose ourselves. Ministry, whenever it takes place outdoors, has the potential for tremendous personal growth and development.

But, in any case, here are some helps.

Understanding

Here are two suggestions in the area of interpretation. "Reliving the Story" is a 20-minute slide/tape presentation giving a basic biblical understanding of the purposes of camping and outdoor ministries. Created by Glenn Mitchell in 1978 for the Outdoor Ministries Association, the audiovisual is good for congregations who want to understand their involvement in the camping program. It comes complete with synchronized tape narrative and sync tape recorder, and may be borrowed without charge from the Outdoor Ministries Office, 6987 Union Rd., Clayton, OH 45315.

"Church Camping – Some Biblical Perspectives," by Walt Bowman (1975, 12 pages), is available without charge from the same address. Now a standard resource in the field of church camping nationwide, the booklet relates our practice of camping to our biblical and faith perspective.

For the family

Take Time: A Family Vacation Resource, by Bill and Sandy Crouse (1982, Fortress Press, 64 pages, paper, \$2.50), is a brand new resource for families involved in their own camping. It's intended as a guide for

families on a travel vacation and includes suggestions for wilderness living. Among the chapters included: building family relationships, renewal through worship, family projects, going home. Available from The Brethren Press, 1451 Dundee Ave., Elgin, IL 60120.

"Happy Hiker," a game created for Camp Woodland Altars, is a fun way to involve the family in a growing understanding of our environment. The game has a Monopoly-type board and three sets of quiz cards at different levels of difficulty. It's created by the camp outdoor education staff and is available for \$8 from the Outdoor Ministries Office.



From the "Happy Hiker" game.

Administration

Basic Camp Management, by Armand and Beverly Ball (1981, American Camping Association, 144 pages, paper, \$8.50), deals with every aspect of management and is particularly helpful for summer camps. From a combined experience of 41 years in camping, the authors have produced a valuable manual of material for camp directors, particularly those new in the field. Available from the American Camping Association, Bradford Woods, Martinsville, IN 46151.

Also available from the ACA is Decen-

tralized Camping, by Lois Goodrich (1982, 183 pages, paper, \$12.50). The classic book in the field has now been completely updated by the author. It's a handbook on how to administer and program for outdoor living in small groups, and includes discussions of how to begin, selection of staff, pre-camp training, nutrition, preparation for campers and parents, and the camp program.

Summer camp

In Youth Ministry and Wilderness Camping, by Erik C. Madsen (1982, Judson Press, 159 pages, paper, \$9.50), an experienced trail leader presents the unlimited potential of this exciting outdoor ministry to enhance the church's Christian education program. He explores how wilderness camping can meet the religious, educational, social, and physical needs of youth by challenging them to greater maturity. With our camp programs needing more advanced challenges especially for high school and older youth, this book offers a wealth of ideas.

Serving in God's Love is the theme for a series of four resources for camp leaders, each of which provides a basic outline for five days of camping experience related to the theme. Resources are for junior, junior high, senior high, and intergenerational levels. The series is produced by the Lutheran Church in America with the same high-quality, nondenominational emphasis as in previous years. Previous themes - "God Gives Life" and "Together in Christ"-are available in limited quantities. Write to Division of Parish Services, Lutheran Church in America, 2900 Queen La., Philadelphia, PA 19129.

Rejoicing with Creation, by Tom Malone (1980, 96 pages, paper, \$6.50), is a camp counselor's manual for leaders of older elementary children, with three biblical themes developed for use in five-or six-day camps.

A companion piece, designed for junior high youth, is *Responsible with Creation*, by Ted R. Witt (1980, 128 pages, paper, \$5.95). It also carries three biblical themes for use in three different weeks. Both manuals are published by John Knox and are available from The Brethren Press.

—WALTER D. BOWMAN

Walter D. Bowman is Parish Ministries staff for outdoor ministries and stewardship of creation.

On the NCC and WCC, divorce,

I.W. Moomaw

Commenting on the NCC, WCC

The Quakers have a time-honored belief that "there is that of God in all persons and it is the divine concern that there be a Christian presence in all human situations." Response to that "divine concern" has brought strength and integrity to the Quakers; it has also brought criticism, persecution, and death in some situations where the response led to areas of injustice, violence, and political tension.

In a similar way, efforts to provide a "Christian presence" have brought trouble to other church bodies, especially the councils of churches. Recently the Reader's Digest and "60 Minutes" leveled a barrage of irresponsible and false charges against the National Council of Churches and the World Council of Churches. What are the facts?

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

ANNUAL CONFERENCE BULLETINS

CONFERENCE-BOUND families—Visit and plan future retreats on Chesapeake bay, 45 min. from Baltimore/Wilmington. 5 bdrm lodge with pool, boat docks, picnic/sport/camping areas surrounded by water-front, woods, farmland. Attactive year-round rates for family or groups. Contact Charter Hall Church Center, Perryville, MD. 21903. Tel. (301) 642-2500 or (301) 838-3253.

ANNUAL CONFERENCE—bus trip from Elizabethtown to Annual Conference 1983 with rooms close to conference center. Write to J. Kenneth Kreider, 1300 Scheaffer Rd., Elizabethtown, PA 17022.

INVITATION—On your way to Annual Conference, stop at Camp Swatzar for the 40th anniversary celebration on Saturday, June 25. Pest directors Robert Byerly, Ed Poling, Walt Moyer, and Gerald Greiner will attend. There's no charge for the day's activities. Camping sites are available. Contact Marlin Houff, director, Camp Swatzar, Bethel, PA 19507.

I have never been officially related to either council, but as one who has directly observed their staff people at work in 12 different nations over a period of 20 or more years, I offer a few comments.

First, the *Digest* and "60 Minutes" fail to see the nature of a council of churches. Neither the NCC nor the WCC is a monolithic structure that we can commend or condemn per se. Rather, it is a fellowship of many church denominations joined to express their "unity in Christ as Lord," and do in cooperation what could not be done by acting separately.

Policies are formed, officers are elected, and staff members are employed by delegates from the constituent denominations –32 for the NCC and some 300 for the WCC. The latter come from more than 120 different nations with their differences in doctrine, language, and culture. We may not agree with all that is said or done, but the fact that so many people and differences can work in reasonable concord is one of the greatest Christian achievements of our time.

Second, the councils are not leftist nor Marxist, as the *Digest* and "60 Minutes" declare. It is true, they and many of their constituents do side with the millions of poor people in quest for justice who are often labeled as "Communist" by those in power over them. After long years of nonviolent pleading, some violence has begun in certain areas of the world. The late E. Stanley Jones, world evangelist, often told us, "Marxism comes where justice is long denied and we fail to work boldly for the way of the Prince of Peace."

The WCC's much-criticized Program to Combat Racism was set up as a channel through which member bodies who desired could designate funds to assist people in their effort to rise above racism, colonialism, and exploitation. The grant to Zimbabwe under question was from designated gifts mostly by churches in Europe. Although the funds were distributed by local church leaders, it is possible that some relief help might have gone to families of those engaged in struggle. In any event, there was a Christian presence. When our Lord fed the hungry

multitude in Galilee, we are not told that he charged his disciples to give food only to his followers.

In brief, the WCC operates under two main objectives:

-witness and service in areas where the constituent denominations can best work in cooperation;

- maintain a Christian presence in areas of need and tension realizing that all people are members of the family of God.

Again, the fact that so many people can work together in reasonable concord thus expressing their unity in Christ is probably the greatest Christian advance of this century.

I. W. Moomaw, formerly a Brethren missionary and later executive director of Agricultural Missions, Inc., lives in Sebring, Fla.

Name withheld

Clergy divorce: What is fair?

Is it fair that Earl Ziegler's article on clergy divorce (February) opens with two examples of neglect perpetrated by clergy . . . but contains no examples of family neglect instigated by congregations (not once has my executive committee encouraged me to enjoy a three-day weekend with my family)?

Is it fair that divorced pastors were asked to participate in a survey that sought for reasons behind clergy marital dissolution . . . yet no survey has been conducted among those troubled congregations who repeatedly chew pastoral families and spit them out (and it seems that the congregations quickest to reject a divorced pastor are those that place the highest expectations on the pastor's performance, resulting in untold stress on family life)?

Is it fair that the article only hints at the problem of low compensation . . . when the fact is that my wife's bachelor's degree in education nets her the same salary for a 10-month contract as does my master's degree in a 12-month contract? (Sad to say that I'm paid well in comparison with many of my clergy peers.)

inity

Is it fair that parsonages are considered a benefit to pastors and their families . . . when in reality they pose a great liability: no mortgage-interest savings on income taxes; no appreciation on equity owned; no privacy; no freedom, pride, responsibility of ownership? (Where will I live when 1 retire?)

Is it fair that churches expect clergy couples to be model stewards in regard to the tithe . . . when the average churchgoer is giving only a fourth of a tithe? (Am I really in a better position to tithe because of my commitment to God?)

Is it fair that congregations expect pastoral families to model Christian family life... yet in contractual negotiations local search committees constantly refer to "the pastor's 'day off' "? (I work quite a few 10- and 12-hour days, so am I entitled to a four-day work week?)

So at last, is it fair to ask who is failing whom? When the church decides to get serious about taking care of its professionals (exercising the accountability that the article dreams about), then I as a clergyperson will more willingly discuss my responsibility as a model father and husband. Until then, I will not be surprised at the number of clergy couples who choose to call it quits in the face of tremendous stress, low compensation, and very limited family time. I will instead remain amazed that so many couples survive life in the pastorate as long as they do.

John A. Harpold

Unity is only through Christ

Let's stop kidding ourselves. The human race is divided and will stay that way.

In less than one year I have read or heard three prominent Brethren leaders espouse the idea of the whole human race being united as one. Two made clear statements that nationalism must be eliminated—that if we are going to have peace and justice we must be united into one big "personhood" of all peoples. The third flatly states this to be "true": "We are one body—the human race—on this world."



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opinions

Brethren, we are fooling ourselves. We are not—nor can we ever be—"one body" in this world. To promote such a position is to miss a most important and clearly stated biblical absolute. We are sinful. And as sinful creatures we will never be brought to unity. "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9).

There simply is no way to change that fact in this present order. We will only be united in "one body" as there is a total change of heart. And that only comes through a personal relationship with Jesus Christ.

To believe that all of society will be changed and united without the personal

return of our Lord Jesus is to reject much of New Testament scripture.

Brothers and sisters, I believe in a peace witness. I believe we are to do all we can to promote peace, to oppose war, to oppose military service, to support the movement for justice, to oppose repression. I believe this because we belong to the Prince of Peace—and he was for justice and peace and opposed to repression and violence of all kinds.

But I also believe that the peoples of the world can only be united in the present order through the greatest repression and injustice the world has ever known. As long as there are unregenerate people on earth there will always be those who can gather a following to support their own ends, to control and dominate some segment of society.

Even the church will remain divided into many different groups—with the most significant division being between those who believe the Bible to be the true and final Word of God and those who don't.

There are many passages that clearly state that Christ shall return to this earth to establish a new kingdom in which all peoples will be united. Until that time, unregenerate humankind will be hopelessly divided.

This I believe because "the Bible tells me so." \square

John A. Harpold is pastor of the Richland (Pa.) Church of the Brethren.

turning points

158th BRF/BVS

(Orientation completed Jan. 28, 1983)

Bucher, Stephen L., Myerstown, Pa., to Lewiston Housing Authority, Lewiston, Me. Dunmore, Daniel, Spring City, Pa., to Voice of Calvary Ministries, Jackson, Miss.

Eby, Barbara, Chambersburg, Pa., to Voice of Calvary Ministries, Jackson, Miss.

Eby, Earl, Chambersburg, Pa., to Voice of Calvary Ministries, Jackson, Miss.

Etzler, Joseph, New Madison, Ohio, to Lewiston Housing Authority, Lewiston, Me.

Nolt, Eva, Lititz, Pa., to Lewiston Housing Authority, Lewiston, Me.

Nolt, Ray, Lititz, Pa., to Lewiston Housing Authority, Lewiston, Me.

Patches, Richard, Lebanon, Pa., to Voice of Calvary Ministries, Jackson, Miss.

Ministries, Jackson, Miss. Rogers, David, Bethel, Pa., to Voice of Calvary Ministries, Jackson, Miss.

Roop, Iris, Union Bridge, Md., to Voice of Calvary Ministries, Jackson, Miss.

Wenger, Doris, Ephrata, Pa., to Lewiston Housing Authority, Lewiston, Me.

Wenger, Grace, Ephrata, Pa., to Voice of Calvary Ministries, Jackson, Miss.

Wenger, Susan, Myerstown, Pa., to Lewiston Housing Authority, Lewiston, Me.

Licensing/ Ordination

Clauze, Reginald Eugene, ordained June 29, 1982, Greenland, West Marva

Hall, Richard J., licensed March 10, 1982, Southern Pa. Krape, J. David, licensed Nov. 8, 1982, New Fairview (Yorkana), Southern Pa.

Myers, Donald E., licensed Nov. 8, 1982, New Fairview, Southern Pa.

Myers, Patrick H., ordained Jan. 1, 1983, Pleasant View, Southern Pa.

Nell, Kenneth Eugene, licensed Nov. 8, 1982, Pleasant Hill, Southern Pa.

Shanaman, Frederick L. Jr., ordained Jan. 6, 1983, Pleasant View, Southern Pa.

Shumate, David K., licensed Dec. 26, 1982, Crab Orchard, Virlina

Weaver, Garnet Edward, licensed June 29, 1982, White Pine, West Marva

Williams, Dorman Leo, licensed June 29, 1982, Pleasant Hill, West Marva

Pastoral Placements

Batman, Steven P., from secular, to LaMotte Prairie Fed., Ill./Wis., interim parttime

Daughtry, James Earl, from Kansas City First Central, W. Plains, to Tucson, Pacific S.W.

Deffenbaugh, Donald Wayne, from Beachdale, W. Pa., to Glendale, Ariz., Pacific S.W. Detwiler, Robert W., to Claysburg, Middle Pa.

Edwards, G. Wayne, from Brummetts Creek/Pleasant Grove, Southeastern, to Walnut, No. Ind.

Harmon, J.D., from Oak Grove, South, Virlina, to Boones Chapel, Snow Creek, Virlina, part-time

Langdon, Kenneth J., from Buena Vista, Stone, Shenandoah, Io Keyser, West Marva Lepage, Richard, from other denomination, to Loon Creek, S./Central Ind.
McCombs, Earl, from secular.

to Beech Grove, So. Ohio Sollenberger, Carmen, from Buena Vista, Shenandoah, to Carson Valley, Middle Pa.

Stern, Roy L., from Des Moines, Stover Memorial, Tri-District, to Nappanee, No. Ind.

Swartz, Fred, from General Board staff, to Manassas, Mid-Atl.

Walker, Ivan, from retirement, to Stevens Hill, Atl. N.E., Wills, Douglas, from Saunders

Grove, Virlina, to Masons Cove, Virlina, part-time Wilson, Tom, former General

Board staff, to Boulder Hill, Ill./Wis., interim part-time

Anniversaries

Blough, Dorsey and Mary, Waterloo, lowa, 66 Bryant, Mr. and Mrs. Erman

P., Staunton, Va., 50

Gorden, Israel and Edwina,
Clovis, N.M., 55

Houghton, George and Winifred, Parsons, Kan., 60 Kenepp, Mr. and Mrs. James M. Mattawana, Pa., 55

M., Mattawana, Pa., 55 Kessler, Russell and Esther, Astoria, Ill., 51

Lichty, Clark and Hope, Waterloo, Iowa, 60 Smith, W.E. and Josephine, Parsons, Kan., 52

Wlest, Samuel and Carrie, Ephrata, Pa., 63

Deaths

Agee, Cassie S., 86, Eden, N.C., Jan. 27, 1983 Ankeny, Donald, 62, Shelocta, Pa., Nov. 23, 1982

Pa., Nov. 23, 1982 Arnett, Carl G., 84, Laura, Ohio, Jan. 24, 1983 Blough, Katherine Flory, 87,

Bridgewater, Va., Feb. 2, 1983 Bolinger, Inez, 78, N. Manchester, Ind., May 2, 1982 Bowling, Howard, 73, Hamp-

stead, Md., Oct. 20, 1982 Broadwater, Mary E., 91, Spring Valley, Minn., Jan. 7,

1983 Burkhead, Merle, 71, Decatur, 1nd., Oct. 1, 1982

Chapman, Larry, 49, Elizabethtown, Pa., Sept. 27, 1982 Click, Hazel Y., 79, Staunton,

Va., Dec. 11, 1982

Dankers, Irene, 65, Ephrata,
Pa., Nov. 14, 1982

Denlinger, Arthur J., 71, Trotwood, Ohio, Feb. 10, 1983 Eisnaugle, Harlan Clifford, 62,

Eisnaugle, Harlan Clifford, 62, New Carlisle, Ohio, Feb. 24, 1983 Embly, Robert, 66, Waynes-

boro, Pa., Dec. 8, 1982
Fanus, Milton, 91, Elizabethtown, Pa., Nov. 7, 1982

Farmer, Mrs. Mayhud, 75, Eden, N.C., Jan. 11, 1983 Flora, Noah E., 100, Flora, Ind., Jan. 16, 1983

Frailey, Twila, 81, Shelocta, Pa., Nov. 21, 1982

Fridley, Robert, 76, McPherson, Kan., Jan. 16, 1983 Garber, Alice, 81, Elgin, Ill., Jan. 27, 1983

Gregory, John, 80, Reidsville, N.C., Oct. 1982

Haney, Jack, 17, Crawfordsville, Ind., Feb. 6, 1983 Hawhaker, Carrie D., 72, St.

Thomas, Pa., Sept. 18, 1982 Hedrick, Savilla Wenger, 99, Neffsville, Pa., Feb. 12, 1983 Hilton, Viola, 75, Ephrata, Pa., Dec. 19, 1982

Holmes, Dorothy Woods, 87, Tonasket, Wash., Feb. 8, 1983

Hughes, Victor H., 72, Waynesboro, Pa., Jan. 29, 1983 Jerardl, Helen, 70, Trotwood, Ohio, Jan. 10, 1983 Jordan, Virginia M., 65, Bring-

hurst, Ind., Jan. 12, 1983 Klepinger, Mabel, 83, Greenville, Ohio, Dec. 15, 1982 Knox, Pearl, 72, Ottumwa, Iowa, Feb. 11, 1983 Knox, Robert H., 67, Ottumwa, Iowa, Jan. 13, 1983

Laughmao, Elmer, 79, Glen Rock, Pa., Dec. 9, 1982 Leicht, Paul, 61, Elizabethtown, Pa., Oct. 17, 1982 McManuels, Ida B., 86, Harris-

burg, Pa., Jan. 26, 1983 Metzger, Jerome, 81, N. Manchester, Ind., Nov. 2, 1982

Meyer, Gertrude Royer, 88, Lancaster, Pa., Dec. 26, 1982 Miller, J. Quinter, 83, Tulsa, Okla., Jan. 5, 1983

Morris, Kenneth, 81, Greenville, Ohio, Nov. 20, 1982 Moyer, Ruth E., 60, New Carlisle, Ohio, Feb. 18, 1983

Mumma, Melvin, 95, Greenville, Ohio, Jan. 23, 1983 Neighhors, Harold A., 51, Waterloo, Iowa, Feb. 1, 1983

Neil, Bertha R., 90, Phoenixville, Pa., Feb. 12, 1983 Ritchey, Blair, 82, Hollidaysburg, Pa., Jan. 19, 1983

burg, Pa., Jan. 19, 1983 Robinson, Viola, 62, Fremont, Calif., Dec. 8, 1982

Shelton, Gertrude H., 67, Eden, N.C., Oct. 1982 Slaughter, Eliza R., 73, Eden, N.C., Feb. 4, 1983

Smith, Harry L., 85, Beaver, lowa, Jan. 31, 1983 Stouse, Elva Michael, 81, Flora,

Ind., Feb. 18, 1983 Teach, Ella Mae, 95, New Carlisle, Ohio, Feb. 19, 1983 Tharrington, Bruce A., 87,

Nampa, Ida., Jan. 16, 1983 Townsend, Harley V., 96, Hastings, Mich., Jan. 21, 1983 Vlnyard, Bonnie, 75, Grants Pass, Ore., July 30, 1982 Warner, Mary, 93, Astoria, Ill.,

Warner, Mary, 93, Astoria, Ill., Feb. 4, 1983 Weeks, Elizabeth, 82, Trot-

wood, Ohio, Jan. 30, 1983 Welgel, Jaime, 17, Elizabethtown, Pa., Oct. 2, 1982 Worley, Melva M., 87, Han-

over, Pa., Feb. 13, 1983 Yurich, Myrtle, 58, Eden, N.C., Jan. 1983



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TRAVEL — To Scandinavia-the best of Norway, Sweden and Denmark. Aug. 1-15, 1983. Also Aug. 1984 OBERAMMERGAU PASSION PLAY. Information: Ross & Irene Noffsinger, 54704 Holiday Dr., Elkhart, IN 46514.

TRAVEL—ALASKA 11 days, July 20-30, 1983. Fly to Anchorage. Also from Seattle. Motor Coach and sail inner passage.

Coach and sail inner passage.

OBERAMMERGAU PASSION PLAY—Germany, Austria, Italy. June 4-19, 1984. For either trip, write: Rev. John & Naomi Mishler, 168 East 6th Street, Peru, IN 46970. Tel. (317) 473-7468.

TRAVEL — Alaska Motor Coach-Cruise Tour. 30 days — Sept. 3 to Oct. 2, 1983. Call or write for details. Ralph and Betty Ebersole, 1213 Hamilton Ave., Tyrone, PA 16686, Tel. (814) 684-1771.

TRAVEL—Juniata College Tours. July 3: LON-DON WEEK with option for BRITISH ISLES by motorcoach & London 5 days (12 day program). Motorcoach visits Bath, Stonehenge, Cotswolds, Stratford, No. Wales, Chester, Lake District, Trossachs, York. One week London: \$1025. 12 days: \$1317. Subject to change, July 4, 1984: OBERAMMERGAU & PASSION PLAY. 15 days to Germany, Austria, Switzerland: \$1498 for land tour. Meals included. August, 1984: OBERAMMERGAU & PASSION PLAY: 8 days Bavaria & Salzburg: \$798 land tour. Meals included. Excellent programs visiting beautiful scenery. WEIMER-OLLER TRAVEL, 405 Penn St., Huntingdon, PA 16652. (814) 643-1468.

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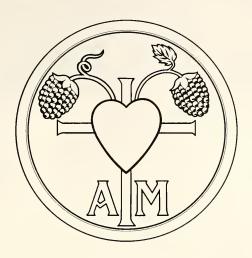
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IMAGES OF DISCIPLESHIP

From the beginning of the Brethren movement in 1708, the Brethren commitment has been shaped by biblical images. The cross and the heart, symbolizing sacrifice and devotion, and the vine and the grapes, symbolizing fruit-bearing, appeared on the seal of Alexander Mack.

Sacrifice, devotion, and fruitbearing are the hallmarks of discipleship today. Consider the witness of Christians at Ahwa, India, who recently observed the 75th anniversary of the coming of Brethren missionaries to their village, and the 50th anniversary of the building of the Ahwa church. Several days of celebration were climaxed with the baptism of 203 persons into the Church of North India, following the rites of the Church of the Brethren.

Consider the witness at Jos, Nigeria, where a group of Nigerian Christians gathered to explore forming the city's first Brethren congregation less than a year ago. Now that emerging group has an attendance of 160. It is one of three vital congregations recently established by the Nigerian Church of the Brethren in state capitals.

Consider the witness in Sudan, where the programs of rural health development and evangelization move ahead even as lawlessness in the region recently led to the deaths of two health team workers.

Consider the presence of Brethren who witness to reconciliation in Northern Ireland; who assist with relief and reconstruction in Beirut; who render service to refugees in Somalia and Honduras; who seek to establish 15 congregations in new communities in the U.S. and Puerto Rico. Costly discipleship is being demonstrated in these and myriad other ministries of the Church of the Brethren.

As you place your offering in the offering plate this Sunday, pray for those who serve the church at points far and near. And pray, too, for Christians everywhere to grow in sacrifice, devotion, and fruitbearing—the marks of discipleship in Jesus Christ.

Participate in your congregation's Annual Conference Brotherhood Fund Offering on June 5. Or send your special commemorative gift to the Church of the Brethren General Board, 1451 Dundee Avenue, Elgin, IL 60120.

CHURCH OF THE BRETHREN

. . . 275 years of fruit-bearing

The silent majority

In an informal conversation at an international communications conference, a Protestant journalist from Brazil complained that the only television programs available in his country were US ones on the order of "Charlie's Angels." He didn't want his children to watch television, because he didn't want them to grow up thinking the world—or the US—was like that program. He didn't want his children to learn the standards and morals depicted on those television shows.

After listening to his indignation for a while, I pointed out that plenty of parents in the US also don't allow their children to watch everything Hollywood dishes up. Our parents are equally concerned about their children learning a distorted view of the world, I said.

But he was right on target when he complained about the product that was being foisted off on his country. What's the message that we give when a country with such immense telecommunications capability is known chiefly by its television sitcoms?

But the real problem is that the journalist's children had so few alternatives. If the problem were confined to afternoon entertainment on the tube and whether or not to allow your children to watch "Charlie's Angels," things would be simple. The truth is that a few wealthy nations control almost all the communications for the entire world. Not only are developing countries watching our comedies, but they're watching our news and our interpretation of their news.

So what? Aren't our journalists more qualified to determine what's news and who gets which airwaves? And besides, what does communications have to do with Christianity?

Plenty. In fact, I'd argue 1) that communication is a basic human right, 2) that as Christians we should care if some people are denied that right, and 3) that communication is perhaps the most fundamental concept of Christianity. The Bible is a major way that God communicates with us, and Christ is the ultimate communication. Christ is God speaking to us in a way we can understand. Following that example, we have chosen to communicate in many ways. We use storytelling in the Sudan, and theological language in academia. We speak Spanish in Ecuador, and Bura in Nigeria. We use printed words, and we venture into video and film.

More importantly, however, we must recognize that communication is two-way. Communication is at least 50 percent listening. In today's world, we in the US aren't doing much listening.

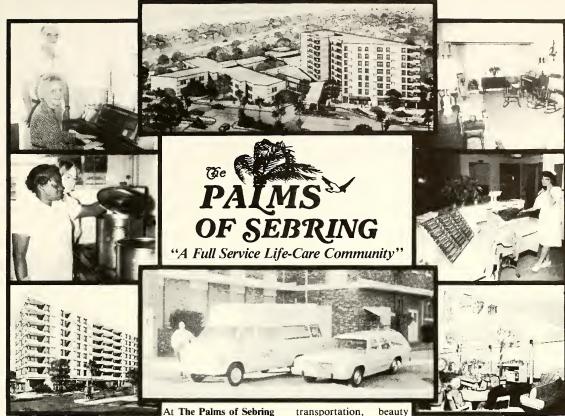
As Christians who affirm the worth of every individual, we should be the ones most concerned that all people and all nations be given a voice. As Christians who call for economic justice, we should be the ones to realize that there's no equality if only a few do the talking. We should be the ones to enter most vehemently into the discussion of a New World Information and Communication Order.

That discussion is one that deals with balance of information (sounds something like our Brethren emphasis on mutuality), fair distribution of technology (not unrelated to our concern about the New Economic Order), and the right of every people to tell its own story in its own words.

The United Nations has declared 1983 World Communications Year. Communicators the world over will be scrutinizing communication policies and systems, with special emphasis on economic and social development in developing nations. Shouldn't we be paying attention?

Every person is a communicator. Some have better tools, however. We in the US have a mind-boggling array of newspapers and periodicals to choose from. We write letters to the editor if we disagree. We have radios, televisions, magazine subscriptions, telephones, home computers, cameras, cable networks, libraries, schools In spite of what could be considered communication overload, however, we've shut our ears to some voices.

Isn't it time to give other people a chance to speak? Isn't it time, now, to listen? - W.S.C.



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197th Recorded Annual Conference Church of the Brethren

Baltimore, Maryland June 28 — July 3, 1983

We anticipate a large attendance of Brethren at the 1983 Baltimore Annual Conference. The Convention Center is located at the newly renovated Harbor Place and most of the activities, meetings and meal events will be held under one roof—at the Convention Center.

An exciting program is planned for all age and interest groups. The worship service topics and speakers are:

- Tuesday, June 28, Moderator Paul W. Hoffman, President of McPherson College, McPherson, KS will speak at the opening worship service. Topic: "The State of the Church."
- Wednesday, June 29, Harrell F. Beck, Professor of Old Testament, Boston University School of Theology, Boston, MA. Topic: "The Miracle of Ministry."
- Thursday, June 30, Phyllis Carter, Executive of Florida/Puerto Rico district, Orlando, FL. Topic: "The Grapes of Eschol."
- Friday, July 1, David Rittenhouse, former pastor at Castañer, Puerto Rico, free minister from Dunmore, WV. Topic: "Grace Received and Grace Given."
- Saturday, July 2, Nvwa Balami, Nigerian minister, attending Bethany Theological Seminary, Oak Brook, IL. Topic: "The Church Transformed and Commissioned."
- Sunday, July 3, Leah Musser Zuck, co-pastor of Brethren Village, Lancaster, PA. Topic: "Grace—The Everlasting Mercy."



Paul W. Hoffman



- letters
- **Returning to the Tamarind.** Kermon Thomasson gives an eyewitness account of the March 17 celebration under the tamarind tree in Garkida where Ekklesiya 'Yanuwa a Nigeria (EYN) began 60 years ago.
- Running Through the Pain. Just as a jogger moving from one distance level to another often has growing pains, so it is with the life of discipleship, says William W. McDermet III.
- Worshiping Without Walls. It used to be called going to camp, but now experiencing God's creation is called outdoor ministries. Why the change? Walt Bowman explains why worshiping outdoors today includes more than just campfires and cookouts. Chauncey Shamberger adds a Brethren historical perspective and Penny Lou Cameron writes about her personal experiences in the outdoors.
- Pointing Towards Wholeness. "Our camps provide a setting in which to experience and learn from creation in all its diversity and connectedness," writes Glenn Mitchell, as he looks back on camp experiences that have helped him and others better understand God.
- 17 Camping Family Style. The Fraternity Church of the Brethren, Winston-Salem, N.C., is an example of how outdoor ministries have grown. Karen Carter writes about a Sunday school camp that has evolved into a family camp involving the entire church.
- **Counting the Cost.** In commemoration of the denomination's 275th anniversary, Kenneth I. Morse presents vignettes of five Brethren who counted the cost. From the pages of history: the Solingen brothers, George Wolfe, Sarah Major, Nettie Senger, and Ted Studebaker.

In Touch profiles Jerry Peterson, Lombard, Ill.; Marlin Heckman, La Verne, Calif.; and Henry Colbert, Tonasket, Wash. (2) . . . Outlook reports on ZME choir. European peace movement. German bishops. Navy CO. IMPACT. NCC. Ralph and Carol Mason. Disaster funds. ICYE. Health conference. WCC. Communication awards. Doris Lasley. Cape Coral baptisms (start on 4) . . . Underlines (7) . . . Update (8) . . . Resources, "Conflict Resolution," by Chuck Boyer (22) . . . Book Reviews "Books on Friends, Nuclear War, Burnout, Business, and Anger," by Fred Swartz and Dorothy Blough (24) Opinions of Jack Williams and Robert Beery (26) . . . Turning Points (28) . . . Editorial (32).

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VOL. 132, NO. 6 JUNE 1983

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MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Nov. 1, 1982. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: \$10 one year for individual subscriptions; \$18.50 two years. \$8 per year for Church Group Plan. \$8 per year for gift subscriptions. School rate 50¢ per issue. If you move

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DEFINING HUMANISM

The Church of the Brethren has won the respect and admiration of all other denominations mainly because of its humanistic endeavors. In recent years, spokespersons for the "electronic church" have tried to make us believe that these endavors are not necessary. The emphasis has been on saving your own soul and let the Devil take the rest. That several Brethren have been taken in by this twaddle is evident by the letters sent to the Messenger by those who claim that all the evils of the world are caused by humanists.

The most widely accepted definition of "humanist" and the first choice in the dictionary is "a student of human nature and human affairs." Humanism cannot be divorced from faith, and this conviction has motivated Brethren from the beginning. For those who would malign this word, I suggest they reread the story of the Good Samaritan and the description of the last judgment, as given in Matthew 25. Pure humanism!

AUBREY C. TODD (Christian Church Uniting)

Virginia Beach, Va.

BIRDS OF A FEATHER

Persons are known by the company they keep. If you oppose prayer and Bible reading in public schools, then you identify yourself with the atheist who had them removed. If you support abortion as a means of birth control, then you identify yourself with Pharaoh and King Herod, who killed Hebrew infants.

Not only does taking such positions identify us, as a church, with those who hate God, but taking opposing stands on similar issues indicates we "speak with forked tongue." To oppose war because it takes human life, but then support abortion, is inconsistent. To oppose prayer and Bible reading because of "separation of church and state," and then have a lobbyist in Washington, is hypocrisy.

The devil is a murderer and a liar, and the father of them. It's time for his children to repent or stop calling themselves children of God.

BENJAMIN I. HALDEMAN

Greencastle, Pa.

FAILURE OR SUCCESS?

As a pastoral psychotherapist and counselor, I am grateful for Earl K. Ziegler's clear delineation (in "Brethren clergy divorce," February, page 20) of stresses and pressures, both internal and external, that can become disruptive to clergy marital relationships. An awareness of these can begin to diminish their power and lead clergy couples to more realistic expectations.

However, I am distressed by the implication of the subtitle: "Who's failing whom?" Certainly, divorce is a painful failure of a relationship, but I do not believe it is necessarily blameworthy. As stated in the article, "It is significant to note that eight of the 15 pastors recognized very clearly in their relationships that an important ingredient was missing from the very

beginning, and even prior to the marriage. Despite the serious differences, they chose to marry."

These divorces sound more like successes than failures, the painful extrication from untenable relationships. That pastors are allowed to acknowledge, and be forgiven, their mistakes may be the good news in the rising rate of clergy divorce.

Sensitive pre-marriage counseling and marital therapy can assist persons in enhancing their relationship and in coping with pressures. For those for whom "an important ingredient was missing from the very beginning," divorce can be an act of grace.

FREDERICK S. WALZ

Elgin, Ill.

UNDOING WHAT'S BEEN DONE

Two points in response to Earl Ziegler's article, "Brethren Clergy Divorce" (February): First, in the discussion of an Annual Conference paper on marriage, I offered an amendment urging congregations to encourage pastoral couples to work at their marriages through marriage enrichment seminars or similar events, and that this time not be taken from their vacation time.

This was passed by a solid majority. As I was leaving the auditorium, a district executive said to me, "Byron, now you have given pastors another excuse for being away from the parish and they are away too much already."

Second, in dealing with divorce, are we not inconsistent with our view of the separation of church and state? Aren't we abdicating to the state the dissolving of marriages, which represent a covenant relationship formed spiritually in the church? I have a friend, Robert Elliot of Dallas, Tex., who has written for the Methodists, a "service for the dissolution of marriage." If divorce must come, wouldn't it be far more consistent for the church to "undo" that which it has "done" as its part in the forming of a marriage?

BYRON P. ROYER

James Creek, Pa.

SOME STILL DOI

In a February Letter to the Editor, Florence Smith said, "Brethren women used to humble themselves and pray with covered heads. Now you are lucky to see even one in a congregation with a prayer covering."

How I wish she could attend our service, where not only the older ladies wear prayer coverings, but the young people as well. Perhaps it is true that in many churches the women no longer wear them, but there are still some that do.

ROGER HARDING

Circleville, Ohio

MAKING ROOM FOR DIVERSITY

By oversight, the name of Ruth Early, program coordinator for the World Peace Academy at New Windsor, was omitted from my article about the academy in the April issue. We are sorry for the omission.

I am deeply appreciative of the editorial policy that makes room for an article on BVS/BRF and the World Peace Academy in the same issue. To me, this is what the Brethren are when they are at their very best, going back to the roots from which our tradition has come and, unfortunately, has sometimes departed.

I am even more grateful for the April editorial, which spelled out this basic tradition. We are enriched by the insights.

INEZ LONG

Westminster, Md.

A MODERN-DAY CHRISTIAN APOLOGETIC

I used Wanda Callahan's "Strength From the Prince of Peace" (December 1982) in a course I teach on early church history at Associated Mennonite Biblical Seminaries. I handed out copies of it as an example of a modern-day apologetic similar to those made by early Christians.

I find the parallel striking: Both are calling for recognition of a kind of patriotism on the part of Christians in the face of charges of being bad citizens and unpatriotic.

Some of my students initially thought I was Brethren rather than Mennonite, since I have used Brethren-related examples growing out of my work as assistant editor of the Brethren Encyclopedia.

DENNIS MARTIN

Oak Brook, Ind.

WORTH NOTICING

The recent issues of MESSENGER are really standing out. The variety seems excellent.

DAVID S. YOUNG

Lancaster, Pa.

MORE INDIGESTION

The February editorial, "A case of *Reader's* Digest indigestion," gave me indigestion.

Before Reader's Digest and "60 Minutes," I was neither anti nor pro NCC and/or WCC. I must admit that after them, and now you, I am leaning anti.

My whole working life was spent with one of the largest corporations in the world and 1 know you have bad apples in a barrel that size. I also know that it is management's responsibility to cull out all the bad apples.

In your case, regarding the NCC and WCC, you apparently don't feel that is necessary. Your whole argument seems to be that there can't possibly be any bad apples in those organizations because 1) Bob Neff is on the NCC's board, committees, and panels, and 2) Harriet Ziegler is a paid public relations employee of the NCC doing her job to promote NCC.

It is time for the leadership of our church to start answering and doing something about the charges that have been leveled at the NCC and WCC. The fact that the NCC and WCC do alot of good things is not enough—they need to clean up their good act.

BOB WARNER

Elgin, Ill.

page one

We drove down to Milford, Ind., on a recent Sunday to attend a memorial service for Homer Burke. Homer had died at age 86, leaving a life so active that it took quite a lot of telling of anecdotes by friends just to highlight the most significant happenings.

It is interesting that this pioneer who sailed for Nigeria in 1923 and established the medical program that continues today, died in this 60th year of our mission work in Nigeria. Homer and his wife, Peggy, served in Nigeria until 1938, then later served

many years in Castañer, Puerto Rico, before returning to Nigeria in 1961, Their last tour of service there was completed at the end of 1974.

It was Homer who in 1927 extended the evangelistic call that brought forward the first converts



Dr. Homer L. Burke

to the Nigeria church (pictured on our March cover). Talk about someone being into holistic health!

Homer and Peggy ministered to everyone — missionaries, Nigerians, Puerto Ricans, Chicago blacks, neighbors everywhere. Their appealing blend of medical help, faith witness, life style, and homespun hospitality was unique. Everyone succumbed to their charm.

One time in Nigeria I was planning to climb up and visit Sukur, a romantic village remotely perched atop a high, steep mountain. Homer decided to join me.

A missionary on another station was so concerned for the 70-year-old Homer's physical welfare that he voiced a word of caution by short-wave radio. Homer scoffed, "You tell him I'm as tough as a boiled owl, and I'm gonna climb that mountain."

And up he went, with little exertion, carefully timing himself—so many minutes of walking, then so many minutes resting, until he reached the stone gateway of Sukur.

That climb was symbolic of Homer's life. He always knew where he was going, and he "reached the mountaintop" in his own deliberate, well-thought-out, unique way.

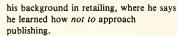
A spring rain had begun during the memorial service. As we read together a benediction written by Homer long ago, I heard a distant rumble of thunder. I fancied it might be the sound of the gates of heaven closing behind a new arrival, Homer Burke reaching another mountaintop.—THE EDITOR

in touch

Jerry Peterson: Ministering with books

Jerry Peterson is a student at Bethany Theological Seminary, but he does not plan a career as a pastor or a theologian. Jerry has a very special ministry in mind—a ministry of books.

This different ministry is a direct result of Jerry's love for books and the need he sees for better quality literature. He tried a pastoral ministry as an intern at the Humboldt Park Presbyterian church in Chicago, but found a need for a more



"Retailers are interested only in the profit margin," Jerry says. "They're not interested in service to customers or in providing quality literature."

Jerry often uses the word "quality" when he talks about literature. He sees very little quality in much of the popular literature being sold today. Jerry says the

same problem exists in Christian publishing, referring to much of what is being sold as "Christian fluff geared toward emotional hype."

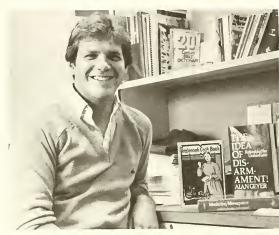
"We could be writing and publishing good books that help to instill Christian values, with or without a lot of theology," Jerry says.

Producing quality material is one thing, but getting people to buy it is another. "There's a

need to develop Christian literature that will appeal to the masses," Jerry says. To achieve this goal Jerry wants to combine the knowledge attained at Bethany with the practical marketing experience received at The Brethren Press. In July, Jerry will begin working for C-4 Resources, a religious publishing company in Champaign. Ill.

One part of Jerry's strategy is the reeducation of Christian book retailers. He says that current practices in Christian bookstores do not enhance sales. One solution would be to market Christian books in a manner similar to secular book retailers, with eye-catching displays and promotions.

By raising both the quality and sales of Christian books, Jerry is confident of a sucessful ministry. "The published word has flourished," he says. "It's an exciting way to bring God's word to the people." — J.A.B.



structured work schedule and started searching for another way to serve God.

Theological education was still important to Jerry, so he started looking for a practical way in which to use his degree from Bethany. A job as store manager for a major publishing retailer was the catalyst for Jerry's decision to apply his talents to Christian publishing.

Jerry comes from a Lutheran background and was raised in the small village of Nook in Juniata County, Pa. He became acquainted with the Brethren at Elizabethtown College, where he majored in social work. After graduating he moved to Bethany with his wife, Cheryl (they now have a baby boy, Justin), and the York Center church.

A logical extension of Jerry's involvement with Brethren and books was his internship at The Brethren Press, which ended in March. Jerry brought with him

Marlin Heckman: On th

A letter printed in Henry Kurtz's Gospel Visitor started Marlin Heckman, of La Verne, Calif., on the trail to the old West—a trail that twisted and turned into a rather large research project.

The letter, written by two unidentified Church of the Brethren brothers who had heeded Horace Greeley's advice to "go west, young man" in pursuit of California gold, was published by Kurtz to warn others of the perils involved in going west.

The lure was too much for Marlin, librarian at the University of La Verne. His interests in California history and genealogy led him to begin researching the diaries of pioneers who came across the overland trail to the Golden State. Locating those diaries was difficult, he quickly discovered.

"I found there was not a good list,"
Marlin explains, adding that he was looking for a "reference of both printed and
manuscript diaries in one volume."

So he responded the way any good researcher might. Over a period of five years, Marlin's combined interests served as "trail guides" in compiling a

Henry Colbert: Sunday

If you are looking for Henry Colbert on a Sunday morning, you won't find him among the people in the pews at the Ellisforde Church of the Brethren, his home church, near Tonasket, Wash. But turn around, look up, and see in the balcony a tall, gray-haired man fidgeting with an amplifier, setting tape recorders, and testing the sound system.

Henry enjoys anything electronic. "If I could think of a reason why a 75-year-old retired man should have a computer, I'd have one," he says. After a pacemaker implantation last August, he was teased by pastor Ernie Bolz, who said Henry had become so involved with electronics that, in fact, electronics had become part of him.

The science of electronics has a reputation of being cold, complicated, and inhumane. In contrast, Henry brings a warmth, a simplicity, and a humaneness to that reputation.

When did he begin taping the church services? "I rigged up that outfit (equipment in the balcony) primarily for Hazel," Henry recalls. Hazel Rise was a church

trail of discovery



bibliography of over 400 diaries written by pioneers as they made their way to California between 1846 and 1859.

These narratives, Marlin says, give personal insights into American history in a way no other source can. They show the persistence and perseverance of the pioneers looking for a better way of life.

"Most people, if they lived," Marlin observes, "stuck it out" until they made it to California.

Stories of death on the trail, the plight of women and children, and the pioneer's personal expectations about the trip are some of the things that Marlin finds most interesting about his work. Among those already interested in his bibliography (which is still unpublished) is noted western novelist Louis L'Amour, one of the most published men of all time, and a writer known for his accuracy.

"He's helping me to become convinced that it's of value to researchers," Marlin comments.

Though he was unable to completely piece together the story of the two young Brethren men, he has managed to turn up a few key clues that may one day lead to their identity. "I keep thinking that I'm going to crack it," he says.

The librarian has found Brethren names like Kingery, Stitzel, Gish, and Bowman, but he has yet to find an actual diary written by a brother or sister journeying

west during the Gold Rush era.

"I know of Brethren who came in 1858," he notes. "There might be diaries in some family collection."

Aside from his work on the 125-page bibliography, Marlin edited the diary of J.A. Butler, a pioneer who came to California in 1856 from Illinois on a cattledrive.

A member of the La Verne congregation, Marlin Heckman hopes to continue his work in 19th-century history by writing a book about the business people of Lordsburg, Calif.—the predecessor of La Verne, and a hamlet of Brethren in the West.

Also currently indexing obituaries from The Gospel Messenger, Marlin may soon find himself on the trail of discovery again. After all, as any trail hand will tell you, once you've hit the trail, it's hard to turn back.—CHRISTOPHER KEATING

Christopher Keating, a student at the University of La Verne, La Verne, Calif., was an editorial assistant with MESSENGER last summer.

morning sounds

member who resided at the local nursing home, and Henry thought she might enjoy listening to the church services.

From the 120-minute tape used to record each church service or special event, Henry edits the service onto a 90-minute tape. He records extra copies for those who may have missed a Sunday

service, but "I don't push this much; some may want just as well to stay home," he confides jokingly.

"It's Sept. 26, 1982, and we're at the Ellisforde Church of the Brethren attending the church service. A highlight in the service is singing by the Tekle family. The father and the three girls are singing in



their native tongue (Tegrini). They're dressed in their native costumes," Henry describes on one of his tapes. With this personalized description of the service and with his comments on a recuperating church member who may not "be out of the woodshed yet," the listener is able to draw into the fellowship and feel the Christian caring, an integral part of a church that so often is missing in the electronic world.

In the miracle of Christian giving, Henry discovers that his rewards are greater than the gift he gives. Because of the tapes "it gets me in the habit to visit the nursing home. I enjoy those people."

If you're looking for Henry Colbert on a Monday morning, you won't find him at home. You'll find him in downtown Tonasket visiting at North Valley Nursing Home. – SANDRA BRIGHTBILL

Sandra Brightbill is church secretary and chairwoman of the nurture commission at Ellisforde Church of the Brethren, Tonasket, Wash.

Catholic bishops vote nuclear weapons 'halt'

The nation's Catholic bishops voted 238-9 to call for an immediate bilateral halt to the nuclear arms race and to condemn the first use of nuclear weapons in any form.

The controversial document is sharply critical of the US Government's defense policies. It has drawn wide support from the nuclear weapons freeze movement, and strong objection from conservative Catholics and the Reagan Administration.

In their meeting May 2-3, the bishops spoke of a "new moment" when the destructive capacity of nuclear weapons has become increasingly understood, and added that it has become clear that they can no longer stand on the sidelines.

"Even at the risk of dividing the church, we must be prophets in our time," said Bishop Maurice J. Dingman of Des Moines, Iowa.

Entitled "The Challenge of Peace: God's Promise and Our Response," the pastoral becomes an official teaching instrument in the Catholic Church.

The US letter was adopted shortly after West Germany's Catholic bishops published a pastoral letter that is similar, but much milder. The West German document opposes the arms race, but stops far short of outright condemnation of nuclear weapons.

The letter upholds the right to use the threat of nuclear retaliation as a deterrent to war. It does not mention plans to deploy Cruise and Pershing 2 nuclear missiles in West Germany.

East German and Austrian bishops have issued statements that strongly condemn nuclear weapons, and the Dutch bishops have a similar statement in preparation. But French bishops, like their West German counterparts, have taken a more cautious stand.

NATO missile plans protested in Europe

More than 750,000 people demonstrated in West Germany during a four-day holiday that climaxed with speaking programs in the heart of 11 major cities on Easter Monday.

The demonstrators called for disarmament, both East and West, taking special aim at the so-called NATO "double decision" to station Cruise and Pershing 2



Nigerian women's choir touring to Conference

A women's choir from Ekklesiyar
'Yanuwa a Nigeria (the Church of the
Brethren in Nigeria) is touring Brethren
congregations from Illinois to Virginia
during the month of June.

The ZME choir arrived June 7 in Chicago and visited the denomination's offices in Elgin, Ill. The women conclude their tour with a concert and appearances at Annual Conference in Baltimore. Mary Eikenberry, former Nigeria missionary, is traveling with the group during most of the tour.

ZME, the women's organization in EYN, plays a vital role in the life of the church. Not only are there women's choirs in each of the congregations, but the women do visitation, evangelism, and maintenance. The exuberant music of ZME choirs was showcased in "A Thing of Wonder," a General Board film produced in 1982.

The choir was invited to the US in honor of the 60th anniversary of Brethren involvement in Nigeria.

missiles with atomic warheads in West Germany later this year.

Protest marches were also held elsewhere in Europe over the Easter weekend. In England, protesters formed a 14-mile human chain connecting three key defense installations. In Glasgow, Scotland, 4,000 protesters converged on the main square for a simulated "die-in." In Comisco, Sicily, 200 youths and clergy held a vigil before a NATO base. And hundreds of people took part in nuclear protests in the Netherlands.

Kristin Flory, a Brethren Volunteer Service worker and a leader in the West German movements, was involved in organizing these demonstrations. Former BVSer Conni Nafzinger, in Scotland, and Judy Kowalok, in England, are also heavily involved in those countries' peace movements.

The demonstrators were objecting to American plans to begin deployment of 572 new missiles in Europe later this year if no arms-limitation agreement is worked out. Estimates of the number of Soviet medium-range missiles vary from a high of 600, with 400 capable of reaching Western Europe, to a low of 496, with about 330 capable of reaching Western Europe.

Navy ruling overturned; CO granted discharge

A Federal judge in Baltimore has overturned a Navy court-martial of a woman seaman who had refused to wear her uniform because of conscientious objector beliefs.

US District Judge Walter Black ordered the immediate release of Seaman Leslie Ann Cole from military confinement, and gave her an honorable discharge as a conscientious objector.

Cole, 28, applied last fall for a discharge as a conscientious objector after serving 17 months of a four-year enlistment. After seeing the movie "Gandhi," in which the Indian leader rejects western garb, Cole refused to wear her uniform.

She was court-martialed in February for refusing to wear her uniform and not reporting to work, and sentenced to two months hard labor, forfeiture of pay, and a dishonorable discharge. Placed in solitary confinement at Fort Meade, she spent most of her 58-day incarceration wrapped in a bedsheet and blanket instead of wearing a Navy uniform.

NCC changes needed, says *Century* editor

A friendly critic has told the National Council of Churches that its social-action strategies "must be restored from a primarily political to a Christian basis."

The advice was given by James M. Wall, editor of *The Christian Century* magazine, in a presentation to the NCC Information Unit Committee, of which he is a member.

Wall criticized *Reader's Digest* and "60 Minutes" for using "a hatchet rather than a scalpel," but also said the NCC should pay more attention to its critics.

"We have repeatedly embraced causes without acknowledging their defects," Wall said. "That puts us in a weak position and makes it difficult to criticize them when their faults become obvious."

Wall added that he is bothered by the way the NCC selects issues and sets its agenda, and said that NCC staff have too much power in passing resolutions.

After 12 years IMPACT is still aptly named

Sen. Lawton Chiles (D-Fla.) wanted to cut federal food stamp funding, and made a proposal to the Senate budget committee. But soon the senator's Tallahassee office was being flooded with phone calls protesting the cuts, and Chiles withdrew his proposal.

The group behind those phone calls was IMPACT, an inter-religious network based in Washington with 13,000 members in 20 states. Washington staff representatives of national religious denominations are the driving force behind IMPACT, including the Washington staff of the Church of the Brethren.

IMPACT's strategy is planned by the Washington Inter-religious Staff Council (WISC). Ralph Watkins, a staff member of the Brethren office in Washington, said the church is heavily involved in both the strategy planning of WISC and the varied projects and efforts of IMPACT.

IMPACT is 12 years old, but has never been more challenged than now. President Reagan's policies of increased military spending and reduced social aid programs have put the resources and effectiveness of WISC and IMPACT to the test.

"We've had to do a lot more explaining and put a lot more detail into our reports because there is so much going on," Watkins said.

Paul Kittlaus, vice chairman of IM-PACT and Washington office director for the United Church of Christ, said, "There's a higher level of urgency now because the programs that help poor people are being attacked."

Watkins said IMPACT has risen to this challenge in several instances, especially foreign policy issues such as Central America, MX missile funding, and food issues.

During the effort against the MX, Washington Post military affairs reporter George Wilson wrote that the church lobby was a "new political force that (was) shaping, if not determining," the vote on the missile system. In December, Congress voted to table the MX, but since then President Reagan has reintroduced it.

IMPACT's system of success is a hardworking Washington base that is backed up by a strong grassroots constituency. Much of IMPACT's effort goes into the publication of newsletters such as the monthly *UPDATE*, and the less-regular *Action Alert*, which is sent out as critical issues and votes come before Congress. This alerts IMPACT members to call or write Congressional representatives and express their views.

The Brethren staff in Washington puts a lot of time into writing and researching for these publications. According to Watkins, the staff's particular expertise lies in the immigration issues and military spending, which requires keeping abreast of daily proceedings on Capitol Hill.

"A big chunk of time is spent just

IMPACT

monitoring what's going on in Congress," he said.

On the receiving end of this information is the membership of IMPACT, which is responsible for the letter-writing and phone-calling that influences the voting in Washington. The Brethren portion of this membership is small – 362 Brethren subscribe to IMPACT. But Watkins said the number of church members involved was only 290 in December, which shows a sharp increase.

The liaisons between Washington and the grassroots of IMPACT are district representatives such as Derwood Troxell,



who with his wife, Wilma, co-pastors the Alliance (Ohio) First Church of the Brethren. Troxell, the representative for northeastern Ohio, is responsible for contacting IMPACT representatives in congregations, and going into churches to promote IMPACT.

One of Troxell's priorities is to build the IMPACT membership in his district, which proves to be difficult at times. Recently he sent out a mailing to 34 pastors and received 17 responses, but only three or four of the pastors wanted Troxell to visit their churches.

"We have a very vital opportunity as Christians to become involved in the legislative arena," Troxell said. "But in the Church of the Brethren, many people are reluctant to become involved."

One problem may be that Brethren are concerned that the church's positions on issues are not being properly represented by IMPACT. But Watkins points out that Brethren views are expressed by the Washington staff when WISC meets to plan its strategy.

"We're clearly restricted by Annual Conference positions," Watkins said. "It's the best measure of what the bulk of the Church of the Brethren wants."

Disaster funds given to Africa, California

To assist in the drought- and cholerastricken country of Mozambique, the Church of the Brethren has provided \$15,000 from its Emergency Disaster Fund.

Mozambique is experiencing its worst drought in 50 years. In addition to the massive loss of crops and cattle, a cholera epidemic is taking the lives of many people.

In response to heavy flooding in California, the church has allocated \$10,000 from the disaster fund. Half of the money is going directly to the local interfaith organization working in Bakersfield. The other \$5,000 is supporting volunteers engaged in child care and cleanup.

Child care centers were set up in Santa Cruz, Lamont, and in the greater Los Angeles area. Both the Bakersfield and McFarland Churches of the Brethren have asisted in community cleanup efforts.

In Louisiana, the Church of the Brethren has provided 18 child care workers, who also doubled as Red Cross cascworkers. Most of the repair and cleanup is being handled by local volunteers.

A grant of \$1,000 from the disaster fund will help buy supplies on the island of Fiji, which was struck by a severe cyclone in March. The Fiji Council of Churches and the Salvation Army are distributing the supplies.

US church leader named to high WCC position

The Rev. Arie R. Brouwer, general secretary of the Reformed Church in America, has been chosen the new head of the World Council of Churches' social action unit.

His responsibilities will include administration of the WCC's Program Unit II, justice and service, which is the largest of the council's three program units, taking 43 percent of the budget. Included are five programs, among them the Commission on Interchurch Aid, Refugee and World Service.

Other programs are the Commission on the Churches Participation in Development and International Affairs, the Chris-



Three times forward in the Caloosahatchee

Christ the Servant congregation in Cape Coral, Fla., conducts baptisms in the Caloosa-hatchee River every Palm Sunday. In the photo above, pastor Don Shank baptizes Dick and Shirley Neary; their son, Sean; Shirley's sister, Loretta; and niece Kim Matheson.

tian Medical Commission, and the Program to Combat Racism.

Brouwer joins two other WCC deputy general secretaries. Prof. Todor Sabev, a Bulgarian Orthodox, heads Unit 1, faith and witness. Marie Assaad, a Coptic Orthodox from Egypt, heads Unit III, education and renewal.

Moral dilemmas to be topic of health event

Moral dilemmas related to health care will be explored at the first Church of the Brethren Health and Welfare Conference, to be held in Baltimore just prior to Annual Conference.

The conference will include a short play by Kenneth L. Gibble, case studies, brief lectures, audiovisual resources, and small and large group discussions.

Leadership is to be provided by Frank M. Harron, an ordained Episcopal minister with experience in medical education; and Marlin E. Wenger, M.D., from the Elizabethtown (Pa.) Church of the Bretheen

The program begins the evening of June 27 and concludes the following afternoon. All people interested in health care are welcome to attend the event, which is sponsored by the Brethren Health and Welfare Association, the Church of the Brethren Homes and Hospitals Association, and the Brethren Health Education Foundation.

For more information, contact Jay E. Gibble, I451 Dundee Ave., Elgin, IL 60120.

Masons to begin term at Garkida, Nigeria

Ralph and Carol Mason of Centralia, Wash., go to Garkida, Nigeria, this month to replace Marion and Dora Showalter.

Ralph, who has training in alternate and conventional energy systems, will supervise maintenance of vehicles and equipment at the mission center. One of his priorities will be to train Nigerians to do work previously done by Americans. Carol is an experienced educator, including teaching English for the Chehalis Indian

Most recently, the Masons have held seasonal jobs operating a remote salmon fishing supply center in Alaska. They have two sons, Kephran and Samuel. Ralph's parents, George and Rae Mason, were long-time missionaries in India.

ICYE expands program for disabled people

ICYE (International Christian Youth Exchange) has taken steps to increase the number of disabled people in its worldwide exchange program.

A pioneer program in 1981 – International Year of Disabled Persons – launched ICYE's commitment to include all people in its exchange, and the upcoming program year will show increased participation.

Among the disabled youth presently in the program are a deaf exchangee from Finland in Rhode Island and a sight-impaired

exchangee from Ohio in Switzerland.

ICYE offers a year-long learning experience for anyone 16-24 years old. Exchangees attend high school and/or engage in voluntary service. The program was established in 1949 to build reconciliation between the US and Germany, and now includes 24 countries.

Lasley named manager of Annual Conference

Doris Lasley has been named Annual Conference manager by the Annual Conference Central Committee. She succeeds Matthew M. Meyer.



Lasley has served as assistant manager of Annual Conference since 1978, and will continue in that position until Aug. 1. The job of assistant manager will not be filled.

Lasley has been an employee of the General Board since 1969, when she became administrative assistant to Loren Bowman, then general secretary of the Church of the Brethren.

Communications staff wins national honors

Three members of the General Board's communications staff have earned national recognition in recent meetings of two professional associations.

At the annual convention of the Associated Church Press, Kermon Thomasson, editor of MESSENGER, received an Award of Merit for his November editorial, "Giving Thanks to a Tribal God." A week later, at the DeRose/Hinkhouse awards ceremony of the Religious Public Relations Council, he was awarded a Certificate of Special Merit for the same editorial.

A DeRose/Hinkhouse award for Best in Category was given to managing editor Wendy Chamberlain for her peace logo, designed for the 1982 Annual Conference.

Also honored at the RPRC national convention was Fred Swartz, coordinator of the communications/stewardship team. The conferencegoers approved a resolution that thanked him for his years of dedication and service to RPRC and wished him well in his new job as a pastor.

underlines

<u>DISTINGUISHED</u> ... <u>Wilmer</u> <u>Funderburg</u>, member of the Heifer Project Committee for Southern Ohio District, has been named "Man of the Year" by the New Carlisle, Ohio, Sertoma Club for his work with CROP, Heifer Project International, and other organizations. . . <u>David</u> <u>Crabb</u>, a layspeaker in the Garden City (Kan.) Church of the Brethren, has received a community service award from the Salvation Army for being the "backbone of the Salvation Army in Garden City."

PUBLIC SERVANTS ... Marie Shibuya Snell, La Verne (Calif.) church, was named head of the California Department of Consumer Affairs. . . . Ben O'Diam of the Beavercreek (Ohio) church was recently elected mayor of the new city of Beavercreek. . . Emmet Hanger of the Emmanuel church, Mount Solon, Va., has been elected to the Virginia House of Delegates.

IN PRINT ... General Board staff member Lamar Gibble has contributed an article on the historic peach churches to a German publication, Expectations of Peace: Kurt Scharf at Eighty, honoring the retired bishop's 80th birthday. . . . Vernard Eller, La Verne, Calif., has collaborated with his daughter on one of his latest books. A Pearl of Christian Counsel for the Brokenhearted (University Press of America) is a translation of and commentary on an anonymous 14th-century poem. Rosanna Eller, a student at Manchester College in Indiana, reproduced the poem in calligraphy.

HEAD OF THE HOME ... Charles Cable has been elected president and chief executive officer of the Brethren Hillcrest Homes, La Verne, Calif. . . . Wilbur Mullen, administrator of the Brethren's Home in Greenville, Ohio, for seven years, will retire in October. Robert Cain, a staff member since 1981, will succeed Mullen.

PERENNIAL PASTOR ... Oscar S. Miller may be the longestordained pastor in the denomination, says the Moscow (Ind.) church, which celebrated his 100th birthday in March. Miller was called to the ministry in 1907.

CAMPUS CLIPS ... Larry Ulrich, Lombard, Ill., was recently installed as dean of supervised ministry and promoted to full professor of pastoral care and counseling at DeAndris Institute of Theology in Lemont, Ill. He is the only Protestant to hold such a post in any Catholic seminary. . . . In honor of a lifetime of service, the family of Harry L. Smith has established a scholarship in his name at Bethany Theological Seminary. . . . Elizabethtown (Pa.) College's new admissions center has been named the Carlos R. and Georgiana E. Leffler House, in recognition of the Richland couple's longtime service to the college.

<u>REMEMBERED</u> ... <u>Homer</u> <u>L</u>. <u>Burke</u>, 86, of Milford, Ind., died April 22. A medical doctor, he and his wife, <u>Marguerite</u>, who died in 1978, served many years in Nigeria (1924-38; 1961-74) and in Castaner, P.R., in the 1940s and '50s. . . . <u>Dr</u>. <u>Irene Stayer</u>, 72, died Mar. 28, in Irving, Tex. In the 1960s and early 1970s, she and her husband, <u>Dr</u>. <u>David</u> <u>Stayer</u>, volunteered each year at the Brethren mission hospitals in Nigeria. Out of those experiences she wrote a book, Time Out to Serve.

ANNIVERSARIES ... The Lewiston (Minn.) church will celebrate its 125th anniversary July 29-31 with guest speakers Roger Schrock, field worker in Sudan, and Dale Brown, professor at Bethany Theological Seminary. . . The Midland (Va.) church has begun its centennial celebration, which includes monthly special events running through next April. . . The Peace church, Portland, Ore., will celebrate its 75th anniversary Aug. 6 and 7 with the aid of Andy and Terry Murray. . . The Clovis (N.M.) church celebrated its 75th anniversary Feb. 11-13 with guest speaker Leon Neher. . . The Pleasant Valley Church, Weyers Cave, Va., celebrated its 25th anniversary with former pastor Sam Flora as guest speaker.

MORE ANNIVERSARIES ... Pinecrest Manor, Mt. Morris, Ill., celebrated its 20th anniversary under that name, and its 90th year of operation, on May 15 with an open house. . . Camp Swatara, Bethel, Pa., will mark its 40th anniversary June 25 with the return of four former directors. Joining current director Marlin Houff will be: Robert Byerly, pastor of the La Porte (Ind.) church; Walt Moyer, Elizabethtown, Pa.; Gerald Greiner, Harrisburg, Pa.; and Ed Poling, associate pastor of the Waynesboro (Pa.) church.

GATHERING DISCIPLES ... The Brethren Discipleship Group will hold a pre-conference meeting June 24-27 at the Meadow Branch church near Westminster, Md. The program will include discussion of Annual Conference and BDG concerns, a concert by Steve Kinzie, and a workshop and sermon by Dale Brown. BDG will also sponsor a discipleship training session Aug.6-14 on a farm near Athens, Ohio. Participants will try to deepen their discipleship to Jesus Christ in a world which challenges Christians to give up that commitment. Contact Cliff Kindy, 601 Wayne St., North Manchester, IN 46962.

BEFORE THE UNITED NATIONS ... Four Juniata College students who are members of an introductory peace studies class testified before the United Nations Commission for the University for Peace on the need for graduate-level programs for peace and conflict studies. Campus minister Andy Murray, who teaches the course, also testified.

BRIDGEWATER TALKS ... The first Harold H. Hersch Memorial Lecturer was Paul Warnke, chief US negotiator in the 1977-78 SALT talks, who spoke at Bridgewater College on May 10. The lecture series is a memorial to Hersch, a Bridgewater graduate who died in a plane crash in 1980.

GOD AND COUNTRY ... Elizabethtown College held a seminar in March called "The Things of God and the Things of Caesar." The relationship of politics and faith was discussed by experts from both ends of the political spectrum.

special report

Returning

by Kermon Thomasson

The old tamarind tree has stood there by the hill at Garkida longer than human memory can account for. It witnessed the days when mounted slave-raiders from the north ravaged the area. And it was there when the British arrived in the first years of this century. It was an old tree in 1923 when Albert Helser and Stover Kulp came to Garkida as Church of the Brethren missionaries, intent on planting the seeds of Christianity in the rocky soil of Buraland.

On March 17, 1923, Albert Helser wrote in his diary:

"This morning, long before the sun was up, the laborers came and we started work. With our boys and the headman and 30 laborers we proceeded to the spot for the consecration of the ground for our first house in this great land of need. I told the men through an interpreter that this was not an ordinary house, but one dedicated to the honor of God and to the honor and glory of Jesus Christ. Then Stover read Ephesians 2:14-22 and I read 1 Corinthians 5:14-6:10.

"Then all of us got down on our knees, Stover praying first and I following. Each of us prayed that this spot might be a fountain to which people might come and drink of the Water of Life and eat of the Bread of Life; that every missionary coming here might be a faithful messenger of Jesus. We prayed also for the brothers and sisters in America into whose labors we are entering and for those whom God is prompting to give of their lives and money in the building up of his kingdom here. Finally we prayed that this might be the dawn of a new day for thousands of precious souls in Nigeria.

"As we rose from our knees the sun was just peeping over the mountain and we greeted the dawn of a new day for all. Each of us took a native digger and dug the two corners of the house and in our hearts prayed that Christ might be our Chief Cornerstone and our Sure Foundation. Thus was the work started."

Now it was March 1983. The church that Albert Helser helped begin has grown to number in the tens of thousands. Ekklesiyar 'Yanuwa a Nigeria (EYN—the Church of the Brethren in Nigeria) has 575 places of worship. New church buildings that already see hundreds of

to the tamarind

worshipers each Sunday are right now under construction in the large cities of Yola and Jos. Just as large a building is going up in the village of Yimirshika. And new growth is not just on the edges. On February 27 Garkida, the oldest congregation, baptized 65 new members. EYN is beginning a new evangelistic thrust into the Margi tribal area around Mulgwe, long dominated by Muslims, An evangelistic campaign to reach the nomadic Muslim Fulani cattle herders is getting underway. Everywhere I went 1 saw growth, development, expansion, excitement, "ufti!" The 60th anniversary of Christian beginnings could be celebrated in the assurance that, indeed, Christ had been the Chief Cornerstone and the church's Sure Foundation.

The Executive Committee of EYN had asked me to have made and bring a bronze plaque to mount on a boulder under the old tamarind tree this past March 17, Founders Day.

On March 1, I went to the tree with veteran EYN leader Mai Sule Biu, local stone mason Peter Mshelbwala, and missionary Owen Shankster. An old man, busy weaving grass mats, watched with interest as we examined the several large stones under the tree and selected one on which to mount the plaque. In subsequent days Mallam Peter straightened the stone up and cemented it underground to other stones. Owen Shankster drilled holes for the bolts and put reinforcing rods behind the plaque. Finally Mallam Peter cemented the plaque securely into place.

On the morning of March 17 the stone and plaque were covered with a white homespun cotton Bura blanket. By 10 a.m., a crowd of over 2,000 people had assembled. A 4-hour program planned by a committee headed by EYN General Secretary Toma H. Ragnjiya, and led by local pastor Usman Liman, began.

Eleven women's choirs, clad in colorful uniforms, sang, accompanied by their musical pots and rhythm instruments. Mari Y. Malgwi, one of the most gifted speakers among EYN ministers, was the main speaker. Using 2 Peter 10-11, he affirmed the assemblage's call as God's elect, God's workers. he exhorted the Christians of EYN to continue the work begun at Garkida in 1923.

The first two Christians baptized in EYN, Pilesar Sawa and Risku Madziga

(see March MESSENGER cover), reminisced about the challenges and triumphs of early days. Finally the moment came to present the bronze plaque.

On hand to unveil it was Philip M. Kulp, son of pioneer missionary Stover Kulp, and himself a missionary in Nigeria from 1958 to 1965. The service ended with appropriate prayers and benedictions. Visitors were fed by the Garkida church and soon dispersed.

Later that afternoon I came back to the tamarind tree to take my final photos of the new monument. The polished bronze reflected the fading light of the sun across the nearby Hawal river. The area was empty now, save for a few water carriers bringing pots of water from the river. They passed under the tree and went on, symbolic of the outward movement of the "water of life" first offered under this tree 60 years ago.

Tamarinds can live for centuries. Probably this one at Garkida will see many more anniversaries celebrated under it in the future. We had marked this one appropriately. Now I prayed that on those anniversaries to come, the church begun in 1923 would be as flourishing and fruitful as it was this happy day in 1983.



Above: The ancient tamarind that saw the founding service in 1923 offered shade to the first few hundred people who showed up in 1983.

Right: The bronze plaque unveiled on March 17, 1983, commemorates the work begun by Albert Helser and Stover Kulp. The lower part of the inscription gives Ephesians 2:19 in English, Bura, and Hausa.



Running through the

Read Hebrews 12:12-14.

Jogging is in, but it can also be painful.

A friend recently remarked that for years he had jogged daily without suffering any of the multitude of aches and pains that so often afflict the amateur athlete. In a burst of enthusiasm, he doubled his weekly mileage from 10 to 20. There was no problem doing 15; when he reached 20 miles a week it began—aches in his knees and thighs so painful that his running was done in agony.

My jogging friend was afraid he would have to stop altogether, but suddenly the pains disappeared. His running became smoother and easier than ever. Elated, but puzzled, he told his story to an experienced runner.

"You ran through the pain," she said.
"As you go from one level of fitness to another you often have 'growing pains.' It's as though your old body is fighting the higher standards of the new, healthier body. You just have to grit your teeth and run through the pain."

In the 12th chapter of Hebrews, the wise writer challenges us to live within a disciplined life. Then he says, "Therefore lift your drooping hands and strengthen your weak knees, and make straight paths for your feet." That admonition to run through our pain is not an isolated Bible statement. The Bible is full of examples of people who did overcome.

Zacchaeus's size was not his major problem. Zacchaeus constantly felt the pain of being alone and hated. Yet he climbed that tree, and his climb led to a direct spiritual encounter with Jesus. His story is the story of God's search for us. The powerful acceptance of Jesus was met by the painful honesty of Zacchaeus. We

can identify with Zacchaeus and his pain—for this is our story, with God's grace as the ending.

Huldah was an extraordinary prophet who lived six centuries before Christ and who spoke for God. But she had to speak alone, and she knew the pain of an isolated prophetic voice. Yet she proclaimed that evil would come because the people had forsaken God and turned to pagan images. Serving as a channel for God's Word, her prophecy gave King Josiah courage to put into action the most thorough reformation Judah had ever known.

Infamous debater Job finally realized that God may be known, and understood, in suffering. Job dealt with the deep issue of the meaning of faith, and he finally believed that in pain one can strengthen faith and belief. Through suffering, Job found a new relationship with God. He rested in God even in his pain. This is not to explain the meaning of suffering. It is to declare to the reader that even such bitter agony as Job endured may be turned to spiritual profit if God is found in it.

Mary Magdalene knew the pain of bereavement. Yet in grief she came with the spices for his body, and then encountered a risen Christ. Peter knew the pain of denial. But Christ forgave him, allowing him to "feed my sheep." Paul knew physical pain. Three times Paul asked God to take that thorn from his side, only to be met by a spiritual insight, "My grace is sufficient for you, for my power is made perfect in weakness."

These biblical characters—real people—are representative of countless persons who established relationships with God, and within those relationships they were able to run through their pain.

What about your pain? Is it always around, and are you always hurting? Did

someone else get the job promotion? Is there the gnawing pain of a broken relationship? Are you bereaved?

I once visited a couple who had been married for over 50 years. They showed me the room where their only son had died at age five. The room was the same as the day he died, 47 years earlier. They had nurtured their pain for almost five decades; they could not run through it.

Hymnwriter George Matheson knew pain. One person writing about Matheson said, "He wrote under circumstances of tragic inner conflict and severe mental sufferings, as a release from personal tragedy." In spite of his pain, Matheson could pen:

O Love that wilt not let me go,
I rest my weary soul in thee;
I give thee back the life I owe,
That in thine ocean depths its flow
May richer, fuller be.

Pastor Martin Rinckart lived during the Thirty Years' War and was the only clergyman in his town—a town immersed in plague and famine. He officiated for 40 to 50 funerals a day. Yet he ran through his pain, and when the war was over he wrote:

Now thank we all our God, With heart, and hands, and voices, Who wondrous things hath done, In whom this world rejoices.

The writer of Hebrews states that strength and courage come from God, a strength that provides both physical and spiritual healing. Hardship may be God's way of preparation for the long pull — both in this life, and the next. Insight and support that provide healing come from each of us within our Christian communities. That writer-coach pushes us to see that Christ needs more than drooping hands

On your mark. Get set. Go.

pain "The Runners," by Gerhard Marcks. Courtesy of the Museum of Modern Art, New York. Gift of Mrs. John D. Rockefeller Jr.

and weak knees to help others, and to carry out Christ's cause.

And what is this running leading to? The Hebrews author states it clearly: "Strive for peace with all" Strive even though it may be a painful experience.

Last summer, our Presbyterian friends (United Presbyterians and the Presbyterian Church in the US) voted to end 121 years of separation. Noting that the two denominations have adopted a common commitment to the task of peacemaking, one of the co-chairpersons of the reunion committee suggested it is futile for Presbyterians to seek to convince governments and peoples of the world to make peace "until we are able to make peace in our Presbyterian family. It was a war that separated us. Perhaps it may be peace that brings us back together."

As we set our bodies, minds, and spirits to run through the pain, we might contemplate at least four training rules.

- 1. We have the splendid example of those from the Scriptures who ran. Study and learn from them.
- 2. We are supported by those sisters and brothers running within our Christian communities.
- 3. We must consider the great resources that are within each one of us, yet to be tapped.
 - God is with us in our running.
 Let us run "so that what is lame may not be put out of joint but rather be healed" (Heb. 12:13).

On your mark.

Get set.

William W. McDermet III is the senior pastor of the Downey Avenue Christian Church (Disciples of Christ), Indianapolis, Ind.

/by William W. McDermet II



Worshiping without walls

by Walt Bowman

When MESSENGER asked Walt Bowman, Parish Ministries staff for outdoor ministries, to write an overview of outdoor ministries in the Church of the Brethren, he created an imaginary forum to discuss the issues. Below are the questions he put to himself, followed by his answers.

Since early in this century, camping has been a part of the life of the church. What's all this about outdoor ministries? Why the new language? Doesn't a rose by any other name smell just as sweet?

The difference may not appear that great on the surface. We still talk a lot about camping, but our focus is different. Camping, which has traditionally been for children in the summer, is still the biggest part of our outdoor ministry effort. But



in addition, we're looking at programs that happen throughout the year at camp. We're looking at programs that are designed to carry our ministry of caring to all ages and all kinds of family groups.

So outdoor ministry is whatever happens at camp then.

Wrong. Outdoor ministries takes place whenever or wherever ministry is done in the out-of-doors. For some of our districts, that's ministry that takes place without a camp setting—an intergenerational camp in a state park or a day camp in a church yard, for example. For others, it's going into a more commercial setting to do ministry there, like providing services for families in a private campground or chaplaincy in a state or national park. We're also part of the network of services provided by "A Christian Ministry in the National Parks."

Are you suggesting that outdoor ministries can be viewed as an outreach ministry?

Very definitely. Even in our traditional summer camp programs, it should be understood as outreach. We have fallen into the trap of looking to the Sunday school as the recruiting ground for our camps. That's understandable, but we're beginning to turn that around, too, and look at our camps as a recruiting ground for the Sunday school and church. That's more like it. After all, the camping experience has tremendous power to produce life-changing motivation and should be seen as a major tool of the church for starting people in the path toward a Christian commitment.

Is that all you mean by outdoor ministries then?

That's a good beginning, if you remember that the only limit to it is the extent of our creativity or the degree of our awareness to the world around us. There is one further aspect of outdoor ministry that I'd mention. It's what I would call the "shalom" aspect, referring to the biblical vision of shalom in which all of God's creation would live together in peace and harmony, wholeness, and justice. Sometimes this aspect of ministry

On the ground floor

by Chauncey Shamberger

"We want someone to see what can be done for the young people of the Church of the Brethren, and we think you are the person to do it." That was the challenge laid down to me, and I thought I could come up with the answer within a year and then pursue graduate study as I had planned. It took IO years, and at the end of that time I realized I had had a unique opportunity.

No guidelines were set forth. I was free to pursue the goal as I chose, and one of my first discoveries was that a number of churches had young people's camps under way with most encouraging results. I studied all of them. They ran from a brief sort of evangelistic meeting to more substantial and stable programs. I was permitted to visit some of them and to choose whatever seemed most effective. The result was a program of morning prayer service, study groups during the forenoon, recreation afternoons, and vespers and campfire evenings. I have always felt that the kind of format we followed had a great deal to do with the success and acceptance of the camps.

Two were held the first year (1921), four the next, and eight the third year. By that time regions such as Western Pennsylvania, Indiana, and Virginia were starting their own camp programs.

Pastors, college faculty members, and members of the Elgin staff were most cooperative in being leaders; and Dan West, Al Brightbill, and Perry Rohrer rendered service of incalculable value.

Young people were ready and willing to come to camp, and churches by and large were responsive. Some churches satisfied their curiosity by having adults come along to make certain that everything was as it should be. Often churches were critical because, as they said, all their young people could talk about was the good time they had. They didn't realize it was much easier for youth to talk about their good times than about their inner experience sitting in a vesper service by a lake or on a mountain or around a campfire.

I have often caught myself thinking that the reason the camps took off as they did was that we had an unusual generation of young people. However, I know that those ahead of them would have responded as well if they had had the same chance. And some evenings around the campfire at Camp Stover in Idaho's high mountains, I see the same response from today's youth. It is at such a time that I thank God that 62 years ago it was my privilege to have a part in starting the camps.

A member of the Fruitland (Idaho) congregation, Chauncey Shamberger spearheaded Brethren youth camps and the student volunteer movement.

is found in the way in which we exercise our earth-keeping stewardship—our ministry to a disrupted and hurting (and sometimes dying) creation around us. But sometimes it's experienced in the way in which the rest of creation ministers to us in our fragmented, harried existence, and we find healing and wholeness for ourselves.

But what is the state of outdoor ministries and camping in the Church of the Brethren? I hear that camps generally are not doing well in these times.

My first answer would be that we've never been doing better. There have been points in our history when we have enrolled more children and youth in our camps than we do now. But I believe that we've never done a broader, more extensive ministry, or that we've never been more on the growing edge of new ministries, and I don't believe there's ever been a stronger sense of common purpose among our camps.

It is true that these are tough times for camps, just as for other organizations. Not all camps will make it financially. Surveys in the industry seem to indicate that recent history favors the large, yearround camp and the small, seasonal, completely volunteer operation.



So ultimately dollars may determine what we do in outdoor ministries?

Wrong again. Financial considerations are important and we're working with our camps to do a more responsible job with their business affairs. But many districts place a high value on the contribution of outdoor ministries to the life of the church. They expect to make continuing investments in the program each year, mostly in the form of subsidies to the operation of the camp. On the other hand, some districts have chosen to work at outdoor ministry by renting facilities rather than operating their own camps. Financial priorities may push some other districts to follow the pattern.

If costs are going up, it would seem a logical conclusion for some districts to close a camp and invest only in program.

On a strict dollars-and-cents basis, it would seem easy to decide to worry only with program and eliminate real estate. But there's a more basic issue involved. Biblically, faith experiences are not divorced from land (place). God's cove-

nant is with his people with the land. The fact that many people's most meaningful faith experiences have taken place at camp makes that place a sacred one. It's not easy to separate the two.

But just how large an enterprise is the outdoor ministries program anyway?

Keeping in mind that we're talking about ministry wherever it takes place in the out-of-doors, no one can really say. But if we look at just that part which is done at camps, we can give some figures. We know we own 31 camps valued at something over \$15 million. All our camps together have a yearly operating budget of something over \$3 million. But the most important figure is that together we provide a summer ministry of 43,090 persondays. (One camper in a six-day camp would be counted as six person-days.) However, throughout the whole year our total rises to 170,109 person-days provided. That's equivalent to a day for every member of the denomination.

You keep saying "we." Who is "we" in our outdoor ministries program?

When I use the collective form, I'm thinking of all the people who are involved in our programs across the denomination. One of the basic changes over the last seven years has been a strong feeling of teamwork and community

throughout our districts. Numerous workshops and conferences have helped bring that about. District leaders know each other and consult each other for help.

In addition, there's the Outdoor
Ministries Steering Committee, elected by
the Outdoor Ministries Association. This
is a group of seven people representing
camp directors, friends of camp, an
educator-theologian, and a district executive. The steering committee meets twice a
year for long-range planning and dealing
with pertinent issues. It provides training
workshops, consultations, national conferences, a yearly directors' meeting, and
Annual Conference events.

What would you consider the main contribution of outdoor ministries to the life of the church?

The answer to that is a whole article in itself. I would not try to say in one paragraph what was most important. But several things must be mentioned.

One of the most important is leadership development. Many people testify that camp was for them where a direction for life began to come together. Hundreds of pastors give witness to the fact that the

Growing up at camp

Growing up in the Church of the Brethren meant going to camp for one week each summer. I remember being very ambivalent about the whole thing the first year, but by the end of the week I didn't want to go home. And every year after that my week at camp was the high point of the summer.

Those weeks were probably the most important times of my childhood and youth. Experiences at camp and the people who helped guide those experiences had a big influence on my life—my attitude toward nature and other people, and, most importantly, toward God and my faith.

One of the more visible influences of my earlier days at camp is that I wanted to return as a counselor. So when I was in high school, I spent extra weeks at camp, first as a counselor-in-training, then as a volunteer counselor. After that I spent three summers as a full-time counselor and one summer as a day camp counselor. Then during my year in Brethren Volunteer Service as a district peace worker, I spent the summer as part of the camp staff.

These experiences as a leader also had a great impact on my life. Working at camp provides an opportunity for fellowship and growth with like-minded people that few summer jobs can. Not to be misleading: It's not an easy job and the pay isn't high. Just ask anyone who's done it! But the other rewards of the job certainly made it more than worth my while.

Along with the fellowship and growth came the opportunity to share my faith and the lessons of the church with the

by Penny Lou Cameron

campers. How exciting to be there when a child realizes a spiritual truth, and to witness the glow of discovery on the child's face! Yes, being a camp counselor is hard work, but the gifts one receives in return make it an enriching experience everyone should be privileged to have. Besides, it's just plain fun!

Having had the perspective of both camper and counselor, I've observed things about the camping experience that make it both unique and important. First, there is an atmosphere of openness and love. Part of what made camp so wonderful for me as a child was that I knew I would be accepted. Peer pressure never disappears completely, of course. But for that one week of living together with new friends, society's expectations faded into the background and the ideals of Chris-



concerns and the relationships of a week of camp provide the beginning of their considering a call to the set-apart ministry. So motivation to Christian decision is closely related.

And there's growth in a personal faith. Many say camp is where the faith first began to make sense in their lives. But it's also Christian education. The approach to Bible study in a family camp setting frequently draws forth the response: "If Sunday school could just be like this!" Little wonder there are strong attachments to our camps.

The image you're presenting is one quite different from camp as summertime fun for kids.

I would hope so. Let's be clear about

one thing. We don't ever want it to cease being fun. Most of our experiences with others in the out-of-doors are fun. But fun is just the context in which camp is our most effective tool in long-range leadership development and involving people in exploring lifestyles that for them are Christian. And that's happening increasingly for all members of the church family. That's the image we'd like to create.

And what of the future? What do you see on the horizon?

Not owning a crystal ball, it's a little difficult for me to answer, but I can share some goals. I see us moving toward being more intentional in working at a broad range of Christian growth issues. To say it differently. I see our camps using their resources to be more effective in all their programs. We believe that requires better trained leadership. We have a goal that by the end of the decade every district would have a person trained in outdoor ministries on at least a half-time basis. As an illustration, we're just starting an internship program that will provide a year's actual experience in one of our camps. This will be part of a Bethany Seminary degree that will include special training in outdoor ministries.

A second thing I see in the future is a growing biblical and theological understanding of our ministry. That's already happening due to an excellent audiovisual called "Reliving the Story," created by Glenn Mitchell. More and more we'll think about fun not just for fun's sake, but in relation to its meaning and purpose.

And a third thing is that we'll continue to see a lot more adults involved in a wider variety of programs. There'll be senior citizens groups, church board retreats, marriage enrichment events, Sunday school class retreats, training workshops, and, for the next several years, "People of the Covenant" training events.

Insofar as we're able to develop wholistic experiences of nurture for the whole church family, I believe we'll be living up to our potential. □

Walt Bowman is Parish Ministries staff for outdoor ministries.

tian community took over. Friendships at camp form with a special bond, and many of those are still with me, even across themiles.

The atmosphere at camp provided marvelous opportunity for spiritual and emotional growth, learning about life and people, and just having fun in the outdoors. It was at camp I gained a deep respect for nature. I learned to see the forest not just as something to use or look at, but as the well-ordered masterpiece and precious gift from God that it is.

It was also at camp that I learned the deepest meaning of the basics of Christianity. Participation in camp activities was time spent realizing who God was and who I was in relationship to him.

Celebration of the bread and cup, of Love Feast, and of feetwashing at camp brought them to their fullest meaning. It was a place where we could feel comfortable to express our emotions, to show our love for Christian brothers and sisters, to celebrate our joys, and share our sorrows. My love of music found expression and development around the campfire. At camp I also had lessons in Brethren heritage. A simulation of the dress decision in our church's history and a campfire visit from a church "elder" (beard whitened with baby powder) both hold fond memories for me.

Although I didn't know it at the time, my experiences as a camper were to influence my career decision. The peace witness of our church made its deepest impression on me when we studied it at camp. Later I decided to choose peace and conflict studies as my college major and to pursue a career in that field.

Whatever I do, it will probably be influenced by the way church camp has touched my life, because it has truly nurtured my faith. □

Penny Cameron, from the Roaring Spring (Pa.) Church of the Brethren, has been a camper and a counselor at Camp Blue Diamond in Middle Pennsylvania District. A 1981 graduate of Juniata College, she recently completed a year of Brethren Volunteer Service.





Pointing toward wholeness

by Glenn Mitchell

Ready...set...go! And the race was underway. As a camp counselor, I was right in the heat with the 10 campers who were spaced out across a section of a hardwood forest. But contrary to a usual race, we weren't sprinting. We weren't even jogging. We were down on our hands and knees crawling.

It was a 100-inch race and the object was to see who could finish it in the most time while being keenly observant of everything along the way. Layer after layer of the forest floor was gently explored by probing fingers and alert eyes. Shouts of exclamation would periodically sound forth from one camper or another as discovery after discovery was made about the life that thrived on 100 inches of that forest community.

When our "race" was over, we pulled into a circle and a discussion flowed easily as we talked about the connectedness within the forest community and on to the connectedness of all of creation. Talk of caring for God's creation suddenly made a whole lot more sense to them.

It was easy to take that intimate experience with a tiny corner of creation and apply it to other ecological niches later in the week, including our own place as humans in the environment.

Just ten minutes after we got together as a junior high camp unit, I could tell that we were in for a long week. Cliques formed instantly, with several people clearly being left out. Name-calling and animosity appeared to come with the introductions. By the end of the first day, my co-counselor and I were almost ready to send the unit on a long, one-way hike without their counselors.

Tuesday morning was a partners' cookout with #10 tin cans as stoves. We divided the group into twos, and it just "happened" that all the cliques were broken up. Each team had to gather firewood, make a fire, turn the tin cans into stoves, and cook bacon and eggs.



A group of campers participates in a 100-inch race. The point is to see who can take the longest to finish while at the same time observing as much of the forest floor as possible.

The cookout started with a predictable amount of uncooperation, fires made too large, cans sloped at such an angle that the eggs slid into the dirt, and bacon "accidently" burned to a crisp.

But along about 9 o'clock, hunger pangs started to hit the campers and they suddenly realized that if they didn't cooperate they would not get any breakfast. Partners quickly became real teammates as they shared tasks to achieve their common goal. One would be down blowing on the fire while the other cooked the bacon and eggs.

In the end the campers thought their breakfast was great. The counselors sighed with relief as that experience brought the group together. The campers remained pretty good at throwing token insults at each other, but the rest of the week they lived as a community. No one was left out. As they went about the process of living together for a week, it was beautiful to see how they used each other's gifts and covered for each other's weaknesses.

It was late Friday night—early Saturday morning, in fact. Our unit was sleeping out in a small meadow. The fire had died down to glowing embers, and overhead the stars shone brightly in the clear sky. It had been one of those weeks that leaves you feeling as if there is no better place to be than in camp.

We had had a lot of fun together. The group was enthusiastic about activities. The campers moved with ease into discussions on our various Bible studies and group games, and they had really jelled as a unit, maintaining a sensitivity to one another that was indeed rare.

We were lying with our faces toward the stars, reflecting on the week, when one of the campers voiced a simple prayer of gratitude. Several others followed. Their prayers moved me deeply. It wasn't on the agenda for that moment; I had expected to be sleeping by that time. Yet the week had been so meaningful that prayers of thanksgiving flowed spontaneously.

The kids had come to camp expecting to have a good time. They ended up encountering a God whose reality they felt, not just read about in some Sunday school text.

The fire was about gone, but lying there I felt a real sense of warmth.

Three simple glimpses into a bit of church camping as I have experienced it. Nothing really that earth-shaking, and yet together they speak to the power of our camps to provide experiences that pull life together in a way God has always intended it to be.

Our camps provide a setting in which to experience and learn from creation in all its diversity and connectedness. Our camps provide a structured process within which people encounter each other and themselves as they build community. And our camps provide a context in which such experiencing of the creation and such a process of living in community lends itself to a focus on our creating and covenanting God.

The vitality of the Scriptures comes alive within wholistic environment. Among all our ministries, our camps stand alone in providing a setting in which our relationship with creation, our relationship with one another, and our relationship with our God are not simply talked about or studied, but are actually experienced as the very fabric that holds life together.

I've seen parents smile condescendingly at their children who speak of having had a mountaintop experience at camp. Such parents assume that the camp "high" will be but short-lived. It often is. And yet I would give testimony in my own life and in the lives of many I have known that church camping is uniquely equipped to provide for the transformation of persons. For many, Brethren camp has helped put it together and holds the promise of vignettes that continue to point toward wholeness.

Glenn Mitchell is pastor of the Root River Church of the Brethren, in Preston, Minn. He has experienced camping as camper, counselor, and program director.



In an impromptu bluegrass session, Rob Brewer, C. Emmert Bright, Dave Pickett, Bob Jones, and Doris Jones jam a little at one of Fraternity church's annual family camps.

Camping family style

by Karen Carter

A unique way to use the facilities provided by camps is congregational family camping.

For over 20 years, Fraternity (Winston-Salem, N.C.) Church of the Brethren has enjoyed an annual church camp. It began as a Sunday school camp in the late 1950s, then rapidly expanded as other people in the congregation got interested.

The church had used several non-Brethren facilities closer to home—such as a YMCA camp and a Moravian camp. When James and Lois Berrier from Fraternity became camp manager and dietitian for Virlina District's Camp Bethel, the congregation started traveling there, despite the distance. They've returned for family camp ever since.

"The biggest advantage for our congregation is the feeling of closeness that develops," says Emmert Bright, who has been involved with the family camp since its beginning. "It has an effect on how people care for one another in their every-day lives."

Dorothy Brewer, another long-time participant, says, "Family camp is such a rewarding experience that we voted in church council to let our pastor come too, instead of staying behind to have services on Sunday. There are a few people who do not attend family camp, but they don't object. And we do have services for them back home."

Pastor Hal Sonafrank says attendance at camp is close to that on an average Sunday morning. "The camp is not so much a religious retreat as an opportunity for families to get together for fun and fellowship."

The group prepares most of its own meals, and time is largely unstructured. And all the planned activities are family oriented. Softball is played "family style," for example. The good players have to run the bases backwards and bat opposite to what they are used to. "That way the little children feel more part of the game," says the pastor.

"Winning is not what counts," recalls Bitsy Shepherd, who moved from Fraternity to Roanoke several years ago. "Having fun while you're playing is much more important. There's such a difference between a family game and a church league!"

Fraternity church has learned that it takes more than Sunday morning to bring a congregation together into a caring fellowship. Congregational family camping—with its shared work and worship, group activities, fun times, and reminiscing—has developed a quality of fellowship that is hard to come by otherwise.

Karen Carter, from Daleville, Vo., is an ordained minister in the Church of the Brethren, and a member of the General Board.

Count well the cost

by Kenneth I. Morse

"Count well the cost" was a scripture verse (Luke 14:28) dear to the hearts of the pioneer Brethren of 1708. Not only did Alexander Mack write a hymn incorporating it, but "Count well the cost" was sound advice for the eight sisters and brothers who made that bold move 275 years ago, separating themselves from the established church in Germany, risking persecution, loss of home and property, even loss of life itself.

Through the years, the Brethren have continued to heed that scriptural admonition, although today few of us have to count the physical cost that our forebears sometimes paid. Still we do not have to look just to the distant past to find examples of Brethren who "counted the cost," made their commitment to be part of the mission of the church, and paid whatever price was exacted.



The Solingen six: They sang in prison

The price of freedom had been clearly stated. The six young men from Solingen, Germany, now imprisoned in the fortress at Jülich, could walk out simply by agreeing to conform to one of the three tolerated religions: Lutheran, Reformed, or Catholic.

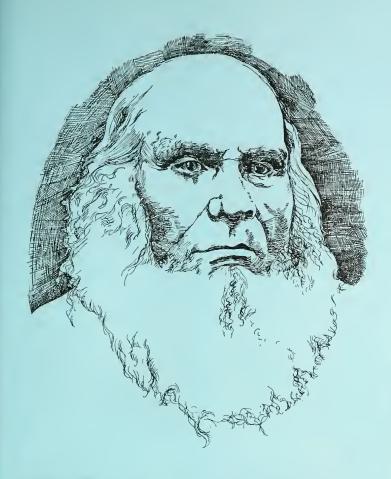
But they had been baptized as Brethren in 1714, and that was the beginning of their troubles. Such baptisms were illegal. Now they were under sentence for life at hard labor, kept behind bars, threatened with torture, frequently interrogated.

Their names were John Lobach, William Knepper, Gottfried Luther Stetius, John Frederick Henckels, Jacob Grahe, and William Grahe. The latter wrote a remarkable account of their imprisonment which was circulated among Pietists in Europe. They remained in prison from 1717 until late in 1720 when they were released, still holding to their convictions.

The Solingen six responded to ill treatment with kindness for their captors.
They wrote many hymns and often sang when they could get together. They were strengthened in their witness by visits from Brethren and Mennonite leaders.

William Grahe observed that "the people of Jülich were astonished that we had so many acquaintances and that we showed such love for each other."

Concerning their time of testing he wrote. "We did not fear any man, because Jesus, his truth and teaching were our protection and solace."



George Wolfe: A witness in the wilderness

From the time he left Pennsylvania in 1800 to sail on a flatboat down the Ohio River until his death in 1865, George Wolfe was a pioneer. He lived for a while in central Kentucky but soon pushed on with his brother into the Illinois Territory.

After finding their way through heavy forests and across the trackless prairie, the brothers stopped to build log cabins in an area where they were the only white men. Five years later their families and other settlers joined them in what was later to be Union County when Illinois became a state.

George Wolfe was baptized in 1812, called almost immediately to the ministry. and ordained an elder one year later. Within a few years he was recognized as an able exponent of his faith. He successfully debated a Catholic priest in the

presence of the governor of Illinois. In the 1830s he moved to central Illinois and visited many isolated churches along the midwestern frontier.

Always the pioneer. Wolfe helped to plant and nourish churches that often stood like lonely outposts in the wilderness. A short time before he died, summing up his unique career, he said, "I have preached the gospel for over 50 years. I labored much when Illinois was a wilderness. My work is now nearly done. I have, like Paul, finished my course, and if, when eternity shall dawn, and as I gaze with enraptured vision on the mighty hosts of the redeemed, if in that mighty throng one soul should be numbered with the blest because I worked, prayed, and preached, I shall be fully requited for all my labors."

Sarah Major: She kept preaching

James Ouinter called her a "woman of energy and of strong convictions . . . a remarkable woman" because she overcame many difficulties to become the first woman preacher among the Brethren.

He was writing about Sarah Major at the time of her death in 1884. By that time she was well accepted in most churches, but the situation was quite different when, at age 18, she felt the call to preach. She was encouraged by Peter Keyser, the minister of her church, but the Annual Meeting of 1834 thought otherwise. To allow a woman to preach was "not approved of."

A year later Sarah wrote a long letter, later published as a pamphlet, in which she defended the integrity of her call. She noted scriptural instances of women who were prophets. She even dared to take on



the apostle Paul. "God always gave his gifts freely where they were willing to use them," she wrote, "and I believe in Christ Jesus male and female are one."

Though her demeanor was modest. Sarah Major dared not only to preach where she was permitted but also to speak out on controversial topics then seldom mentioned. She preached often in jails and hospitals. She and her husband were among the first to welcome and encourage black members.

Sarah Major counted the cost of disapproval-and kept on preaching.

Nettie Senger: God works for good



About a year after she arrived in China in 1916, while still busy with language studies, Nettie Senger decided that she—a young, single missionary—must establish closer ties with the villagers, especially the women, of Shansi province. It was not enough to be already recognized as "religious teacher Senger."

Nettie soon arranged short trips away from the mission station to stay overnight in Chinese homes. She learned to accept strange customs without comment. She began wearing the padded cotton gowns that Chinese women wore. She carried her knitting with her so that she could share in their activities.

Some senior missionaries warned her against identifying too much with local customs lest she "demean the dignity of a Christian missionary." But Nettie ignored such well-meaning advice, just as she refused to be daunted by the dangers a foreign woman faces in traveling where

some male missionaries were reluctant to

Nettie Senger's adventures were not limited to riding a donkey over treacherous roads. Concerned with the plight of Chinese women, she established a school for young mothers and wrote textbooks that were later used in many schools. Before war and revolution brought an abrupt end to Nettie's work in China, she had earned an M.A. degree in Chinese philosophy and a doctorate focused on the impact of Chinese civilization on women.

One of Nettie's favorite Bible verses was Romans 8:28: "We know that in everything God works for good with those who love him, who are called according to his purpose." Shortly before her death in Fort Wayne, Ind., in 1969, she told her pastor that, in spite of many frustrations, she had loved all her work in China, because "God works for good."

Ted Studebaker: Love is stronger

The young man surely knew what risks he was taking. In 1971, Ted Studebaker, at age 25, had already spent two years in Vietnam. As a Brethren Volunteer Service worker with Vietnam Christian Service, he worked in agricultural development with villagers and refugees uprooted by a war that desolated their land.

Ted had just married Ven Pak, a volunteer from Asian Christian Service, and enjoyed a brief honeymoon. But one week after the wedding, Ted was shot to death when Vietcong soldiers raided the VCS unit at Di Linh. Ted had known about the bombings and mine explosions in the area. But he wanted to live among the people he had chosen to serve.

Ted Studebaker was aware of the danger. Counting up the risks, he chose a cause that brought him death even while he enthusiastically affirmed life. Why? One answer was evident in a talk Ted gave at his home church in West Milton.

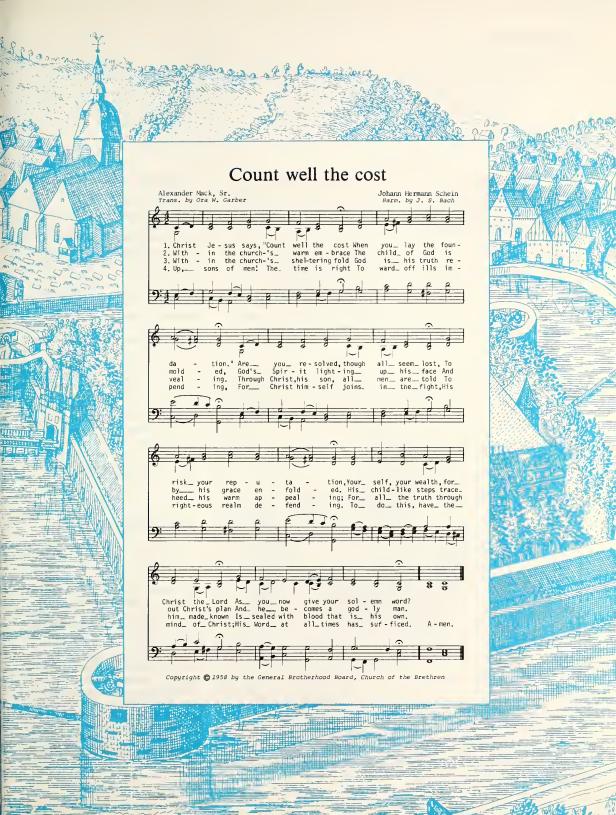
Ohio. He said, "The dehumanizing process of war concerns me deeply. What can I do about man's inhumanity to man?"

Only a few hours before his death, Ted Studebaker wrote his reply to a letter he had received from people in Ohio who were sharply critical of the stand he took on the war in Vietnam. His valedictory statement, written by one unaware that his life would be so quickly taken, included these words:

"I strongly believe in trying to follow the example of Jesus Christ as best I know how. Above all, Christ taught me to love all people, including enemies, and to return good for evil. . . . I believe love is a stronger and more enduring power than hatred for my fellow men, regardless of who they are or what they believe."

Kenneth I. Morse, of Elgin, Ill., is a poet, hymnwriter, and former editor of MESSENGER.





CONFLICT RESOLUTION

The Church of the Brethren has consistently taught that all war is sin and that to participate in war is a sinful act. In my faith pilgrimage here on earth I have been thankful for this consistent witness against the shedding of human blood in war.

But we Brethren have not been so clear in teaching about peacemaking in the local community and the congregation.

The following suggestions cover a variety of approaches to working at mediation and conflict resolution. It appears that more and more people are becoming involved with local mediation programs, and nearly 200 community mediation/

conciliation centers have been established nationwide.

Workshop

The World Ministries Commission is pleased to offer a Mediation Workshop from Monday evening, June 27, through Tuesday afternoon, June 28, just prior to Annual Conference in Baltimore. This event is open to all Brethren who wish to receive an introduction to the field of mediation. There is no cost.

Ron Kraybill, director for the Mennonite Central Committee Conciliation Service, will coordinate the workshop. He will be assisted by 10 to 12 people with mediation experience. This intense but brief workshop alone will not train participants to be skilled mediators. But it will help people understand the process of mediation and will explore training options for individuals and congregations wanting further preparation.

To enroll in the seminar or to receive further information, contact Chuck Boyer, Peace Consultant, 1451 Dundee Ave., Elgin, IL 60120. Tel. (312) 742-5100.

Paperbacks

Perhaps the best single volume available on mediation and negotiation is Getting To Yes: Negotiating Agreement Without Giving In, by Roger Fisher and William Vry (Penguin Books, 1981, 160 pages, paper, \$4.95). Most books on negotiation stress outfoxing the crafty opponents, but this book argues for cooperation with the negotiations partner. The book is practical and fun to read.

Roger Fisher spoke to the On Earth Peace Assembly in April 1982. In an outstanding address, he dealt with international mediation and the prevention of war. At the same meeting, Ron Kraybill presented a brief paper on "Mediation in the Congregation." Request the "April 1982 Fisher speech" or "Mediation in the Congregation" from OEPA, Box 188, New Windsor, MD 21776. Contributions



for printing and mailing are welcomed.

To work at reconciliation in congregations and local communities, Ron Kraybill has written Repairing the Breach:
Ministering in Community Conflict
(Herald Press, 1982, 95 pages, paper, \$3.95). The author is firmly grounded in the Christian faith, and this faith shines through in his writing. The book is not just full of pragmatic prescriptions, but moves to consider forgiveness as well as personal risk taking.

Another recognized work is Reaching Out, by Henry J. M. Nouwen (Doubleday and Co., 1975, 120 pages, paper, \$8.95). Chapters 4, 5, and 6, dealing with the theme "From Hostility to Hospitality," are especially helpful to mediators.

David Augsburger, Mennonite speaker and educator, is known to many Brethren. Augsburger has authored three works that may be studied together or separately. All three paperbacks are available for \$4.95 each through Herald Press.

Caring Enough to Confront: The Love Fight (1973) is especially helpful in assisting persons to look at feelings of anger that affect reconciliation. The author does not counsel unbridled expression of anger, but does encourage using anger to get movement in negotiations. Violence is not encouraged, but expression of deeply felt anger through nonviolent ways is encouraged.

Caring Enough to Forgive: Caring Enough to Not Forgive (1981) points out the value of the forgiveness and the dangers of a fakey, false attitude that "everything is okay" when hostility still exists. Readers will see some similarities to the concerns about "costly" and "cheap" grace raised by Dietrick Bonhoeffer.

Caring Enough to Hear (1982) emphasizes the tendency to respond, "Of course I'm listening; now what was that you said?" I found this volume to have practical suggestions on how to increase our listening skills. Illustrations, diagrams, and charts abound. — CHUCK BOYER

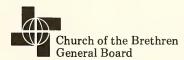
Chuck Boyer is peace consultant for the General Board.

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Books on friends, nuclear war, burnout,

On Being a Friend, by Eugene Kennedy, Continuum Pub. Co., New York, 1982, 155 pages, cloth, \$10.95.

The newest book by best-selling author Eugene Kennedy (The Joy of Being Human) treats a much-needed subject – friendship. Kennedy illustrates the wistful longing to experience friendship evident in society, and he criticizes the shallow attempts at portraying friendship, or how to be a "friend," made by the media and advertising.

The '70s were a decade characterized by narcissism—the "ME" Generation—a "great self-gratification derby (which) has crippled the capacity of many to enter into and to sustain truly reciprocal personal relationships."

The loss of an understanding of friendship in our culture is also, according to Kennedy, a result of the American tendency to reorganize and rationalize all behavior. You can't do that with friendship, he says. Friendship and death are two of the deepest mysteries of life. The two, in fact, are very closely related: "Friendship emerges as the bond through which the living share deeply the mystery of existence and prepare themselves for the challenge of death. . . . Friendship and death are intimately related. Their source is the same, their majesty is unparalleled, and their significance arises from their rootedness in what is human and natural for us. . . . Blessed are those unafraid to be friends, for they are also unafraid to die."

This relationship to death is further defined by Kennedy in a chapter on the risks of true friendship—the "deaths" that are experienced daily in ways such as concern for a loved one, an unreturned phone call, a disagreement, the readiness to sacrifice self for the sake of friendship. "Death is not a stranger to persons who understand that their fullest growth depends, not on grabbing everything for themselves, but in a readiness to give up much of themselves in loving self-sacrifice, in learning how to be friends."

Friendship is not something that can be manufactured step by step, the author warns, and there is no such thing as a "perfect" friendship. Friendship is more a

recognition than something manufactured. It begins and is made possible by being friends with oneself—"Love your neighbor as yourself." When you begin to understand what makes you tick and can be compassionate with yourself, you will have a basis for understanding and loving others.

Enduring friendship requires work — trust, faithfulness, forgiveness. It also requires recognition that there are stages in a friendship, even the possibility of death or separation. Kennedy observes that our culture does not deal very well with separation, yet it may be the only natural happening in the mysterious relationship between friendship and death.

By book's end, Kennedy gets around to (and thus shortchanges) some myths about friendship—that lasting friendship is impossible, that close friendship with the same sex has homosexual implications, that true friends "tell each other off," that true friends are "always together" or "never let you down" or "have to take you as you are."

On Being a Friend is a positive affirmation of a basic human relationship. There is much common-sense instruction that merits a wide reading. Kennedy, perhaps because of his orientation as a professor of psychology, writes more from an analytical perspective than from an inspirational mode, but there is much the reader can apply toward improving the quality of relationships at every level of existence. — F.W.S.

What One Christian Can Do to Help Prevent Nucleer War, by Ronald Freund. Fides/ Claretian, Chicago. 185 pages, \$7.95, paper.

In the proliferation of books that have been hurriedly prepared to service the concern over nuclear war, it is refreshing to have one that presents the case for disarmament convincingly but without unnecessary jargon and rhetoric.

What One Christian Can Do to Help Prevent Nuclear War, by Ron Freund, is illustrated with true-life stories of individuals on both sides of the issues. Freund discusses practical protest actions such as resigning from a job that contributes toward the manufacture of weapons, refusing to pay taxes that support military spending, resisting draft registration, and providing peace studies for school-age children. The role model for war-tax resistance is the case study of Bill and Martha Faw who have been on and off, now on again tax resisters since 1964. Faw is pastor of West Richmond (Va.) Church of the Brethren.

Freund, who is director of Clergy and Laity Concerned (CALC), also traces his own "pilgrimage to peacemaking" in the



book's introduction. In his eight-year term with CALC he has become well-informed regarding the development of the nuclear arms race. He shares that information helpfully in What One Christian Can Do... by giving brief histories of the stockpilling of weapons, the Federal income tax, and the development of conscientious objection to war.

The examples of what individual Christians have done to work for peace are commendable but are limited in their practical value for many readers. The actors and actresses come from the ranks of the professionals—clergymen, social workers, and teachers—or people who have jobs at factories that manufacture missiles. Freund could have made this book accomplish its goal of mobilizing Christians for peace by suggesting some simple day-by-day steps. By his own admission, most people in the church are at that level in their peacemaking motivation.—F.W.S.

business, anger

Why Christians Burn Out, by Charles Perry, Jr. Thomas Nelson Publishers, Nashville. 167 pages, \$4.95, peper.

"Burnout" is a fairly common term being used these days to describe exhaustion, negative attitude, stress, and ineffectiveness in relation to one's job. It seems to be an increasingly common occurence, especially among professionals who work in helping services.

Why Christians Burn Out is written chiefly to help those in "full-time Christian work" to face the decisions that accompany burnout, but there are understandings and suggestions in the book that anyone with symptoms of vocational exhaustion can use.

Perry, who writes from his own experience with burnout in the ministry, affirms that burnout is no sudden malady of the space age. Job in the Old Testament experienced burnout. Human nature is vulnerable to resource exhaustion and

The first problem that Christian burnout victims face, particularly the Christian professional, is guilt—the feeling that to admit to their burnout would be a betrayal of the "calling of God." The common response is to repress feelings of burnout, which compounds a stressful situation. So Perry undertakes the task of making us aware of the symptoms of burnout and the factors that cause it.

Perry's checklists are practical: signs of burnout, a stress test to determine how much pressure you have on the job, mental problems associated with burnout, motivation assessment for work, and steps for finding meaningful direction in what you do. A chapter on the "costs" of changing careers or switching to a new job has some good points to ponder for anyone contemplating such a move.

The author's attempt to relate some rather conservative theological ideas to coping with burnout is somewhat forced. Such generalizations as, "Burnout is just another symptom of the deep-rooted problems caused by a rebellious, fallen nature," tend to negate the affirmation he gives the reader elsewhere. Perry tries to synthesize the ideas of psychology and the ideas of theology rather than let the in-

sights of the two disciplines complement each other.

Why Christians Burn Out will help anyone who is experiencing stress and frustration in a career identify causes and provide some ideas for coping. Just don't expect it to be the last word. – F.W.S.

The Christian Entrepreneur, by Carl Kreider. Herald Press, Scottdale. 222 pages, \$7.95, pager.

For those who wonder how it is possible to be a Christian and a participant in the free enterprise system, Carl Kreider has some answers in his book, *The Christian Entrepreneur*. Significantly, he has dedicated the book "to men and women who use their business skills to serve



Christ." Kreider is a professor of economics and former dean and president of Goshen College in Indiana.

Kreider gives guidelines for the use of material resources, calling on those whose success has given them considerable means to lay aside proportionately increasing amounts for Christ's work in the world.

Jesus spoke more often about economic matters than about prayer. Kreider suggests the church community help individuals establish a lifestyle in harmony with the gospel.

To those who feel that it is not possible to apportion wealth fairly under a capitalistic form of economic order, Kreider says the belief that a change in the economic system would solve the problem is naive. "If the crux of the problem is greed, and I am inclined to think that it is, I do not concede that the collective greed of a socialist state is inherently better than the total of individual greeds in capitalistic societies."

Written by a man who has spent a lifetime serving the Mennonite Church, The Christian Entrepreneur underscores a basic Brethren belief in the stewardship of all of life. — DOROTHY BLOUGH

Dorothy Blough is a homemaker from Goshen (Ind.) Church of the Brethren.

Coping With Your Anger: A Christien Guide, by Andrew D. Lester. Westminister Press, Philadelphia. 114 pages, \$6.95, paper.

This is, of course, not the first or only book to address the subject of the human emotion anger. In fact, the author lists a bibliography of 24 similar volumes that have been written in the past two decades. So, why another?

Lester's purpose is to help Christians see that anger is a natural human experience. He dispels the notion, which he contends has been the traditional Christian teaching, that anger is sinful or evil and should be avoided. His theory is that anger occurs when a person, or those important to the person, are threatened.

"When you are threatened," he states, "you have a natural God-given response—you get anxious. One of the emotional parts of this anxiety is the anger you feel." By identifying the threat, the person can then deal with anger in a creative and ethical way.

Lester briefly explores incidents of anger in both the Old and New Testaments, citing several occasions when Jesus exhibited anger. His exposition focuses on the lack of condemnation of anger, almost begging the question by contending that if God and Jesus got angry "it makes sense that we would have the same potential for anger."

Both the destructive and constructive results of anger are discussed, as well as a rather sketchy treatment of how Christians should handle their anger toward self, each other, and God.

Coping With Your Anger is helpful for stimulating personal evaluation of the role of anger in one's life. The contention that all anger is a response to threat seems a bit too general and may have the effect of excusing responsibility rather than encouraging more responsibility for handling anger creatively.

The author's point about the church's attempt to deny anger is certainly well-taken, but this reviewer remains unconvinced that the root of *some* anger is not simply selfishness. Perhaps the author could say that is a threat to a perverted sense of self, but he doesn't make that plain in this volume. – F.W.S.

On peacemaking and coping with

Jack Williams

Perhaps it is time to start

For many of us, all war is sin, whether nuclear, "conventional," or with bows and arrows and clubs. The prospect of nuclear war and its World War II predecessor of the mass bombing of cities has raised a new sense of morality among pacifists, but especially among those who previously espoused the "just war" theory.

Prior to World War II, warfare was conducted by soldiers, among soldiers, and with soldiers being the primary victims. Nuclear warfare (and mass population bombings) is conducted by soldiers, among civilians, and with civilians being the prime victims. No longer is the killing, the agony, and the suffering finished when the noise stops. No longer can mothers, wives, and children emerge in relative safety from their bomb shelters to await the return of sons, husbands, and fathers, and hope for the future.

The only possible salvation from the threat of nuclear war is prevention. And prevention is different from deterrence. Never in the history of humanity has deterrence worked. Deterrence based on a larger pile of stones did not work. Deterrence of bows and arrows against slingshots, of muskets against bows and arrows, of automatic rifles against muskets, of artillery against rifles, of rockets against artillery, of TNT bombs against rockets, of atomic bombs against TNT bombs has not worked. Why should we believe that deterrence based on larger quantities of bigger, more sophisticated, computerized, multiheaded, nuclear, neutron, or MX missiles will be different?

The only force that can provide preven-

tion is love. And that's not possible until we get over the "patriotic" (God, America, mother, baseball, apple pie) mentality currently being used as the basis for saying that all the world's problems are caused by the Soviet Union: All Soviets must be "bad" (equal to "Communist"); therefore we are good; then God must be on our side; then anything we do is right; then the USA must be the savior of the world; so let's get to the business of destroying the bad Soviets—though not until they strike first, unless we make the mistake of thinking they are striking first.

Not only can we not afford (financially) to develop, produce, and aim MX missiles, but we cannot afford (financially or morally) not to adopt, instead, the non-destructive force of love as our major deterrent and prevention.

The Old Testament commandment "Thou shalt not kill" was not encumbered by provisions limiting it to soldiers, civilians, friends, or enemies. And the New Testament commandment to love our enemies was likewise not limited to chiefs of state of Communist countries, or to people who had a "deterrence" of more snowballs, guns, or missiles than we have.

Loving our enemies does not mean that we must agree with the actions, philosophy, or governmental systems of the Soviet Union (or of the US). It does not mean that we should trust Soviet (or US) politicians to keep their fingers off the nuclear war pushbutton. Loving our enemies does not mean that we would propose an immediate unilateral disposal of all existing weapons.

It does mean that we would wish the same for all Soviets (and all Americans) that we wish for ourselves: the rights of life, liberty, and the pursuit of happiness (and peace), without being intimidated by the other side's nuclear deterrent. And it does mean that we must start somewhere to demonstrate peace in the face of nuclear annihilation five times over.

Motherhood and apple pie are as sweet in Asia as they are in North America. Loving our enemies means that we must call all the world's citizens our brothers and sisters, regardless of the names we are called for doing that. And if they are considered brothers and sisters, we need not be fearful of their intentions, nor committed to their destruction by nuclear retaliation.

Perhaps it is time to begin living our religion as religiously as we jog, diet, follow football, wash the car, or style our hair. Perhaps it's time to start to think globally about God's kingdom, rather than equating the center section of North America with God's original "Garden of Eden." Perhaps it's time to start "rightfully dividing the word of truth" between the US Constitution and the New Testament. Perhaps it's time to start being more concerned about international survival than about national security.

This is a time when Christians can no longer afford to be mere church members. This is a time that cries out for discipleship and leadership, for standing up for what we believe.

First we must find out what we believe, and why we believe it—where our ultimate allegiance is directed. Only then can we take action to preserve not merely our national security, but our spiritual integrity. Perhaps it is time.

Jack Williams and his wife Bonnie are editors of the newsletter and magazine of the Elizabethtown (Pa.) Church of the Brethren.

ANNUAL CONFERENCE BULLETIN

CONFERENCE-BOUND femilies—Visit and plan future retreats on Chesapeeke Bay, 45 min. from Baltimore/Wilmington. 5 bedroom lodge with pool, boat docks, picnic/sports/camping areas surrounded by weterfront, woods, farmland. At rective year-round rates for femily or groups. Contact Charter Hall Church Center, Perryville, MD 21903. Tel. (301) 642-2500 or (301) 838-3253.

ANNUAL CONFERENCE CAMPERS—Enjoy a stopover in the shadow of the "Smokies." One hour from "Smokey" Park. Spend a night or a week. No frills camping (no video, no pool, just quiet and cool). Showers, water and electricity. Dedicated "to the glory of God and our neighbors' good" by a Brethren family. Rates \$5-88 for 2. William Kimmel, Harmony Heven, R.R. 2, Box 291A, White Pine, TN 37890. (615) 397-7166 evenings.

SCRIMSHAW—Den, Gery, and Brien Kiracofe invite Conferencegoers to visit their Beltimore Scrimshander Shop in Harbor Place, across street from Convention Center. See displays of Scrimshaw (engraving on shells, whale teeth, and ivory).

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

computers

Robert Beery

Technology and understanding

These observations are prompted by a growing feeling that our lives are being not only surrounded, but to a considerable degree controlled by computers, microchips, and high technology. At the same time there are other developments, perhaps little noticed, that are not particularly reassuring.

It is not my purpose to decry the growing use of computers and high technology. Certainly they have the potential for improving the quality of life and in some uses are already demonstrating that they can save or extend life. My concern is that in our enthusiasm for the possi-

bilities of the computer age we not neglect some things that computers cannot do.

It hardly seems necessary to suggest that one of the conditions necessary for a more stable and safe world is a more clearly defined understanding between the United States and the Soviet Union. One of the prerequisites for better understanding is for the parties to know each other better. Yet we seem to treat the matter of learning to know the Soviets, their language, their system, and their people with studied indifference.

The number of college and university students in the US taking courses in Russian in 1980 was little more than half the number so involved only a little more than a decade earlier. It appears that in a very few years the State Department will not be able to find the number of Soviet

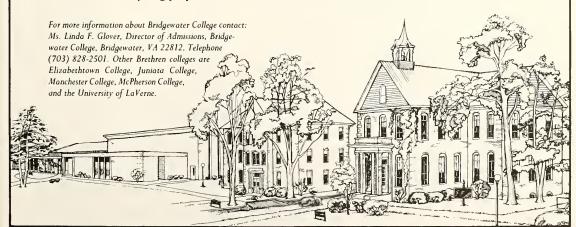
specialists it needs. With more teachers of English in the Soviet Union than there are students of Russian in the United States, and given the Soviets' systematic approach to American studies, it seems likely that the Soviets are soon going to understand us a lot better than we understand them.

A number of liberal arts colleges are requiring more mathematics and science courses, presumably to avoid sending technological illiterates out into a society where computers and high technology are king. James J. Kilpatrick has said, "The high school graduate who cannot speak the language of computers will be out of the mainstream."

Many of the world's most pressing problems are not technological in nature and can be effectively addressed by persons who may have little or no technical skill. I do not wish to debate the accuracy

BRIDGEWATER COLLEGE

For over a century, Bridgewater College has been preparing Brethren youth for lives of leadership in the church, the business world, and the community. Offering a challenging Liberal Arts core curriculum blended with innovative and practical educational opportunities, Bridgewater is designed to direct Christian young people to worthwhile careers and to better lives.



of his statement, but I would remind him that a certain itinerate preacher from Nazareth was also outside the mainstream of that day. I would not want to live in a society in which everyone was in the mainstream.

Some of our society's most urgent needs have to do with justice, values, and priorities. In an article in a recent issue of the Reader's Digest Rael Jean Isacc says, "Indeed the National Council's (National Council of Churches) policy statements and resolutions portray the United States as deeply flawed." She seems shocked that anyone could see flaws in our nation's arrangement of values and priorities and in our attempts to achieve "justice for all."

If a democratic society is to be kept sensitive and responsive to the needs of all its citizens, there must always be intelligent voices of dissent. Those in positions of leadership—indeed, a whole society—may sometimes need to be told what it is reluctant to hear. How long will a society endure if it is unable or unwilling to make the best decisions when faced with very difficult choices?

With some justification, we have long celebrated what we like to call "the good old American knowhow." Our trouble

turning points

159th BVS Orientation Unit

(Orientation completed Feb. 27, 1983)

Barrett, Ruth, Lansing, Mich., to The Peace Museum.

Chicago, Ill.

Carpenter, Kirby, Millersburg,
Ind., to Camp Inspiration

Hills, Burbank, Ohio

Frantz, Myrna, Harrisburg,
Pa., to Church and Peace,

Germany
Gibble, Peggy, Elgin, Ill., to

Family Centre, Belfast, Ireland Goddard, Pamela, Dixon, Ill.

Grafton, Paula, Worthington, Pa., to Dundalk Family Crisis Center, Baltimore, Md.

Graves, Jane, Garden City, Kan., to Bar 41 Ranch, Wilbur, Wash.

Krauss, William Jr., Arcanum, Ohio, to Poland

Kurtz, Shelly, New Paris, Ind., to Dundalk Family Crisis Center, Baltimore, Md.

Lillle, Gail, Ashtabula, Ohio, to Washington City Church, Washington, D.C.

Murillo, Marco, San Jose, Costa Rica, to Community for Creative Non-Violence, Washington, D.C.

Plitman, Oralea, Champaign, Ill., to Hospital General Castañer, Castañer, Puerto Rico

Radford, Elizabeth, Roanoke, Va., to The Solid Rock, Brigham City, Utah

Rice, Keith, Elizabethtown, Pa., to Poland

Rose, Carol, Hollister, Calif., to Honduras

See, David Jr., Broadway, Va., to Honduras

Sinclair, Minor, Hollins Col-

lege, Va., to Honduras Snyder, Roberta, Thompsontown, Pa., to Casa de

Modesto, Modesto, Calif.
Stineman, Scott, Wabash, Ind.,
to International Fellowship

of Reconciliation, Holland Stutman, Janet, Wenatchee, Wash., to First Church, Harrisburg, Pa. Supanick, Beverly, Somerset, Pa., to Bethany Community Service Center, Bakersfield, Calif.

Thavarajah, Sivagnanasunthari, Jaffna, Sri Lanka, interim assignment to Brethren Service Center, New Windsor, Md.

Thompson, Lynette, Freeport, Mich.

Thuma, Mark, Seattle, Wash., to The Palms, Sebring, Fla. Webb, Kathy, Oswego, Ill., to Dundalk Family Crisis Center, Baltimore, Md.

Ziegler, Robert, Hershey, Pa., to The Palms, Sebring, Fla.

Deaths

Blnkley, Harold, 80, Pine Grove, Pa., March 2, 1983 Booz, John, 85, Shippensburg, Pa., Feb. 24, 1983 Bouder, Mary, 95, Leola, Pa.,

Jan. 31, 1983 Burner, Mark, 78, Dixon, Ill.,

Burner, Mark, 78, Dixon, Ill., Dec. 4, 1982

Byer, Frank D. Sr., 60, Shippensburg, Pa., March 9, 1983 Craig, Minnie Lou Frances, 83, Harrisonburg, Va., Feb. 7,

Dearth, Jerry Lee, 45, Dayton, Ohio, Feb. 21, 1983

Dennison, Nora B., 86, Waka, Tex., Dec. 25, 1982 Diehl, Zona, 95, Fort Scott,

Kan., March 7, 1983

Eigenbrode, Olive, 76, Ringgold, Md., Feb. 9, 1983 Erb, Blanche Mae, 83, Panora,

Iowa, Nov. 11, 1982
Felerstein, Harold, 84, Troy,
Ohio, Jan. 15, 1983

Garrison, Ollie E., 92, Polo, Ill., Feb. 26, 1983
Gerdes, Mildred, 63, Dixon, Ill., Jan. 10, 1983

Glibert, Emma, 93, Polo, 111., March 22, 1983

Grossnickie, Sharon L., 85, Copemish, Mich., Feb. 23, 1983

Gruber, Norman M., 71, Mount Joy, Pa., March 28, 1983 Gulhrie, Millie Knox, 95, Bridgewater, Va., March 1, 1983

Houser, Martha, 78, Troy, Ohio, Feb. 25, 1983 Johnson, Carl C., 87, Flora, Ind., March 5, 1983 Jordan, Charles L., 96, Flora,

Ind., March 9, 1983 Laughman, Mabel M., 73, New Oxford, Pa., March 9, 1983 Lentz, Ray A., 62, Lebanon,

Pa., Feb. 23, 1983 Luchsinger, L. Ruth, 72, Surrey, N.D., Feb. 22, 1983 Madlson, Elmer V., 58,

Eldorado, Ohio, March 10, 1983 Marchani, Inez Lucille, 66,

Panora, Iowa, Aug. 22, 1982
Matz, Susan E., 69, Pine
Grove, Pa., March 6, 1983
Merkey, Ammon, 73, Lebanon,
Pa., Nov. 19, 1982

Minton, Clark, 78, Huntington, Ind., Dec. 28, 1982 Morgan, William Clay, 91.

Morgan, William Clay, 91, Webster, Iowa, March 17, 1983

Bridgewater, Va., March 13, 1983

Myers, Raymond Sr., 77, Dix-

Myers, Raymond Sr., 77, Dixon, Ill., Feb. 15, 1983
Neal, Pearl Myra, 90, Panora, 10wa, Sept. 31, 1982

Neher, Roy, 88, McCune, Kan., July 23, 1982

Oelilg, Galen, 86, Palmyra, Pa., March 31, 1983 Peters, Gladys B., 82, Dayton,

Ohio, March 11, 1983
Pillman, Betty Funk, 65,
Waynesboro, Pa., March 15,

Plunkett, Sidney, 99, Troy,

Ohio, Feb. 22, 1983 Reed, Vesta, 58, Flora, Ind., Feb. 27, 1983

Reep, Viola O., 75, Altoona, Pa., Jan. 23, 1983

Reiff, Dale, 59, South Whitley, Ind., Aug. 4, 1982 Reynolds, Gary, 36, Yale, Iowa,

Aug. 27, 1981 Ringler, Lloyd E., 95, Cedar Falls, Iowa, March 8, 1983

Robinson, Floyd F., 79, Panora, lowa, Feb. 21, 1983 Rodgers, Caldona L., 85, Greenville, Ohio, March 4, 1983

Sanders, Rex, 79, Lewiston, Minn., Jan. 17, 1983 Stollings, Rhodie M., 91, Waka, Tex., Feb. 9, 1983

Stonder, Georgia, 73, South Whitley, Ind., June 21, 1982

Licensing/ Ordination

Arick, William Edwin, ordained Feb. 27, 1983, Oakton, Mid-Atl.

Brown-Ciszek, Deanna Gae, licensed Nov. 20, 1982, York Center, Ill./Wis.

Burkholder, Gale, licensed March 13, 1983, Pleasant View, So./Central Ind.

Davis, James Harmon 11, licensed March 6, 1983, North Liberty, No. Ind.

Fisher, Neil R., licensed Jan. 4, 1983, Mohrsville, Atl. N.E. Garrison, Dennis W., licensed Nov. 30, 1982, Hershey, Atl. N.E.

Haldeman, William C., licensed March 6., 1983, Conewago, Atl. N.E.

Atl. N.E. Kipp, Judith G., licensed Nov. 7, 1982, Elizabethtown, Atl.

 7, 1982, Elizabethtown, Atl. N.E.
 Kover, Virgil K., ordained Oct.

14, 1982, Middle Creek, Atl. N.E. McDonald, Richard Arnold, li-

censed Aug. 10, 1982, Wakeman's Grove, Shenandoah

McDawell, Kimberly Anne, licensed Sept. 11, 1982, York Center, 1ll./Wis.

Moore, Roy W., Friends ordination recognized Nov. 20, 1982, Pacific S.W.

Richer, Florence A., licensed Nov. 19, 1982, Glendora, Pacific S.W.

Rogers, Ingrid, licensed Feb. 13, 1983, Manchester, So./Central Ind.

Serrano, Mario, other denomination ordination accepted Nov. 20, 1982, Fla /P R.

Serrann, Olga, other denomination ordination accepted Nov. 20, 1982, Fla./P.R. Sherck, Ronald George II, licensed March 13, 1983, Pleasant Valley, No. Ind. Slifil, Lynn Curtis, ordained Nov. 5, 1982, Wichita First, W. Plains

Thompson, Howard Kraig, licensed Jan. 22, 1982, Highland Ave., Ill./Wis.

Toledo, Jorge Luis, licensed Jan. 8, 1983, Vega Baja Fellowship, Fla./P.R.

Pastoral Placements

Bach, Jeff, to Prairie City, Northern Plains

Earhart, J. Stanley, from Dist. Exec, So. Pa., 10 Director, Field Services, half-time, General Board/based in Pa.

Fancher, Don, to Long Beach, Pacific S.W.

Kinard, Harold S., from Wiley Ford, West Marva, to Mount Pleasant, Western Pa.

Kinsey, James, from Hope Church, Michigan, 10 District Executive, Michigan

Replogle, Norman L., from Bethany Theo. Seminary, to Pleasant Dale, So./Central

Wilson, Leland, from York First, Southern Pa., to Washington Office Representative, General Board based in D.C.

Anniversaries

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Flora, Bruce and Dorothy, Roanoke, Va., 50

Flora, Jonas and Opel, Boones Mill, Va., 64

Harshbarger, Rupert and Ruth, Lewistown, Pa., 58

Hess, Mr. and Mrs. Titus, Leola, Pa., 50

Neely, Mr. and Mrs. Milton, Hollidaysburg, Pa., 67

Scott, William and Olive, Shippensburg, Pa., 61

Townsend, Paul and Opal, Brethren, Mich., 50



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In Celebration of New Beginnings...

New Church Development and Evangelism Dinner

- * June 29, 1983, 5:00 p.m.
- * Baltimore Convention Center Room 310
- * Cost \$6.25
- * Guest Speaker:

DR. MYRON S. AUGSBURGER (Noted Mennonite Evangelist & Educator)





Renewal & Growth Luncheon

- * July 2, 1983, 12 Noon
- * Baltimore Convention Center Room 319
- * Cost \$5.25
- * Guest Speaker:

DR. HAROLD A. CARTER

(Evangelist, featured speaker at the American Festival of Evangelism)

Tickets can be secured by sending a check payable to ANNUAL CONFERENCE and a self-addressed, stamped envelope to the Annual Conference Office, 1451 Dundee Avenue, Elgin, IL. 60120. Ticket requests must be received by June 17, 1983. Advance ticket purchase is advised.

usually is not that we don't know how to get the job done, but that we have trouble knowing which job most needs doing. It is probably true that more people fail in life because they have not learned how to get along with other people than because they lack the capacity to do the job they are supposed to do. As a society we have a greater problem with values, purpose, and priorities then with productivity and technical skills.

This is not a suggestion that we try to halt or even to slow down the advance of computers and high technology. It is rather a plea that some parents, grandparents, teachers, counselors, and pastors make it their business to encourage and support some of our bright young people who have the vision to see and the courage to seek a better world through better understanding, peaceful resolution of conflict, greater attention to justice, a rearrangement of values and a reordering of priorities. And let's not insist that they all know the language of computers and high-tech.

Robert Beery is a retired farmer and a member of the Manchester Church of the Brethren, North Manchester, Ind.

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TRAVEL — June 4-19, 1984. 350th Anniversary presentation of Oberammargau Passion Play in Germany. Also Switzerland, Italy with Rome, Austria, Liechtanstein. Includes air and land travel, all lodging, 2 meals per day. \$2374 from Chicago. Registration \$100 due now. For information contact Rev. John D. & Naomi Mishler, 18E. 6th St., Peru, IN 46970. Tel. (317) 473-7488.

TRAVEL—Aleske Motor Coech-Cruise Tour. 30 days—Sept. 3 to Oct. 2, 1983. Call or write for details. Relph and Betty Ebersole, 1213 Hamilton Ave., Tyrone, PA 16686. Tel. (814) 684-1771.

TRAVEL—Juniete College Tours. Aug. 14-28 ITALY: Rome, Florence, Sorrento, Taormina end Palermo (Sicily), \$1599 ell inclusive. CHINA: September. BERMUDA Escape Nov. 11-14, HAMILTON PRINCESS from Philadelphia—\$459. CARIBBEAN WEEK—Feb./Mar. 1984. Orient and Japen—Feb./Mar. 1984. CRUISE THE ARTIC: Summer, 1984. July 1984: OBER-AMMERGAU & PASSION PLAY. 15 deys to Germeny, Austria, Switzerland: \$1498 for land tour. All meals included. August, 1984: 8 days Bavaria & Salzburg: \$798 land program. Meals included. Excellent program:-viaits most beautiful scenery. WEIMER-OLLER TRAVEL, 405 Penn St., Huntingdon, PA 16652. Tel. (814) 643-1468.

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TRAVEL—BIBLE LAND SEMINAR. Visit Greece, Israel, Egypt. 11 days—Mar. 28—Apr. 7, 1984. Includes transportation from NY, 1st class hotels, meals, sightseeing, dinner on Sea of Galielea. Bus trip from Jerusalem to Cairo scross Sinai Desert. Write or call: Rev. Raymon & AnnaBelle Eller, 303 Kohser Ave., No. Manchester, IN 46962. Tel. (219) 982-6541 or Arland & Ruth Reinhard, Rt. 5, Bluffton, IN 46714. Tel. (219) 824-5800.

GRAND TOUR / Israel-Oberammergau / Passion Play. 15 days — August 1-15, 1984. Tour price in-

cluding tips and taxes \$1999. JOIN US—write to Wendell & Joan Bohrer, POB 67, Middlebury, IN 46540. Tel. (219) 825-7381 or (219) 825-7381 or (219) 825-2955. Some places to be visited: Amman / Galillee / Jeruselem / Bethlehem / Ded Sea / Masada / Betheny / Garden Tomb / Vienna / Salzburg / Oberammergau / Passion Play / Liechtenstein / Lucerne / Innsbruck.

WANTED—TEMPORARY—May—Oct. 1983. Nurse Practitioner \$1400 mo., RN \$1100 mo., RN\$175 mo., Social Worker \$1,050 mo. PER-MANENT—Nurse Practitioner \$17,000 yr., Health Educator \$15,000 (M.A. pref.; B.A. plus 3 yrs. exp.), Nutritionist, Pharmacist. Last two positions pd. by Natl. Health Service Corps. Excellent salaries. Clinic also uses volunteers for summer; three are funded. Will deal with migrants and seasonal farm workers. Knowledge of Spanish, French or Creole helpful. Apply: Connie Getes, P.O. Box 237, Newton Grove, NC 28366. Tel. (919) 567-6194.

WANTED—Persons interested in forming a network to create an energy self-sufficient community in the South / Eastern Pennsylvania area. Especially interested in those with building skills, gardening know-how and commitment to cooperative living. Write Roy A. Johnson, 8204 Jonnie Ln., Gaithersburg, MD 20879.

WANTED—hosts for young Englishman seeing the US by Greyhound during July and Aug. Interested in farming. Contect Robert Sanbloom, R.R. 1, Box 268, Brookston, IN 47923.

New Bethany Hospital soon to serve our homeland healing mission



Where once Brethren ministers and missionaries were trained, a new Bethany Hospital will soon stand.

Under construction since May, 1981 the new hospital facility is now completely under roof and interior construction is well underway. The new 232-bed/bassinet hospital is to be completed in the spring of 1984.

Located on the site of the former Bethany Theological Seminary on the near west side of Chicago, the new hospital will replace the aging and deteriorating Bethany Hospital located



Training



Employment



Construction Progress

a few blocks away. It was established by members of the Church of the Brethren nearly 60 years ago.

On its opening, the new hospital will provide a full range of medical services. Bed space will be allocated for medical/surgical, pediatric, obstetric, intensive care and psychiatric care needs.

The new Bethany Hospital will be a radical improvement...and will have evolved from an endangered inner-city health care facility into a complete medical center providing the latest state-of-the-art treatment to needy people of this poor neighborhood community of Chicago.

In addition, the new hospital will continue to train doctors and medical professionals in God's healing work as well as provide a major source of employment to residents of the community.

Thanks to the caring concern and support of Brethren all across the country, this inner-city healing ministry will continue to flourish.

This year will mark the culmination of a call by Annual Conference to raise \$2 million from within the Church



Healing

membership in support of the healing ministry at the New Bethany Hospital. Nearly \$1.4 million has been raised so far.

Your support of God's healing ministry at Bethany Hospital is encouraged and welcome. Contributions and inquiries should be directed to the Bethany Hospital Foundation, c/o Rev. Olin J. Mason, 550 E. Main Street, Annville, Pennsylvania 17003.

The Bible wrapped in cellophane

A few weeks ago while in Boston, I was a guest of *The Christian Science Monitor*. While at the Christian Science Center, I saw a 20-minute multi-image slide presentation, "As Children of the Light." Familiar words of the Bible were woven among scenes of everyday life around the world.

As my brochure told me, seeing the presentation, "... you realize that the Bible's view of people as children of God is more than fragile hope or faith. It comes from deep spiritual experiences, actual discoveries of God's presence and reality which seem to make 'all things new.' This is why the words of the Bible continue to heal and to save ... why they lead us into understanding our nature and destiny 'as children of light.'"

As I left the room I said to a companion, "If I could leave church each Sunday morning feeling like I do now after that presentation . . . Wow!" Don't ask me where my mind was during all those Bible classes at Bridgewater College and Bethany Seminary, to say nothing of all the hours in Sunday school and missionary prayer meetings. All I know is that whereas once I was blind, now I could see!

Suddenly the Word was a lamp unto my feet, not a rule book that I couldn't read in the dark anyway. Oh, I had long since grasped that the Bible is a guide and inspiration for our lives, but not something to be thrown at other people like a Boy Scout Handbook or landmark court decisions. But now it meant more, much more. As a Bible beholder, I felt . . . well, "born again."

Still euphoric from my newfound vision, I was less than receptive a few days later when I received in the mail a passel of promotion pieces about something called "Year of the Bible 1983."

With all the hoopla and hype of a joint resolution of Congress and a proclamation by President Reagan, and a bag full of gimmicks from an apparently self-appointed National Committee for the Year of the Bible, let's hear it, America, for the Bible in 1983.

I suppose we are none the worse for having held

our Bibles lower than shoulder height in 1982, and can relax again in 1984, but this year let's really show God we understand what being his chosen people is all about.

The committee is pulling out all the stops. My information packet tells me that for the asking I can receive "brochures, lapel buttons, bumper stickers, broadcast announcements, posters, newspaper and magazine announcements, etc." I am told that "literally thousands of organizations from local churches and synagogues to national television networks, publishers, and wire services are being utilized to inform America that 1983 is the Year of the Bible."

Thanks, Bill Bright, and all you others, but I think I'll stay off your bandwagon. In your enthusiasm for promoting the Bible (but surely not yourselves), you overlook something important. The Bible is timeless. It is not something to be lifted up just this year . . . or any year.

I have no problem with encouraging people to study the Bible. It's the implications of your "national media campaign" that bother me. Your "broadest inter-faith movement in American history" is artificial. It trivializes God's Holy Word. It gives us the blessed Bible all sanitized and tied up in red, white, and blue cellophane.

The "Year of the Bible" reminds me of an old preacher down home. He was the darling of the "Sunday" Christians, and they made such a fuss over him and turned him into such a pet that he was rendered harmless to any sinner, backslider, or pious hypocrite. The poor old soul lost any effectiveness he might have had as a shepherd for his flock. He finished his career wrapped in cellophane.

Well, okay, if there has to be a "Year of the Bible 1983," may I mark it in my own way? I'd love to go back to Boston and see "As Children of the Light" again. – K.T.

If you want an investment with gratifying returns,



put it here.

A new congregation on Florida's Gulf Coast—Christ the Servant Church of the Brethren—exemplifies what new church development is all about.

Through the partnership of the General Board, the Florida-Puerto Rico District, and the organizing parish at Cape Coral, Donald H. Shank was called as pastor, a three-acre site was acquired, a building for 150 worshipers was constructed, and a membership of 84 and attendance of more than 100 were attained all in a six-year span. Moreover, the congregation moved to self support while giving substantially to outreach.

Thanks go in part to the Church Extension Loan Fund, which lent \$40,000 to Christ the Servant Church for capital development. Today several hundred thusand dollars more are needed in this fund to assist other new Church of the Brethren congregations.

How can you help? By investing your saving dollars not only to earn $7\frac{1}{2}$ percent interest, but to enable new churches to grow. And by becoming not only an investor, but a partner in mission.

Church of the Brethren General Board, 1451 Dundee Avenue, Elgin, IL 60120. Attn: Stewart B. Kauffman.

To invest in church development through the Church Extension Loan Fund, I enclose □ check □ money order for \$_____. (Minimum note: \$500). Please issue an investment note at 7½% interest for five years.

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Church Extension Loan Fund

On Earth Peace

CITIZENSHIP CONFERENCE

for 17-18 year-old Men and Women

Brethren Service Center New Windsor, Maryland

June 25-26-27, 1983

Begins with lunch on Saturday, 12:00 noon; ends with lunch on Monday.

Discussion Topics:

Beliefs about Peace and War Privileges and Responsibilities of Citizenship Preparing for Registration and Possible Draft Process of Decision Making Creative Citizenship for a World without War

Resource Leaders:

M. R. Zigler W. Clemens Rosenberger Shawn Perry Linda Logan Tim McElwee

Annual

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Brethren

World

Peace

Academy

Citizenship conferences in the Brethren World Peace Academy will be held the first weekend of each month.

BALTIMORE, MARYLAND—July 3, 1983

7:00 a.m. Breakfast in 307 Convention Center

Professional/Vocational Groups and Deacons: "Facing the War Issue; recruiting for the Brethren World Peace Academy."

Professional/Vocational Groups: Doctors, Farmers, Lawyers, Educators, Ministers, Homelife, Health and Mental Health Workers, Builders, Businessmen, Truck Drivers, Morticians, and others.

11:45 a.m. Luncheon in 307 Convention Center

Reunions: Alumni of the Brethren World Peace Academy, Brethren Volunteer Service Workers, Civilian Public Service Workers, Seagoing Cowboys, China Tractor Unit, Retired Ministers and Missionaries, and others.

Speaker: Warren E. Groff—"Response to the Threat of War"

(Tickets to be purchased in advance from Ticket Sales.)

Meetings

For further Information Write:

ON EARTH PEACE ASSEMBLY, Brethren Service Center, Box 188 New Windsor, Maryland 21776 or phone (301) 635-6464.

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1883 1983



THE GOSPEL MESSENGER: Serving the Brethren family for a century

- 9 CCNV: Conscience for the Nation's Capital. Washington D.C. is a city of great contrasts—great marble monuments rise above some of the nation's worst ghettos. The Community for Creative Non-Violence is working to help the poor through direct aid and political action. Judd Blouch reports.
- Johnstown: The Times Are Bad, but God Is Good. A history of ravaging floods has built up a spirit of helpfulness and community in Johnstown. This spirit is helping the city and its residents through rough times. Story by Sara G. Wilson with a sidebar by Wade Thomas.
- The Gospel Messenger: Literary Legacy of a 19th-century Awakening. This year marks the centennial of *The Gospel Messenger*. Earl C. Kaylor Jr. looks back on the beginnings of the magazine. In related articles, Kermon Thomasson takes a look at the men who have been editor and also some of the early content of *The Gospel Messenger*.
- Wherefore Run? The excitement about evangelism has risen recently in the Church of the Brethren, but "there is no point in running if we carry no news," writes Lucile Brandt. A Christian whose faith is strong will be a constant witness, and opportunities for evangelism will abound.
- Sister Anna Meets the Presence. Today Anna Mow is a steadying power in the Church of the Brethren, but in her younger days she had questions about her faith. An excerpt from Dorothy Garst Murray's book, Sister Anna.
- Annual Conference: 'A Blockbuster of a Missionfest.'
 Paul Jenkins, librarian for the Basel Mission, Basel, Switzerland, visited the 1982 Annual Conference. His outsider's view is both humorous and insightful.

In Touch profiles William Crumley, Knoxville, Tenn., Doug Eller, Portland, Ore.; and David Ziegler, Harleysville, Pa. (2) . . . Outlook reports on Hispanic Assembly. Christian World Conference on Life and Peace. NCC. Midwest flooding. National Stewardship Conference. Prayer in public schools. National staff. South African Council of Churches (start on 4) . . . Underlines (7) . . . Updete (8) . . Listening to the Word, "Acknowledge the Lord," by Chalmer E. Faw (16) . . . People end Perish, "Feeding the Hungry," by Judy Jamieson (25) . . . Resources, "Global Woman's Project," by Mary Brandenburg and Janine Katonah . . . (34) Opinions of Phillip D. Carter, Byron J. Wampler, and Elmer I. Brumbaugh (start on 36) . . . Turning Points (39) . . . Editorial, "Crawfishes at Conference" (40).

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VOL. 132, NO. 7

JULY 1983

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21 lower Nguyen Van Gia. 25 Lewiston (Minn.) Journal. 34-35 art from New Internationalist.

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Nov. 1, 1982. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: \$10 one year for individual subscriptions; \$18.50 two years. \$8 per year for Church Group Plan. \$8 per year for gift subscriptions. School rate 50¢ per issue. If you move

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RATINGS AND RELIGION

The content of TV journalism is dictated by the ratings, thus by what the TV viewing public will watch in great numbers. When the ratings of the program are good, then the network can charge more for the advertising and the competition for the time will make the exorbitantly priced commercial spots easy to sell. You cannot expect pinpoint accuracy from such an arrangement

A balanced, fair presentation of the work of the NCC and the WCC would make dull viewing indeed. A detailed account of the work at the New Windsor Center would not attract millions of viewers. To show a graph of the expenditures of the NCC and WCC and have an interview with clergymen supportive of their efforts would not provide the viewer interest and controversy that shots of murdered civilians do.

Persons I know and trust among the leadership of the Church of the Brethren recommend that we continue our support of the NCC and WCC. I recommend that we take their word over that of the Reader's Digest and "60 Minutes."

BENJAMIN F. SIMMONS

Elizabethtown, Pa.

OBLIVIOUS TO HYPOCRISY

Thank you for the report of the decision of the Peace Church of the Brethren, Portland, Ore., to refuse compliance with the IRS in the collection of Pastor Rick Ukena's war tax withholdings.

I rejoice to see this kind of integrity supported within the church.

I hope that one day the greater church will realize our hypocrisy. To officially proclaim "All war is sin," while we are party to war with no visible resistance, decries our loyalty to the gospel we claim.

SHIRLEY WHITESIDE

Denver, Colo.

CATHOLICS AS CAPTORS

Living in the midst of people held captive by Roman Catholicism, I need to take issue with Marilyn Norquist's "One Family's Ecumenism" (April). I am disappointed that you would print an article like this that holds Roman Catholicism as a viable means of expressing one's faith. You should print an article sometime on the dangers of that system. I am all for ecumenism if our unity is based on Divine authority and inspiration of the Scriptures and not an experiential base or mere emotionalism as this article upholds.

MARVIN KELLER

North Leeds, Maine

MESSENGER'S HIGH-PROTEIN CONTENTS

The questions Leland Wilson raises in his "Honoring Father and Mother" (May) and the answers he gives from his own perspective moved me. Both as a parent of three grown children and as a child to my own still living parent, I respond to the feelings shared. Thanks for the emphasis on adult children.

"Clergy divorce: What is fair" (Opinions, May) needs to be heeded. Although written apparently in a state of woundedness, it well illustrates some of the unfairness of congregational expectations. We have a long way to go toward mutual accountability, mutual affirmation, and mutual support, of which Earl Ziegler speaks in the February issue.

"The Silent Majority" (May editorial) is timely indeed. Our family has hosted during recent months spokespersons from Guatemala and from Nicaragua, whose sole purpose for coming to the US (paid by non-profit organizations and private contributions here) was to tell *their* side of the story since the media did such a poor job at fairly representing the view of the powerless and oppressed, or of the politically "undesirable." Yes, we do need a New World Information and Communication Order.

Thanks for a "meaty" magazine.

KAREN S. CARTER

Daleville, Va.

LET HER EAT CAKE?

If Mrs. Howell E. Lewis had hinted for "a crust or two of bread" (instead of "a few sausages in a tin") in exchange for permission to use three of her husband's hymn texts in *The Brethren Hymnal* ("A New Song Takes More Than Sing," April), would the last *Brethren Hymnal* committee have taken her so literally?

RALPH MACPHAIL, JR.

Bridgewater, Va.

(Ken Morse assures me that Mrs. Lewis wrote her request for a tin of sausages in a whimsical context, and was not on the verge of starvation. – Ed.)

THE PROBLEM WITH MESSENGER

I have been a long-time receiver of MESSEN-GER. I live and work with three different congregations of Brethren. I find they usually regard it lightly, and only a very small percentage subscribe. I would like to venture a guess as to why.

I see MESSENGER strictly as a denominationally oriented paper. The need of our day is not denominationalism, not a call to support denominational positions on controversial social and political issues, and not denominational backpatting.

FRED C. DILLING

Hagerstown, Ind.

MEETING FRIENDS IN MESSENGER

"The Missionaries and the Major" (March) is priceless to all Brethren. I was at Manchester College in 1919-1920 when Albert Helser attended. And our family was somehow related to the Kulps. God's men.

Chalmer Faw's article ("No Longer 1 but Christ") was so inspiring, and Verna Sanger's article (page 2) on the first missionaries to China thrilled me. I am familiar with most of their names and knew Grace Clapper as a loving friend.

RUBY HOKE

Orlando, Fla.

page one

Readers will note that in this issue we are marking the 100th anniversary of *The Gospel Messenger*. Readers with good memories may think "What's this? Didn't MESSENGER make a big fuss a few years back about its 125th anniversary?"

True, in 1976 we did celebrate a 125th anniversary. So, are we just getting younger? No. In 1851, *The Gospel Visitor* was founded by Henry Kurtz and is MESSENGER's direct ancestor. But in 1883, after several mergers of various publications, *The Gospel Messenger* came into being. For 100 unbroken years it has remained the same magazine.

Of course, to say today's MESSENGER is the same magazine published in 1883 calls for qualification. The 1883 version was a tabloid (that is, it looked like a small newspaper), with no graphics, just page after page of gray type, enlivened only occasionally by quaint display ads—for buggies, bonnets, books, patent medicines, and railroads. (The western railroads wooed the Brethren, giving them discount passenger rates to Annual Meetings in western

cities in hopes of attracting them to settle along their routes.) Today's version, with its art and photography and its attention to the worldwide program of the Church of the Brethren, bears little physical resemblance to the 1883 Gospel Messenger.

A look at the various logos hints at some of the history of the past 100 years of the magazine. From 1883 through 1930, *The Gospel Messenger* kept the same tabloid size and the same, quite formal logo.

In 1932 it changed to its present magazine size and came up with a fancier logo. Note the sort of "Art Nouveau" treatment of that "The." The 1931 logo also reflects the last merger in our history: With the first issue of 1931, a little magazine called The Missionary Visitor ceased

THE GOSPEL MESSENGER

GOSPEL MESSENGER

Gospel Messenger Gospel Messenger Gospel Messenger

Church of the Brothron MESSENGER messenger

messenger

publication and became part of *The Gospel Messenger*. For several years thereafter, the magazine ran annual Africa, China, and India issues, which updated Brethren on the work of our overseas mission fields.

In 1938 a new logo was created that suggests the editor perhaps was favorably impressed by *Time* magazine's 1930s logo typeface. Note also that the "The" was dropped from the magazine's name! A signal of things to come, no doubt unnoticed at the time.

In 1945, still another new logo was created. Was the new editor, Desmond W. Bittinger, feeling a need to get "ownership" and to mark his advent in Elgin?

In 1949, something happened to the logo that looks odd to me as I do this leafing through these pages of history. A most uninspired logo was created, and then used off and on for only a few months, alternating with the 1945 logo. Then in May of 1949, a brand-new logo popped up. (A rather busy one it was, to *this* editor's eye in 1983.) It added the denomination's name to the logo, and shrank the word "Gospel." (Was no one observing this trend by then, and complaining in the letters column?)

That 1949 logo proved durable, lasting through 1964. In 1965 the magazine made its most drastic change in appearance since 1931, including shortening the name simply to MESSENGER. In 1971 the logo was set in a new typeface (a typeface called "Anzeigen Grotesque," for those in the trade), and that has held for these 12 years.

While there have been changes in logo, contents, and appearance through the years, one thing has remained unchanged—the commitment of those who produce this magazine. MESSENGER's staff is still dedicated to the same purposes as those pronounced in 1851 and 1883, and we pledge our best efforts to serving our denomination through the magazine's work and witness in the years ahead.—THE EDITOR

in touch



William Crumley: He me

Many Brethren hope to minister to the needs of a troubled world, but few get the opportunity that William Crumley did last summer. When he heard there was a need for volunteer chaplains at the 1982 World's Fair in his hometown of Knoxville, Tenn., Bill signed up. In training sessions he learned the watchwords, "Listen, listen, listen,"

But Bill, a retired minister and a member of the Beaver Creek congregation, was able to do more than just listen. Having had some experience as a lay counselor for students at the University of Tennessee, he could often sense when people needed a chance to talk to someone and took it upon himself to be that person. He tried to meet as many fair visitors as he could and make them feel welcome to Knoxville. Some noticed his

Doug Eller: An Ellervator for Peace Church

If you are told that you are attempting the impossible, do you hang it up and quit, or do you give it your best shot? Doug Eller was confronted with a situation like that when given the opportunity to salvage an elevator from a building tagged for demolition.

Doug, an elevator mechanic in Portland, Ore., was on a committee at Peace Church of the Brethren charged with altering the church building to make it more accessible for the disabled. The original plans had not included an elevator because of the expense. Doug decided to keep his ears open anyway for news of an available elevator. His chance came last October when a construction company was beginning the destruction of a downtown building. Doug was told on Tuesday that he could have the elevator if he removed it before the wrecking ball was swung on Friday or Saturday. He went to work that evening. Word spread quickly, and Wednesday evening more than a dozen other people pitched in, including five elevator mechanics. They raced the clock and got out most of the heavy equipment that night. Doug and two others worked throughout Thursday to remove the remaining parts. By midafternoon the job was completed, and the parts were taken to the Ellers' garage for storage. A later work crew moved the

parts to the church.

People in the construction industry told Doug that he would never remove the elevator in two days. But the outpouring of physical and emotional support was so strong that the "impossible" became possible. Skeptics had not figured on the technical expertise of Doug's mechanic friends. Nor had they imagined how the church members could cooperate and organize to complete the job. Doug insists that they had some divine guidance along the way. Faith and generous support won over skepticism and "knowledgeable" counsel.

Now Peace Church has an appropriately renamed "Ellervator" for its building. The original plans are being revised to incorporate the equipment into the remodeling project. Hopes are that the enthusiasm and support that were present during the "tear-out" process will continue through the financing ("putting in" phase) . . . and that the elevator will be operable before this summer is over. — JAN ELLER

Jan Eller is a member of Peace Church of the Brethren, Portland, Ore., and has a master's degree in public administration from Portland State University.



hem at the fair

"chaplain" badge and initiated conversation, occasionally assuming that "Chaplain" was his last name. Bill's pat answer for that was that he was a relative of Charlie's. Ice breakers such as that being his specialty, he found it easy to converse with anyone he met.

One of Bill's primary duties was to guide people to the first-aid station and to be with them for comfort. He carried a beeper to let him know when the fair's paramedic team had been summoned. On one occasion, he was called when a fair-goer suffered a mild heart attack. Though the man's condition was not serious, his wife needed someone to talk to. Bill was there, ever ready to "listen."

Bill had many good things to say about the "Power" exhibit that the Church of the Brethren helped sponsor, along with

other denominations. He visited the exhibit several times and said, "It brought tears to my eyes every time I went through." He felt it expressed basic Christian belief and the message of the Bible. In the first segment, the presentation shows that when the universe was created, "God gave us all we needed along with tremendous and awesome freedom." In the second segment, "people usurp that freedom and we are left standing like dupes" surrounded by the mess we have made. The third segment confirms Christ as the way to regain our freedom. Bill felt the Brethren had spent their money well in sponsoring the exhibit since he could attest that many people saw it and were moved by it.

At the close of the fair, Bill was surprised when he was honored as the chaplain serving the most hours. But he needn't have been. He admitted he was deeply committed to the project and would often replace other chaplains who were unable to be there. "I tried to get acquainted with everyone," meeting both foreign exhibitors and local fair employees.

Bill felt the fair was an "integrating institution," not only racially and politically, but personally. As he put it, "a part of me rubbed off on a lot of people, and some of them rubbed off on me." – NANCY BLANKENSHIP HILLSMAN

Nancy Blankenship Hillsman, a member of Jones Chapel Church of the Brethren (Martinsville, Va.) works at Screen Art, Inc., Knoxville, Tenn.

David Ziegler: A special sort of secretary

A church secretary's job description: "I type, mimeograph, and fold the bulletins and newsletters. I do occasional typing for the nursery school and director of Christian nurture."

What's so unusual about that? Hundreds of church secretaries do the same. But David Ziegler, at the Indian Creek church in Atlantic Northeast District, has no control of his fingers. He types by strapping attachments to his hands. "They're like soft-ended sticks, one for each hand. I can type pretty fast, but if I go too fast I make mistakes," he says, the lament of any typist.

David learned to type this way during 14 months in a rehabilitation hospital after an auto accident deprived him of the dexterity he had always known, and confined him to a wheel chair. That physical ability had helped him excel in high school baseball, basketball, and football, with the potential of entering professional sports. The accident occurred in 1961, just as he was finishing high school.

Now, as church clerk, David takes minutes at monthly board meetings and semi-annual council meetings. "Felt pens are a big help, since they don't take much pressure and can be manipulated more easily," he explains, adding that he has some control of his hands.

Although not a church member at the time of the accident, David brings good background to his present work as clerk and secretary, since he has also served the congregation by chairing the nurture and witness commissions, as well as the board of administration. "He makes a great contribution to the church," says his pastor, Luke Brandt.

David works from his home, a building that was formerly the school house which

his father attended as a boy. David formerly typed tax notices for a member of the church, but now has enough church work to keep him busy.

With special controls on his car, David and his mother — Ruth — with whom he lives, have more independence and mobility. "I help him and he helps me," she explains.

David is still interested in sports. He enjoys television and gospel music and has become interested in studying and using health foods. He is not involved with lobbying for rights of disabled persons, but he notes that the longer ramp on Indian Creek's new addition "will now meet state re-

quirements, and is a lot easier to use than our shorter old one."

"I don't know if I am so special that an article needs to be written about me," David commented when approached for an interview, but his friends at Indian Creek know he is indeed special. — EVELYN M. FRANTZ

Evelyn M. Frantz is a free-lance writer and a member of the Ridgeway Community Church of the Brethren, Harrisburg, Pa.



Conference gives boost to Hispanic ministries

With the adoption of a set of bylaws, the Hispanic network in the Church of the Brethren was strengthened at the April Hispanic Assembly (Asamblea de Hispanos), held at the Long Beach (Calif.) Church of the Brethren.

The four-day, bilingual event was organized by the Comité de Enlace Hispano (Hispanic Network Committee) and Rene Calderón, Hispanic ministries consultant for the General Board. Meeting under the theme "Redeemed by God to Proclaim Liberty," the delegates included Hispanic leadership and others interested in Hispanic ministries from five geographical areas, including Puerto Rico.

"We have come together at this assembly with the aim of seeking a common understanding among all members of the Church of the Brethren," said Comité president Guillermo Encarnación, pastor in Falfurrias, Texas.

Delegates to the conference spent much time deliberating the organization's proposed bylaws and discussing elements of a proposal to be presented to the Parish Ministries Commission and the General Board when they meet in October.

That proposal contains nine elements to promote ministries with Hispanics. Included are calls to create three new Hispanic congregations during the next four years, to increase Hispanic representation at all levels of the church, to translate materials, and to help establish—in cooperation with Bethany Seminary—an educational program designed to develop leadership.

Such ministries are increasingly important, said Calderón. He pointed out that there are more Hispanics in the US than Canadians in Canada, and that the US contains the fourth largest population of Hispanics in the world.

"The Church of the Brethren needs to be aware of this and accept the challenge. Hispanic leadership is ready to help in meeting this challenge," he said.

Conference delegates heard presentations on new church development and "Misión Mutua" from General Board representatives Merle Crouse and Karen Calderón. An evangelism seminar was led by Jorge Toledo, from Vega Baja, P.R. Worship celebrations provided a break from business sessions and included special music from Los Angeles area Hispanic churches.



Guillermo Encarnación, president, stands with the Puerto Rico group: Wilma Pérez, Olga Serrano, Luis Pérez, Everett and Elsa Groff, Jorge Rivera, Phyllis Carter, Jorge Toledo.

Elected to the Comité for the next four years (and to plan the next assembly, scheduled for 1987) were Mario Serrano, Castañer, P.R. (vice president); Sandy Wright, Westminster, Md.; Carol Yeazell, Lombard, Ill.; Jorge Toledo, Vega Baja, P.R.; and Tom Perry, San Diego. Guillermo Encarnación and Sylvia Boaz Warren, San Diego, were reelected president and secretary. — CHRIS KEATING

Christian conference condemns nuclear arms

After compromise that saved a deteriorating Christian peace meeting, a majority of conference participants voted overwhelmingly in Uppsala, Sweden, for a document declaring that the possession of nuclear weapons for deterrence "contradicts the will of God."

Despite the compromise, the seven-page message failed to win unanimous support at the Christian World Conference on Life and Peace, which attracted more than I30 Protestant, Roman Catholic, and Orthodox leaders from 60 countries, including the Eastern bloc and the Pacific Islands. There was one negative vote and eight abstentions.

The April conference was convened by the Lutheran, Reformed, Orthodox, Roman Catholic, and Mission Covenant Churches in the Nordic countries. Among the 20 delegates from the US was H. Lamar Gibble, peace and international affairs consultant for the Church of the Brethren. Gibble was impressed "that most of us could declare together that a policy of nuclear deterrence from a Christian standpoint is morally 'unacceptable,'" especially considering the broad spectrum of theological orientations represented.

"It was an event that will not only have an impact on those who participated but, I believe, is another milestone on the way of the Christian community declaring its abhorrence of nuclear weapons," said Gibble. "The work of the conference should also be quite helpful in preparing for the WCC Assembly in Vancouver."

The key point of contention in the debate on deterrence was whether the "possession of nuclear weapons is consistent with our faith in God." Lutherans and Anglicans from the United States and Western Europe objected to the phrase, which appeared in the second draft of the message. They said it implied that faith in Christ as Lord is invalid if countries possess nuclear weapons.

The near-unanimous approval was achieved by combining the first and second drafts into a statement that included the various opinions. (Final wording of the most controversial passage appears in the box on the next page.)

Other key portions of the message, most of which received little attention, said the Scriptures teach that peace and justice are inseparably linked; that the security of one nation can't be achieved by endangering the security of others; that the international arms race is sinister, cynical, and unprincipled; and that nuclear

warfare can never be justified.

The message calls on those negotiating at Geneva, Vienna, and Madrid to "intensify their efforts to bring these negotiations to positive conclusions," and also urges "controlled and verifiable measures of multilateral disarmament leading to the total elimination of all nuclear weapons within five years."

As interim measures, governments are urged to:

- freeze further manufacture and deployment of nuclear weapons;
- agree immediately on a Comprehensive Test Ban treaty;
 - · establish nuclear-free zones;
- undertake effective unilateral actions for peace and disarmament; and
- pledge no first-use of nuclear weapons.

The crucial paragraph:

Most of us believe that from the Christian standpoint reliance upon the threat and possible use of nuclear weapons is unacceptable as a way of avoiding war. Some are willing to tolerate nuclear deterrence only as a temporary measure in the absence of alternatives. To most of us, however, the possession of nuclear weapons is inconsistent with our faith in God, our concept of creation and with our membership in Christ's universal body. Nuclear deterrence is essentially dehumanizing; it increases fear and hatred and entrenches confrontation between "the enemy and us." Most of us therefore believe that the existence of these weapons contradicts the will of God. For all of us, obedience to that will demands a resolute effort within a specified time for their total elimination.

In a section directed to the churches, the participants confess that "our own divisions as Christians weaken our witness to peace," but express hope because of forgiveness. Included among the appeals to the churches:

- to proclaim Jesus Christ in both word and deed as the life and peace of the world:
 - · to develop peace education programs;
- to support those involved in specific peace work and to uphold the right of conscientious objection to military service;
- to cooperate in the movement toward Christian unity;
 - to support the particular contribution

of women in the work for peace and justice;

- to encourage Christians to consider noncooperation and nonviolent civil disobedience to protest nuclear arms;
- to encourage persistent and informed prayer for peace.

UFMCC gets scrutiny at NCC board meeting

Discussion of two important issues affecting the future of the National Council of Churches dominated the May meeting of the NCC Governing Board in San Francisco.

The board listened to viewpoints presented by two panels and spent time discussing the issues raised by the application for membership of the Universal Fellowship of Metropolitan Community Churches (UFMCC), a predominately homosexual denomination.

In other major blocks of time, the board gave input to the Presidential Panel, which was established in 1981 to examine future directions of the council. Robert W. Neff, Church of the Brethren general secretary, chairs the panel.

Capping the final two days of the semiannual meeting was a historic statement establishing new guidelines for relationships between US churches and churches in mainland China and a strongly worded call for an end to all external military aid to Central America.

The UFMCC application for membership is one of the most controversial in the council's 33-year history. The two panel reports represented many months of study and reflection by two separate groups within the council, the Constituent Membership Committee and the Commission on Faith and Order. No decision was scheduled for this May meeting.

In November the board is expected to vote on the UFMCC's eligibility to be considered for membership in the NCC. If that vote is positive, the board could vote as soon as May 1984 on whether to accept the church into membership.

The Presidential Panel on Future Mission and Resources has been spending a year examining data and gathering information prior to recommending changes in the council. Governing Board members are among the hundreds whose advice is being sought by the panel, according to Neff. The panel will bring a proposed statement of new directions

to the board in November.

Other items high on the board's agenda at the May meeting were a call for increased opposition to apartheid in South Africa and an expression of support for the beleaguered South Africa Council of Churches; praise for the Roman Catholic bishops' pastoral letter on nuclear disarmament; and a plea for religious liberty in Albania.

Among domestic issues, the board:

- advocated farm tax and credit policies that assist owners of family farms rather than those of high-income farms:
- pressed for changes in the proposed immigration reform and control act (Simpson-Mazzoli bill);
- opposed the Solomon-Hayakawa amendment to the draft registration law, which requires universities and colleges to withdraw Federal aid from students suspected of failing to register for the draft;
- expressed alarm at the increase in racially motivated violence;
- endorsed a commemorative march on Washington on August 27, the 29th anniversary of the historic march where Dr. Martin Luther King Jr. delivered his famous "I Have a Dream" speech.

More funds supplied for Midwest floods

An additional \$10,000 from the Church of the Brethren's Emergency Disaster Fund increases to \$25,000 the total given in response to Midwest floods. The funds are supporting volunteers and providing materials during the long-term reconstruction that began last December.

Because of the number of storms this spring, another \$5,000 has been approved for use as disasters occur.

Brethren have responded to a number of disasters across the nation. Both child care workers and clean-up volunteers have assisted in Coalinga, Calif., after earthquakes and in Weston, Ohio, following tornado damage.

The Springfield (Mo.) church spent a weekend in a "living ministry" after a tornado touched down. Though no outside volunteers have been needed, Roma Jo Thompson, disaster child care coordinator for the Church of the Brethren, was invited by the local council of churches to be a consultant on dealing with the trauma children experience after a disaster.

Commitment emphasized at stewardship event

All 24 districts of the Church of the Brethren were represented at the National Stewardship Conference, which called for "A new level of stewardship commitment."

About 100 participants, including both district and national leadership, gathered in April at New Windsor, Md., to explore more deeply the concept of Christian stewardship, to share information, to mutually encourage each other, and to begin district planning.

A major attraction at the event was guest leader Hilbert Berger, senior pastor at Aldersgate United Methodist church, Fort Wayne, Ind. In his three addresses,



Hilbert Berger

he presented stewardship in the broad context of total Christian commitment.

"Stewardship has been defined as moving from self to others," he said. "The primary motivation for stewardship is the relationship we have with Jesus Christ. The real motivator is what we believe."

Emphasizing the importance of nurturing growth after spiritual birth, Berger related levels of giving to levels of spiritual maturity. "Christian stewardship is as personal as salvation itself," he said.

In his final message he pointed to three specific commitments necessary for a meaningful faith: commitment to Jesus Christ, commitment to the church, and commitment to others.

Wrapped around the addresses by Berger were five sessions on specific aspects of stewardship: growth in giving, district stewards, Christian financial plan-



At the Stewardship conference in New Windsor, Md., Glenn Garner, pastor of Pleasant Valley (Weyers Cave, Va.) congregation, visits with Lila McCray, of the national stewardship staff.

ning, new church development, and stewardship of creation.

Conferencegoers were introduced to a variety of resources, including a new videotape, Share in the Vision, in which the Beacon Heights (Fort Wayne, Ind.) congregation tells the story of its stewardship enlistment campaign.

A crucial part of the schedule was a series of three planning sessions for district delegations to brainstorm and set direction for stewardship activities in the respective districts. In a 90-minute session on the final morning of the conference, each district reported on the events, directions, and goals planned.

The last such conference was held in Lancaster, Pa., in 1980.

Hatfield bill garners support right and left

Senate hearings have begun on a bill that most observers say has the best chance of bringing Bible reading and religious meetings back to public schools.

The bipartisan legislation, sponsored by Sen. Mark Hatfield (R-Ore.), has gained the support of both foes and champions of efforts over the past 20 years to return organized prayer to public schools.

What is different about this one is that

it would permit only student-initiated religious gatherings before or after school hours, and would not return state-written prayer to the classroom. Known as the "equal-access" bill, it would accomplish this by making it illegal for public secondary schools to bar student gatherings on the basis of the content of speech at the meetings, giving religious groups the same access to school facilities enjoyed by chess or athletic clubs.

Supporters of the bill say it's not meant to be a compromise or an alternative to the school prayer amendment proposed by the Reagan Administration. The President and Senate backers of the prayer amendment support the new legislation, as do some groups and individuals who were outspokenly against the amendment.

The National Council of Churches has expressed support for the Hatfield bill, but the American Civil Liberties Union opposes it.

"Many organizations applaud and agree with the bill in principle," says Louise Bowman, staff member in the Church of the Brethren Washington Office. "But the bill doesn't say enough." The main worry is a question of implementation, she says. In its current form, the bill doesn't deal adequately with the problem of adult supervision of such after-school meetings.

Bowman is following closely the

development of the bill to determine whether it will be consistent with the 1964 Annual Conference Resolution on "Religious Exercises in Public Schools" (which reaffirms commitment to the separation of church and state) while at the same time allowing religious groups to use public facilities.

Those who have expressed guarded support of the bill will attempt to ensure that adult faculty not be permitted to engage in leadership, said Bowman. School staff may be present, but should not be leading religious meetings on public property.

McCray, Weaver resign from national staff

Two members of the General Board staff have announced their resignations.

Beverly Weaver concludes four years as coordinator of orientation for Brethren Volunteer Service on Nov. 4. Following a year of transition, she plans to enroll at Bethany Theological Seminary in the fall of 1984.

A native of Windber, Pa., Weaver moved to Elgin, Ill., in 1979, as a BVSer working in BVS recruitment. She was hired to her current position in September of that year. At the end of her tenure she will have coordinated 18 BVS units involving about 400 volunteers.

Lila McCray, a member of the stewardship staff, has resigned her position in congregational support effective July 29. She has plans for further education and study near her hometown of Elkhart, Ind., and is also seeking to spend more time with her husband, family, and friends.

Before joining the General Board staff in June 1981, she worked 12 years for Church World Service/CROP. She and her husband, Jack, have served five years as Brethren missionaries in India.

McCray has held numerous volunteer positions, such as Northern Indiana District moderator and member of the board of directors of the Oaklawn Psychiatric Center.

Beverly Weaver

Lila McCray





underlines

STILL GOING STRONG ... Feb. 27 was Julio Riojas Day in Premont, Texas, because Julio, a member of the Falfurrias church, was celebrating his 112th birthday. After a parade in his honor, State Representative Ernestine Glossbrenner brought him birthday greetings from President and Mrs. Reagan, Governor and Mrs. Mark White, and other South Texas dignitaries. . . The Westernport (Md.) congregation honored Samuel Kimmel Fike on his 100th birthday with a party April 30. The Westernport church started with prayer meetings in his home in 1927.

HONORABLE MENTION ... The University of La Verne (Calif.) conferred an honorary Doctor of Laws degree upon California Governor George Deukmejian at a banquet co-sponsored by the university and the American Armenian International College. Deukmejian is the first governor of Armenian descent. . . . Former General Board chairman Clyde Shallenberger has been awarded Johns Hopkins Hospital's "President's Medal of Honor" for his work as chaplain. . . Elizabethtown (Pa.) College has given its "John F. Steinman Award" for excellence in research to Donald B. Kraybill, associate professor of sociology and chairman of the department of sociology. He is a member of the Elizabethtown church.

ROSA REWARDED ... Former Nigeria missionary and General Board member Rosa Page Welch, of Port Gibson, Miss., has been honored by the establishment of a Christian Unity Fund by the Christian Church (Disciples of Christ). The fund will provide scholarships for black and minority students, ministers, and lay people to attend ecumenical experiences. For more information, write to the Rosa Page Welch Christian Unity Fund, P.O. Box 1986, 222 S. Downey Ave., Indianapolis, IN 46206.

<u>NAMES YOU KNOW ... Ralph Delk</u> retires July 31 as administrator of Morrisons Cove Home, Martinsburg, Pa. Succeeding him will be <u>Gale Crumrine</u>. ... <u>Robert W. Knechel Jr</u>. is the new director of public relations for Timbercrest Home, North Manchester, Ind. Previously he was campus minister at Manchester College. ... <u>Eldon E. Fahs</u>, treasurer and business manager at Manchester College since 1977, has been appointed to the newly created position of vice president at the college.

LIFE ON DEATH ROW ... Bob and Rachel Gross, who have been fieldworkers in criminal justice for the Church of the Brethren, have begun a one- to two-year assignment as coordinators of the National Coalition Against the Death Penalty. Financial support has been given by members of the Brethren Discipleship Group, the World Ministries Commission, the Gemmer Foundation, and others.

REMEMBERED ... Dewey Rowe, 85, who died May 16 in Seattle, Wash. The father of Mid-Atlantic District executive Donald Rowe, he was a long-time pastor who retired in 1967 but continued in interim pastorates until 1981. . . . Ralph V. Kinzie, M.D., 69, who served 10 years on the General Brotherhood Board. At the time of his death, May 2, he was on the national committee of Bethany Hospital.

outlook

PEACE TOGETHER ... Illinois/Wisconsin District was a cosponsor of the Ecumenical Peace Event in Milwaukee, Wis., April 21-23. Conference planners expected 200 participants, but 900 people from 12 states filled the event to capacity—and 200 were on the waiting list. Keynote speakers were Dom Helder Camara, archbishop of Recife and Orlinda, Brazil; William Sloane Coffin, Riverside Church; and Elizabeth Bettenhausen, Boston University School of Theology. Dale Brown, professor at Bethany Theological Seminary, and General Board staff member Chuck Boyer led workshops.

<u>PLAYS FOR 1983</u> <u>PEACE ... The Goshen College Peace Playwriting Contest 1983</u> is a competition for one-act plays that address contemporary issues of peace. The winner will receive \$500. Deadline for the competition, which is sponsored by the college's communication department, is Dec. 31. Send entries to Lauren Friesen, assistant professor of drama, Goshen College, Goshen, IN 46526.

GROWING LA VERNE ... The <u>University of La Verne</u>, La Verne, Calif., has expanded in two ways. First, it has established the School of Business Management and Economic Studies. Second, the university has taken control of the San Fernando Valley College of Law, and will administer a number of continuing education programs out of the school. San Fernando will become a separate college of the university as soon as necessary accreditation is given.

<u>COMMEMORATION</u> <u>IN CASTANER</u> ... A commemorative plaque has been erected in celebration of the Castaner (P.R.) Hospital's 40th anniversary. Listed on the plaque are founders Daryl Parker, Carl Coffman, Dave Blickenstaff, Franklin Cassel, George Mason, Harvey Hornes, Elmer Havztler, Elsie Holderead, Fred Kidder, Rufus King, Paul Weaver, Everett Groff, and Everett Grouch.

MARK YOUR CALENDARS ... Bridgewater (Va.) College is the site of a Regional Conference on the Holy Spirit, to be held Aug. 3-6. The event is intended to promote and strengthen renewal within the church. For more information, contact Roy and Carolyn McVey, 330 W. John Redd Blvd., Collinsville, VA 24078. . . . The annual Brethren Revival Fellowship meeting will be Sept. 10 at Coventry Church of the Brethren, Pottstown, Pa. The theme will be "The Sacredness of Human Life," with speakers Paul W. Brubaker, Middle Creek (Ephrata, Pa.) church, and David R. Rittenhouse, Pocahontas (W. Va.) church.

<u>DONOR X</u> ... An anonymous donor has given money for the On Earth Peace Assembly's <u>World Peace Academy</u>. The secret philanthropist will pay the \$38 fee for 100 participants. Interested people should write to OEPA, Box 188, New Windsor, MD 21776.

MILESTONES ... The Southeastern District Board has approved the closing of the <u>Pleasant Valley</u> (N.C.) church. . . The 75th anniversary celebration of <u>Peace</u> (Portland, Ore.) church, mentioned in last month's MESSENGER, has been changed from Aug. 6-7 to Aug. 13-14.

SACC 'distressed' by Rees conviction

The South African Council of Churches has said it is "deeply distressed" by the conviction of former general secretary John Rees. The SACC added that it was "clear from the judgment in a fair and open trial that Mr. Rees betrayed the complete trust the SACC placed in him."

Reese was convicted of defrauding the ecumenical agency of more than \$275,000. He was fined \$27,000 and given a suspended 10-year prison sentence.

Some supporters of the SACC fear that the Rees conviction will be used against the council in the current investigation by the government's Eloff Commission. The SACC, headed by Anglican Bishop Desmond Tutu, has drawn the ire of the government because of its active opposition to apartheid. The government has threatened to bar the council from receiving any foreign funds, which constitute about 90 percent of its revenue.

The Eloff Commission has contended that the SACC has served as a channel of funds to political organizations and that it has been manipulated by overseas churches. A number of those churches have sent representatives to testify on behalf of the beleaguered SACC.

Representing the National Council of Churches were Governing Board members Arie Brouwer and J. Oscar McCloud.

Brouwer, general secretary of the Reformed Church in America, and Mc-Cloud, general director of the Program Agency for the United Presbyterian Church, reported their conviction that the SACC would not be the object of government inquiry were it not for the council's criticism of apartheid.

The two said the SACC is "the only remaining people's organization in South African society where blacks and whites can meet one another openly and as equals. Maintaining its ministry is, thus, urgently important for the sake of all the peoples of South Africa."

In response to their report, the Governing Board passed a resolution expressing support for the SACC and calling for an end to economic collaboration between the United States and South Africa.

The SACC represents churches with 15 million members, 80 percent of whom are black. Most government members belong to the influential white Dutch Reformed Church.

CCNV: Conscience for the nation's capital

by Judd Blouch

On the northwest side of Washington, D.C., in a black, borderline-ghetto neighborhood, there is a house that is unlike the others. From the outside, you can't tell any difference from the other rowhouses on Euclid Street. All are rather worn by urban wear and tear, with a small, weedy yard in front and a muddy alley in the back.

But if you keep your eye on this house—perhaps only a few minutes—you will notice something peculiar. Many of the people entering or leaving the house are young and white; and if you watch the rear of the house, you will see a steady stream of produce and other foods being moved in and out. On the northwest side of D.C., these are two uncommon items—healthful food and white people.

This house is not really a house; it is the base for a social action community known as the Community for Creative Non-Violence (CCNV). In the midst of a city marked by stark contrasts of wealth and poverty, and plagued by chronic hunger and homelessness, CCNV is a place of hope, offering positive, creative direction in dealing with social problems.

CCNV was established in 1970 by a group of college students concerned with social and economic problems. It was and is based on Christian theology, although its members are from various religious backgrounds and no requirements are made for religious participation. CCNV is a project site for Brethren Volunteer Service (BVS), which supplies the funding for volunteers who go to the community.

I became acquainted with CCNV last January as part of a swing through the East to do several stories. My expectations had been tainted by an overactive imagination, but my attitude was quickly corrected as I walked through the door that rainy Sunday evening.

BVSer Bernie Neidlein, a West German, greeted me at the door, and ushered me into a household buzzing with activity. The community was planning a protest to coincide with President Reagan's State of

the Union address that Tuesday, and posters and other final preparations were being made. Visitors were being welcomed and settled in. Everything and everyone was warm, generous, and welcoming.

A regular Sunday evening practice at CCNV is a liturgy that is a unique combination of communion and worship that the community has fashioned over the years. It is a solemn time of praise and thanksgiving for the week past and the week ahead. CCNV's liturgy takes on a special meaning because the place of worship is also the place of work and sleep. Community members can't leave their religion behind when the service is over.

This atmosphere of worship and warmth was in sharp contrast to the Washington, D.C., I experienced during my three days at CCNV. The capital city for me had always been the Senate and House chambers, walking the streets of Georgetown, and studying government at citizenship seminars. It was like walking across a stream on stones. Going to CCNV and witnessing the poverty and



frustration in Washington was like being pushed off those stones into the icy water flowing around them.

All of CCNV – from its philosophical base to its day-by-day existence – is in answer to the problems of the real D.C. But its goals and focus are on a much broader scale.

"Our primary purpose has always been to create a new world," says Mitch Snyder, chief spokesman and a senior member of CCNV. "A new and better world will only be built on individual accountability and responsibility."

Blind ideology? Snyder doesn't think so. He says that through the hard work



and persistence of the community, a job is being done. People are being fed, clothed, and sheltered; politicians, policy makers, and citizens are being made aware of the scope of our society's problems.

"We get a lot of folks who call us up and tell us there are better ways," Snyder says. "We feel we have the way."

CCNV is based on two principles – service and resistance. "One without the other is useless," says Snyder. Service comes in the form of a soup kitchen, a free food store, and a drop-in center and overnight shelter for homeless people. Resistance comes in the form of protests and civil disobedience, testifying to Senate and House committees, and educating the public.

How CCNV keeps its services going is almost mysterious. It accepts no federal or grant funds because it wants to avoid the strings that are usually attached to such money. Snyder says that the whole community is run on small and private donations, which one wouldn't think would amount to much. But CCNV's cellar is packed full of freezers of fish and chicken, and crates of vegetables and fruit. CCNV's secrets are an astute ability to stretch a buck, and a creative use of things our society deems unfit for human consumption or use.

CCNV's biggest source of fresh produce is a wholesale distribution center between Washington and Baltimore. Here, individual produce wholesalers set up shop on two, long loading docks, filling orders for truckers who will deliver the produce to grocery stores later in the morning. The waste is tremendous. Produce which is slightly bruised or has a spot of mold is set aside and eventually discarded.

That overly ripe tomato or torn sack of carrots later becomes soup at the CCNV soup kitchen. The community makes three runs a week to the distribution center. Some soup kitchens from Baltimore come the other two days. CCNV's only competition for the discarded food is a pig farmer who feeds the produce to his hogs.

I accompanied community members on a food run, getting up at 3 a.m. for the half-hour drive. The distribution center is in full swing in the early morning so trucks can make deliveries to grocery stores before they open. CCNV has to be there before the trash gets toted away and to "beat the pig farmer," as community member Clarence "Wes" West puts it.

Lena Grothmann, one of three community members from West Germany, and I made the rounds to the individual wholesalers, asking them for any food they were going to throw out. CCNV is well-known at the distribution center, and some of the wholesalers had things already waiting. But others seemed bothered by our requests, and simply brushed us off.

While Lena and I worked the front of the loading dock, Wes and a visiting college student named Leo made the rounds to the dumpsters, picking out food that had already found its way to the garbage. That day was particularly good for nectarines, most with only a touch of mold or a soft spot.

Later that day I got to use some of the morning's take by helping to cook soup for the soup kitchen. The soup is cooked in four huge pots at a church near the community, and then transported to the soup kitchen which actually has no cooking facilities. Several volunteers from outside the community were there that day, helping Bobby Swan, the community member in charge of that day's soup cooking. A few frozen slabs of chicken necks had been acquired the night before and Bobby was able to cook up a rich, meaty stew.

The rule for what parts of the vegetables should be kept and what really is garbage is rather simple: Keep and use only the food that you yourself would eat. CCNV does not go by the demeaning adage that beggars can't be choosers. Poor and hungry people are not beggars, and they have the right to decent food.

My final experience with the service end of CCNV was a night spent at the community's overnight shelter. The Washington public school system has allowed CCNV to use a vacant elementary school in southeastern Washington as a shelter with no charge except for the

Left: A Washington resident joins a CCNV-sponsored protest on the Capitol steps. Right: Clarence "Wes" West searches through a dumpster for edible produce. Later, Bobby Swan and a volunteer cut up some of that produce for a stew for the community's soup kitchen.

heating—an inexpensive deal until the \$1,700-a-week-heating bill comes.

But somehow, in its mysteriously efficient way, CCNV keeps the place running. The night I was there, about II men and five women showed up to spend the night in warm beds. The small number of people who showed up for shelter that night didn't alarm CCNV members because the shelter was fairly new and not well-known.

A clear line cannot be drawn between the service and resistance sides of CCNV. Often, CCNV's protests and media campaigns end up in increased funds and better services, and the community's services are working protests against a system that has let so many people down.

An example of this synthesis is CCNV's efforts earlier this year to open idle overnight shelters owned by the city of Washington. The city's administration had stated that additional shelters would not be opened until existing ones were filled. CCNV protested against this, stating that the required quota for open shelters had been raised too high. The community said many homeless people would not go to the city-run shelters because they were afraid of harassment by hoodlums, did not want to give required personal information, or simply had no way to get to the shelters.

Finally, after getting the run-around from the city long enough, CCNV took some homeless people and the press to one of the closed shelters, and demanded that the doors be opened and the

homeless people sheltered. The city was backed into a corner, forced to either open the doors or suffer some very bad press.

All of CCNV's acts of resistance are well-planned and pointed at a specific issue. One of its more prominent recent protests was Reaganville, a tent city that the community set up in Lafayette Park, and Congressional Village, another tent city on the Mall. CCNV planned to house homeless people in the tents to illustrate the lack of housing. But park permits obtained earlier this past winter allowed only the setting up of tents and cots, and said that the people who laid down in the tents could not fall asleep. On March 9, the US Court of Appeals ruled that such sleeping is an act of symbolic speech and thus is protected by the First Amendment. On March 17, CCNV set up its two tent cities.

On January 25, CCNV sponsored a protest on the Capitol steps the same day as President Reagan's State of the Union address. By doing this, CCNV could state a rebuttal to the president's predictably positive speech even before it was delivered. This rebuttal came in the shape of an alternative State of the Union address given by a homeless man named Roosevelt Jones.

This speech, plus those of Phillip Berrigan and several religious leaders, gave ample material for lots of press coverage. Even though the press corps that day sometimes obscured the speakers from the crowd and had to be moved back, its

presence was definitely appreciated by CCNV. The community knows that press coverage means public exposure, which often solicits support and public awareness.

After the speeches were concluded, the protesters marched around the Capitol and into the rotunda where they planned to remain until arrested. Washington police had already been alerted of the protester's intentions and an agreement had been reached between law enforcement officials and CCNV. Protesters would enter the Capitol rotunda, the building would be closed to visitors and the protesters asked to leave. When the protesters didn't leave they would be arrested. Everything went according to plan, with the protesters going willingly with police to avoid any flared tempers. The only "casualties" were some angry tourists who were turned away from a tour of the Capitol.

Most of the arrested protesters were out of jail that evening, charged only with trespassing. Many returned to the CCNV house, and gathered around the TV to watch the State of the Union event.

As one might expect, President Reagan's policies of economic recovery through bolstered private enterprise and budget cutting are not popular at CCNV. But the community knows that the social change they seek will not be handed to them willingly. Those who work at CCNV know that worthwhile change is only attained through hard work, tears, and lots of love—things the community seems very willing to give.





JOHNSTOWN: 'The times are bad, but God is good'

The flood of 1977 is gone, but Johnstown's spirit of community helpfulness remains, guiding the city through disastrous unemployment.

by Sara G. Wilson

Ask almost anyone what comes to mind about Johnstown, Pa., and the answer is quicker than a clap of thunder—the flood! But lately this distinction is being challenged by one of equally sinister character—number one in unemployment.

Volunteers by the thousands have journeyed to this city (you don't usually go through it, you just come to it) with buckets, shovels, mops, and tools for rebuilding. Not so with unemployment. In this kind of emergency, recovery is mostly an inside job. And like the steel which has brought prosperity and uncertainty, Johnstown, tempered in the fires of adversity, shows real quality.

Just as unpredictable as the killer rainstorm on a quiet summer evening in 1977, the near collapse of the mighty American steel industry would have been unbelievable until recently. The good old days, only a few years ago, saw vast numbers of workers in that industry well paid with generous benefits. Economic shifts changed the picture dramatically, and in some cases with ironclad finality, massive lay-offs have occurred in every department.

Ironically, it was the opportunity for work that brought people to this somewhat isolated area in the Laurel Mountains of western Pennsylvania. They came by train in the 1800s to work in the mines and the mills. Name almost any ethnic group from southern Europe, and there is probably a representative cluster of its people who maintain their tradition here.

"We had very little money," the oldsters say, "but there were jobs, and we were

glad for jobs, and we worked very hard." Work in the mills became a way of life, sons following their fathers, often beginning at age 16. Danger, dirt, and uncertainty came with the job. And disaster.

One of America's worst disasters, a flood that killed 2,209 people when the South Fork Dam burst in 1889, brought the high-water mark in Central Park to 21 feet and was a real test of survival. Hard times followed in the 1930s when the mills and mines closed. Another flood in 1936 left eight people dead and caused \$41 million worth of damage. Then, after major attempts to prevent flooding by widening the river beds, a freak thunderstorm flooded the valley a third time in 1977. The high cost was 85 people dead and damage put at \$200 million.

Continuing gloom and doom would seem to rise with the latest unemployment

Owen Hofecker, a farmer, is a Big Brother to Eddie Miller through New Day, Inc., a community agency in Johnstown.



Elwood Dull and Dora Wallace of the Walnut Grove Church of the Brethren arrange supplies at the church's food pantry.





Volunteers, many of them unemployed, help reconstruct the burned home of Marlin and Ruth Ott, members of the Walnut Grove Church of the Brethren. (See page 14.)

figures, but this is not the case. A healthy sense of optimism with a strong will to do what is necessary to change the tide is apparent.

And people remember the past.

In a special called meeting to consider an appeal for help, a church group voted unanimously to accept the job. When an observer remarked that there were no negative votes, no apparent worry about possible damage to the building, and no "image problem," one of the members replied, "Well, you see, we've been through the flood." This simple statement carries weighty truth. When people share suffering and loss, they develop a deeper sense of understanding that lessens dramatically the temptation for quick judgment of those in need.

Whatever the reason, an outpouring of concern by community groups and agencies as well as individuals and families has sustained and encouraged those with problems. Religious groups maintain no boundaries; concern crosses denominational lines.

"There is a generous spirit here," says

Jane Fuge, social service director for the United Methodist Human Services. "We in Johnstown know that a crisis can happen any time. There is probably no family in this city that is not helping another in some way." Combining efforts of more than 20 local churches, the agency developed as a follow-up to emergency work in the flood, and regularly supplies numerous food outlets and provides a minister to the cluster of folks in housing developments.

Deacon boards, witness commissions, small groups, and individuals in local Church of the Brethren congregations have been quietly at work helping neighbors in need. Used clothing rooms and food pantries are operated in cooperation with neighboring denominations. The area Brethren Youth working with the Community Action group raised funds for fuel bills of those unable to obtain service last fall. John Ellis, executive for Western Pennsylvania District of the Church of the Brethren, remembers vividly the 1977 disaster. "Our folks shouldered a large share of the responsibility for the work then," he comments, "and we are encouraging contributions now for the Disaster Fund." Many of the 17 Brethren congregations in the larger Johnstown area are small, and the needs are

sometimes great. Help is not always the usual box of food. A chain saw was purchased recently for use by eight families to cut firewood.

New Day, Inc., a community agency that grew out of Brethren concern to reach troubled youth, is ministering in new and dramatic ways. "The times are bad, but God is good," headlines a recent publication to the "congregation" and friends of New Day. "The believer in Christ has an identity and hope that far exceeds any security offered by the world," counsels Noah Martin, executive director of the agency housed amid some of the disadvantaged.

Unemployment with a multitude of related problems frequently evokes emotions that become harmful and at times dangerous to heads of households and their families. Children suffer.

It is especially to these young people who have experienced much of the pain and hurt of life that the ministry is directed. Founded in 1978 as a faith journey, co-founders Noah Martin and John Manges, then pastoring a Church of the Brethren congregation, believe the call was genuine. Presently a staff of nine persons finds its services needed by an increasing number of people. Some 3,500

(Continued on page 15)

Helping hands in Hollsopple

by Wade Thomas

Almost every day, and sometimes more than once, eight-year-old Jeffrey Ott comes to his mother and says: "Momma, I'm glad to be home."

And so are Momma and Daddy, Marlin and Ruth Ott, whose house was heavily damaged by fire the evening of December 30, 1982. Exactly one month later, the Ott family moved back into its rebuilt home. For most of those 30 busy days, the Otts were swamped with so much help that it was remarkable even in an area where folks have a tradition of helping each other. In a time of high unemployment, and in an area of highest unemployment, adversity has proven to have a way of binding people together, of heightening people's concern for their neighbor's good.

The Otts are members of Maple Spring Church of the Brethren, near Hollsopple, Pa. Their place adjoins the farm of Marlin's father, Fred, and is about a dozen miles south of

Johnstown. The Otts live there with young Jeffrey, and two older sons, Mark, 20, and Greg, 18. A married daughter, Debbie, wife of Tim McDonald, lives nearby.

Ruth had noticed that the family car was difficult to start. On the evening of the fire, she had returned home and parked it in a garage attached to the house. A short time later, Mark discovered the car engulfed in flames. Despite the efforts of firemen, much of the interior of the one-story brick home was gutted, ruining furniture, clothing, and possessions.

That night, and until their home was rebuilt, the Otts stayed with Ruth's father, Ralph Hershberger.

Offers of help began pouring in the night of the fire. Next day the Otts found out that the foundation and basement of the burned house could be salvaged, and that afternoon they began clearing away the debris.

People began to show up to help. They weren't called; they just showed up and went to work. By that night between 30 and 50 persons were working. The brick walls had been torn down and the charred lumber and other materials hauled away.

The volunteers came with trucks and other machinery. There were friends, relatives, neighbors, and others. While there was a large group from Maple Spring Church of the Brethren, other Brethren came too, along with Mennonites, Lutherans, Catholics, United Methodists, and other denominations.

On New Year's Day the response was overwhelming. The manager of a lumber company opened his doors on the holiday so that building materials would be available. Another lumber company called and made the same offer and later sent trucks with materials. At one time during the day, about 80 persons

were on the job, putting up new walls, covering them, putting rafters into place and covering them with sheeting. About half of the volunteers were skilled carpenters.

A foreman for a manufacturing company brought equipment that included an air compressor. Another contractor supplied scaffolding. The owner of a building company furnished a truck to haul away debris and to bring back building materials. A farmer brought his generator and tractor. The owner of a fuel company sent a buildozer. And the women of the surrounding area showed up with food for the workers. While there were gifts of food from many areas, the Maple Spring women took charge of the serving. There was never a lack of food.

By evening on New Year's Day, the house was up and under a temporary roof. The following Monday and Tuesday, some 40 volunteers shingled the roof. Much of the work was coordinated by Gene Miller, pastor of the Maple Spring church, who had had earlier experience as a carpenter and construction foreman.

Some of the volunteers were unemployed steelworkers, coal

miners, and construction workers. The unemployment rate in the area remains at more than 22 percent, and many of the men said it felt good to be doing something worthwhile again. It was special to be able to do something that had meaning again, to feel useful and needed. It was real therapy.

The Otts will never forget the fire nor the response that followed. But one new memory will be the sight of their youngest son wearing a carpenter's apron and using a hammer. That brought back old memories of how they had worked together as a family



A friend helps Marlin Ott, right, reconstruct the Ott home.

to build the original house when their other children were younger.

Marlin and Ruth believe that one result of the fire is a new sense of community spirit among the neighborhood churches. They will be getting together more often in the future to help each other, as well as neighbors outside the church. Already an interfaith community has been formed to help the needy of the area with food, utilities, clothing, and other necessities.

Ruth said, "We found out how kind and good people can be. And they weren't just church-goers. A spirit of a caring community emerged."

Among the volunteers were friends of the Otts' children. Ruth was especially impressed with their spirit: "Give kids a chance, and they will show you that they care."

On Saturday evening, January 29, everything was ready in the basement for the family to move back in. The next day, they brought their clothing and stayed. More work remains to be done before the family can occupy all of the house. But like Jeffrey, Marlin and Ruth say: "It is good to be home."

Wade Thomas, a member of the Maple Spring Church of the Brethren, is a managing editor of The Johnstown Tribune Democrat.

(Continued from page 13) youth and their parents received help last year alone. Programs include marriage and family therapy, a big brother and big sister program, summer camping, visits to the county jail and detention home, neighborhood assistance, and a child abuse self-help group. In 1982 a "satellite" office was opened in Windber, Pa., with John Manges as director.

For some, the outlook continues to be cloudy. Where do you turn when insurance benefits run out and surgery is necessary? How do you pay for dental or eye care, medicine, or new job training when all available resources are gone?

Again the community is coming together to meet the challenge. In a makeshift office above the five-and-dime store, volunteers are manning phones for Operation TOUCH (Together Our Understanding Can Help). Bringing together business, industrial, medical, and professional people who are willing to give of their time and ability, these new problem areas are being solved. Some of the ways: A group of medical personnel provides free out-patient care; prescription assistance is available through a pharmacy society; job skills are listed without cost in the local paper and on TV, with a current list of prospects for openings now or in the future; and a "Second Wind" program helps people get prepared to re-enter the job market. Operated entirely by volunteers, the agency serves as a clearing house for any kind of need. Bill Langdon, laid off after 19 years with Bethlehem Steel, gives two and a half days a week handling calls. "Most of these people haven't needed to ask for help before," he comments. "It is hard for them. We tell them that people care, and we are here to direct their need to someone who can help."

TOUCH is just one operation under the sponsorship of the St. Vincent de Paul Society of the Altoona-Johnstown Catholic Diocese. Food for Families, Inc., collects salvage food regularly from grocery stores, purchases some products, and dispenses more than five tons a month through 12 neighborhood pantries operated by churches of several

denominations. A thrift shop offers a variety of items, and a home service crew is on call for emergency construction or repair.

Holding out hope above the troubled sea of unemployment seems to be the key to survival in this city. A tide of ecumenism former appeals never witnessed is in full swell. Knowing that others care what happens, that they grieve when one is hurting, is the means of turning from a hopeless situation to try again.

There is evidence that it works. It works in the courage and optimism which pervades the area, in retaining for 20 years the lowest crime rate of any city its size in the nation, in refusing to give up in the face of repeated adversity.

Most people would be very happy to stay out of the headlines and return to normal. But no one can predict the future. If perchance there is a contest for coping and caring. Johnstown would surely be among the finalists.

Sara G. Wilson is a member of the Walnut Grove congregation, Johnstown, Pa., where her husband, David, is pastor.

The flood of 1977 recedes in downtown Johnstown.



Listening to the Word Acknowledge the Lord

by Chalmer E. Faw

In all thy ways acknowledge him and he will direct thy paths (Prov. 3:6, KJV).

Right out of the heart of Old Testament wisdom comes this strong word for us as Christians. Acknowledge the Lord in everything. And it is preceded by: "Trust in the Lord with all your heart and do not rely on your own insight" (Prov. 3:5). Give up reliance on our understanding, it tells us, and put God's wisdom first. This will surely take a miracle, for our world is constantly telling us to stand on our own feet, that we can do it. Well, we cannot do it and do it right, without God. We have to be changed into people who, in every aspect of life, acknowledge the Lord to be in control. We must know the Lord as the source of all wisdom and power and make this abundantly clear to ourselves and others. In a word, we are to accept the Lord God as the dynamic center of all existence.

Like all Christian transformations this one must come from *inside out*. Beginning with our inmost selves we accept God through Christ as Sovereign and we discover that all of life is brought under the Lord's grace and power. Obvious and simplistic? Yes, in the same way that Jesus' going to the cross was simplistic. But let us just do it and see what happens, for it is true of every person that "as he thinketh in his heart, so is he" (Prov. 23:7a, KJV).

Then, as we make this known to ourselves, we will find ways to acknowledge the Lord's presence to others, not in any pushy way, but not timidly or apologetically either. We will be open to opportunities to do so, genuinely and effectively, refusing to let any other person's unsatisfactory way of doing it keep us from doing so altogether.

Nor will this be by word alone, although words are extremely important. What we are (our being) and what we do (our deeds) should so match and give foundation to our words that our acknowledgement of the Lord comes through clearly.

Then another thing: For us as Christians, Jesus is Lord. This was the first and has been the most enduring Christian creed. We should not hesitate to use Jesus' name, reverently and meaningfully, avoiding on the one hand the manner of the half-believer who fails to use this name and, on the other hand, that of the well-intentioned novice who may cheapen the name of Jesus by effusive over-use.

The result of acknowledging Jesus as Lord in all aspects of life, to ourselves and to others, simply and without pretense, is a profound one, changing our lives from an aimless meandering to a strong, sure pil-

Sculpture of John the Baptist



grimage. Let the Lord rule in everything, both large and small, and we find new strength and well-being. The Hebrew word for "direct" in our text has the meaning of "making straight" or removing all obstacles. Let Jesus be in control in our lives, as he wants to be, and his will and power are sure to prepare the road on ahead for us.

Does this mean that all will be a bed of roses? No, not as long as we are in this life. Was Jesus' own earthly career without pain or sorrow, or were the lives of his early disciples? Ouite the contrary. In fact, Christians were told clearly that they would suffer hardship (Matt. 10:16-30; John 16:33; Acts 14:22). Yet the life of Jesus was eminently successful, indeed the most successful life ever lived when measured by the eternal purposes of God. Through pain and suffering Jesus provided a way for the redemption of all humankind, experiencing the joy of doing God's holy will even in the midst of agony. This has also been the experience of his disciples as they followed Jesus in his sufferings and his victories. God does clear the path of those who do the Lord's will, not giving them a self-centered prosperity, as some would like it, but providing sufficiency for the tasks ahead. The well-known memory verse does not say "my God will supply every whim of yours," but every need. Yet this is to be out of "his riches in glory in Christ Jesus" (Phil. 4:19).

In our own daily lives, if we begin each morning with feeding on the word, and then, through prayer, putting the whole day in the Lord's hands, we can go down through it acknowledging him in all our ways. We will be tested at times and will have to bear hardship but there will be given to us a wisdom for the journey beyond our own and a strength that only God can provide. The going will be much better than if we lean upon our own understanding or only trust the Lord now and then. God will indeed clear the path before us, "making straight" our ways.

A retired Bible teacher and missionary, Chalmer E. Faw of Quinter, Kan., travels extensively with his wife Mary, in a spiritual life renewal ministry.

The Gospel Messenger: Literary legacy of a 19th century awakening

In 1883 the Brethren had finally emerged from the 'wilderness,' and they needed a church paper to guide their future course.

by Earl C. Kaylor Jr.

July 3, 1883, dawned hot and humid in Huntingdon, Pa. The heat did not seem to bother 67-year-old James Quinter. As usual, he was busy at his desk long before sunup. For nearly 30 years his name had been synonymous with Brethren journalism. In the recent past, though, he had seen the press tear the church apart.

And so on that sultry Tuesday he took

hope in the debut of a new paper, The Gospel Messenger. He was its chief editor, and he faced the task of helping to heal the wounds of division.

Quinter's career had revealed him to be as much a reformer as a man of letters. Long before his day—after the American Revolution and the wartime ruin of Christopher Sauer's press—the Brethren had lapsed into cultural inertia. In the Civil War era a clique of broadervisioned men suddenly appeared. Quinter was one of them. They sparked a 19th century awakening that, among other things, restored a religious press and inspired fresh intellectual

Today's MESSENGER stands as their literary legacy. But MESSEN-Ger did not originate as a startfrom-scratch maga-

Editor James Quinter (1816-1888)
was the guiding light for the new paper in
its formative years.

vigor.

zine; rather, it was the culmination of reform journalism, the end product of a series of mergers. And one main arch reformist—James Quinter attended to each stage of its three-decade evolution.

Messenger's pre-1883 saga, however, does not begin with him, nor with any birthright Brethren. That honor belongs to a little, bent-over, pipe-smoking convert named Henry Kurtz. Germanimigrant Kurtz was a defrocked Lutheran dominie unchurched for flirting with a utopian sect in Pennsylvania. Quite by chance the outcast settled as a fellow farmer among the Brethren of eastern Ohio. Their communal values, he discovered, matched his own. And so, baptized in 1828, he donned a straight coat.

Years later, in 1842, Kurtz outfitted his milk house loft into a printshop. He now combined farming and job printing for a livelihood. The idea of a church paper had nagged him for some time. He believed that the Brethren-then some 14,000 strong and scattered from the Pennsylvania and Virginia settlements to the western frontier-needed one, to keep them in closer touch as well as safe from proselyting circuit riders. But Brotherhood apathy and not a little unhappiness discouraged him from acting immediately on his brainchild. Not until April 1851 did he deem it opportune to bring out The Gospel Visitor, a brochure-like monthly. It survived, despite Annual Meeting's misgivings, a harbinger of changing Brethren mentality.

James Quinter appeared on The Gospel



James Quinter

Visitor scene the spring of 1856. The backwoods teacher and preacher, author of several articles for the paper, had first met its owner the prior year. At that time Annual Meeting elected him Kurtz's assistant as clerk. The latter, awkward in English, happened to be on the lookout for a co-editor. In Quinter he found the man he wanted, but it took months of cajolery before he landed him. For Quinter, then 40, the job proved to be a mid-life rendezvous with destiny.

His plucky boyhood reads like an Horatio Alger novel. Fatherless and family breadwinner at 13, he grew up in the Philadelphia area on the edge of poverty. He prized learning, and at 16 prepared himself, largely by self-study, to teach. From 1833 to 1856 he taught in his home state, the first Brethren to make a profession of public education. Called to preach at 22, he would turn out to be one of the church's pulpit giants.

All his life Quinter, who fasted on Fridays, would personify the Puritan work ethic. He was out of bed and at work every morning by four o'clock. He never went on vacation or took a pleasure trip. He was humorless, and bored by small talk. Yet contemporaries always spoke of him as a warm, even charismatic, person.

Quinter's metamorphosis into a denominational figure began the very year he made the *Gospel Visitor* shift. Those mid-1800 decades were an age of lively debate among all Protestant bodies, and in 1856 he entered the polemic arena on the Brethren side. His brilliance in that role gained him instant churchwide stature. From then on till his death he did nearly perennial duty on Standing Com-



Henry Brumbaugh

mittee and as Annual Meeting clerk.

In 1864 Quinter the journalist became part owner and sole editor of the now-enlarged Gospel Visitor. But as the reformer he suffered a setback that year in the demise of his short-lived Brethren academy in Ohio. This was a deep disappointment to him; his long-time ambition had been to head up a church-backed school. Most Brethren, still leery of "worldly wisdom," were not ready for that. So he bided his time. An outsider once taunted him: "You have too much talent to waste on those slow Dunkards." Quinter replied, "You say they are slow; then I'll remain with them to help them."

January 1874 found him in south-western Pennsylvania. At Meyersdale he merged his monthly, which he now owned outright, with Henry Holsinger's Christian Family Companion, the first Brethren weekly (1865). Holsinger, a scion of Alexander Mack and destined to help provoke the Brotherhood's three-way split of 1881-1882, was a fiery reformer, much less patient than Quinter. Ruling elders had already tagged him a troublemaker. This genuinely distressed Holsinger. So he

sold his paper, and, for the time being, abdicated from the pressroom.

Quinter titled the paper born of this union the *Primitive Christian*. Despite the nation's economic slump, he opted to make it a weekly. It went out to 5,000 or more subscribers, competing with another well-received weekly—*The Pilgrim*, also published in Pennsylvania.

The Pilgrim, marketed since January 1870, was the presswork of two brothers, Henry and John Brumbaugh. They belonged to the church's oldest and most preachered bloodline in Pennsylvania's Middle District. Theirs was also a clan of educational avant-gardes. An older cousin held one of the first Brethren M.D.s earned at a medical college (1866), while a younger cousin, the someday famous Martin G. Brumbaugh, would get the first Brethren Ph.D (1894). The brothers themselves furthered their studies at private academies after public school.

Henry, 34 in 1870, was John's senior by a dozen years and the more colorful of the two. A typical Brumbaugh, he decided for himself what Brethren code to honor or breach. There was the Henry who eloped with his Lutheran sweetheart, loved to hunt and fish, read novels, and played the melodeon. And there was the Henry who wore the straight coat, grew a beard, paid his Civil War exemption fine, and at 28 got the ministerial beck.

He taught for nine years and in the late 1860s settled on the home farm, making and selling brooms on the side. He was too much a bookworm to be a farmer and too aloof to make a good salesman. Like Ouinter's, his would be a deferred career.

Shy and sad-eyed John, ever the dutiful little brother, always kept a low profile. He did his own several-year stint at school teaching but had no hankering to preach (not until his 40s). For a few months in 1869 Holsinger, who was then at neighboring Tyrone, took him under his editorial wing. That was the extent of the Brumbaughs' trade know-how when they jumped into the printing business.

To them, pedagogues at heart but unhappy in the classroom, printing offered



Old photographs of the Quinters and Brumbaughs fit the stereotype of Brethren family life and propriety. The fashionable photograph of the Quinter family (above) in 1884 belies the notion of Brethren shrinking from worldly things. Quinter poses with his wife, Fannie, and daughters Grace and Mary, Henry Brumbaugh and his wife (below), Susan, relax in domestic tranquillity on their front porch in a turn-of-the-century snapshot.



an outlet for their creative talents. Also, they perceived a place for a liberal weekly less strident than Holsinger's. So Henry sold his farmhouse, moved to a village not far away, and set up shop in his home. Then, in December 1873, they moved to nearby Huntingdon, a county seat and railroad town. There they had put up a three-story brick duplex to house themselves and their printery. To the Brumbaughs, it would always be the Pilgrim building.

Never pillars of Annual Conference like Kurtz or Quinter, the brothers did not go unheard. Defying a rural-fixed heritage, they made their district the Brotherhood's most vocal sector for Brethrenizing towns and cities. John in particular worked to church a string of towns along the main line of the Pennsylvania Railroad in the Juniata Valley. By the same token, both of them early pushed for a professional ministry-trained, full-time, salariedto staff city congregations.

Even feminism, a most un-Brethren cause then, got a boost in their printing rooms. They purposely recruited teenaged girls to train in the trade. (One of them married John.) In Wealthy C. Burkholder they gave the church its first woman editor. She fashioned the Young Disciple, long a popular children's magazine. And for a time poet Adaline Hohf, who married the legendary William Beery, coedited a periodical for older youth.

As reforming journalists, however, the Brumbaughs are best remembered for their part in the genesis of Juniata, the first permanent Brethren college. They and their doctor-cousin engineered its start in a cramped shoproom of the Pilgrim Building. That event in April 1876 climaxed a six-year Brumbaugh-Holsinger-Ouinter crusade to make Pennsylvania a Brethren school site. Indeed, one reason Quinter so readily deserted Ohio for the East in 1874 was to be near this action. Thus he was a staunch Juniatian from the outset. Later, the Brumbaughs, hoping to capitalize on his name, selected him to be the college's first president. As for the

(Continued on page 24)

Henry Kurtz

H. R. Holsinger



James Ouinter



H. B. Brumbaugh



J. H. Moore





D. L. Miller



Edward Frantz



MESSENGER's

Twelve people have served as editor of MESSENGER and its forerunners. The title of editor has meant, for those who bore it, different things through the years and not all the people pictured here

would have been considered "editor-in-chief." But it was these twelve who did the most to make the magazine.

Henry Kurtz began The Gospel Visitor in April 1851 on a press in the loft of his springhouse in Poland, Ohio. In 1856, as the magazine won cautious acceptance, caught on, and expanded, Kurtz hired two assistants: Henry Ritz Holsinger and James Quinter.

Holsinger, an impatient young Dunker progressive, stayed with Kurtz only six months before moving on to enterprises that led in 1864 to his own magazine, The Christian Family Companion. Quinter, however, stayed on with Kurtz and succeeded him as editor of The Gospel Visitor in 1865. In 1874 Quinter bought out Holsinger, who was feeling conservative pressure upon his "progressive" journalism. Quinter merged his two magazines and published the new one as The Christian Family Companion and Gospel Visitor, changing its name in 1876 to Primitive Christian.

Dissatisfaction growing out of Holsinger's progressivism meanwhile had led H.B. and J.B. Brumbaugh of James Creek, Pa., to begin their own magazine, The Pilgrim, in 1870. In 1877 Quinter and the Brumbaughs consolidated their two magazines and began publishing The Primitive Christian and the Pilgrim at Huntingdon, Pa. In 1880 the name was simplified again to Primitive Christian. Henry Holsinger continued in "progressive" journalism, although he never again was connected with any of MESSENGER's forerunners. He had begun a new magazine, Progressive Christianity, and it was this inflammatory journal's transgressions of conservative sensibilities that led, in 1882, to Holsinger and his followers being drummed out of the Church of the Brethren.

In 1876, J.H. Moore, Jacob T. Myers, and M.M. Eshelman were publishing, at Lanark, Ill., The Brethren at Work, a magazine that had succeeded one started the year before as a German language piece, Der Brüderbóte. In 1883 The Brethren at Work joined the Primitive Christian, and The Gospel Messenger logo was born. James Quinter and H.B. Brumbaugh edited the new magazine from two offices, Mount Morris, Ill., and Huntingdon, Pa. J.H. Moore temporarily left journalism for pioneering in orange growing in Florida.

In 1888, at Annual Meeting, James Quinter expired dramatically at the podium while leading a prayer. D.L. Miller, a successful businessman and foreign missions enthusiast, had become office editor in 1885. In 1891, Miller became editor and J.H. Moore was persuaded to return as office editor.

The team of Moore and Miller made The Gospel Messenger that elderly Brethren of today so fondly remember. The editors wielded influence far beyond their official charge-their writings virtually amounted to today's Annual Conference resolutions and statements . . . and beyond. Inquiries to "Brother Moore" were almost like Conference queries and their answers untangled knotty doctrinal dilemmas in many a Dunker mind.

Death alone stilled the editorial hands of Miller and Moore. One of the 89-year-old Brother Moore's last articles - in 1935, 20 years after his retirement - was about the exciting possibilities for a Brethren radio ministry!

In 1915 the first editor who had not been a pioneer in founding Brethren journals - Edward Frantz-came on the staff. He would serve until 1944, beginning in one world war and ending in another. His tenure provided the magazine its longest period of consistent format and content. In 1924 Harry A. Brandt joined The Gospel Messenger staff as assistant editor. While he was never given the title of editor, in the latter years of Edward Frantz' editorship, Brandt carried heavy editorial responsibilities - from 1942 to 1944 Frantz





twelve editors

was designated only as "advisory editor."

In 1944 a former Nigeria missionary and McPherson College professor, Desmond W. Bittinger, became editor, signaling a change from the shape of the magazine as molded by Edward Frantz. The new editor made waves with his strong pacifist stance in a war in which many Brethren men had fought. Bittinger continued to preach peace as the victors of World War II picked up the pieces and formed the United Nations, and as Brethren Service came into its own.

Called to the presidency of McPherson College in 1950, Bittinger, after six short years, turned over his editor's chair to Kenneth I. Morse, for the past seven years youth editor for Brethren publications. The Morse years of MESSENGER's history were highlighted by a continuation of a long-familiar format, with insightful editorials the trademark of the editor. In 1965, though, dramatic change came-the magazine became a biweekly (and monthly in 1973), took on a completely new look, and shortened its name-in keeping with practice among its modern counterparts - to simply MESSENGER. The changes delighted some readers and dismayed others. Mixed with those reactions were reactions to the explosive issues of the 1960s, particularly civil rights, campus unrest, and the Vietnam War, issues with which Morse courageously grappled.

In 1971, Morse became book editor, retaining his name on MESSENGER's masthead for the next seven years as associate editor. Succeeding him was Howard E. Royer, who had come to the Elgin offices in 1953 as an alternative service volunteer. Later he, like Morse, had edited youth publications, including *Horizons*, and most recently had been director of news services for Church of the Brethren communications.

In 1977 Royer took on a special assignment as General Board advocate for salvation and justice. Kermon Thomasson, managing editor and – like Bittinger – a former Nigeria missionary, became acting editor. In May 1979 Thomasson became editor when Howard Royer returned to the communications staff as director of interpretation.

W. Bittinger



Kenneth Morse



dinary journalists and their achievements reached far beyond their magazine. Most were leaders of the church; Bittinger and Miller each served twice as moderator. Holsinger went one better-he founded his own denomination, the "Ashland" Brethren! D.L. Miller has been called the "father of Brethren missions" and Bittinger and Thomasson were missionaries in Nigeria. As might be expected, the editors have been writers; almost all have produced books -doctrinal works, theology, travels, novels, biographies, poetry, and history. Kurtz was a musician, but it was Morse who made a real contribution in music. Quinter, Miller, Frantz, and Bittinger were Brethren college presidents. Thus it is quite likely that had they not been editors, the men of MESSENGER would still have made their marks on the church.

The men who made the MESSENGER were more than or-

Kermon Thomasson



Howard Rover



HENRY KURTZ

1796-1874 Editor of *The Gospel Visitor* 1851-1864

HENRY RITZ HOLSINGER

1833-1905 Editor of *The Christian Family Companion* 1865-1873

JAMES QUINTER

Assistant Editor of The Gospel Visitor 1856—1864 Editor of The Gospel Visitor 1855—1873 Editor of The Christian Family Companion and Gospel Visitor 1874—1876

and Gospel Visitor 1874—1876
Editor of Primitive Christian 1876—1877
Editor of The Primitive Christian and The Pilgrim 1877—1880
Editor of Primitive Christian 1880—1883
Editor of The Gospel Messenger 1883—1888

HENRY B. BRUMBAUGH

1836—1919
Editor of The Pilgrim 1870—1876
Editor of The Primitive Christian and The Pilgrim 1877—1880
Editor of Primitive Christian 1880—1883
Editor of The Gospel Messenger 1883—1908
Corresponding Editor of The Gospel Messenger 1909—1916

J. H MOORE

1846-- 1935

Editor of The Brethren at Work 1876—1879 Managing Editor of The Gospel Messenger 1883—1884 Office Editor of The Gospel Messenger 1891—1915

D. L. MILLER

1841 - 1921

Office Editor of The Gospel Messenger 1885 – 1891 Editor of The Gospel Messenger 1891 – 1921

EDWARD FRANTZ

1868 - 1962

Office Editor of The Gospel Messenger 1915 – 1921 Editor of The Gospel Messenger 1921 – 1942 Advisory Editor of The Gospel Messenger 1942 – 1944

HARRY A. BRANDT

1885-1974

Assistant Editor of *The Gospel Messenger* 1924 – 1942 Managing Editor of *The Gospel Messenger* 1942 – 1946 Associate Editor of *The Gospel Messenger* 1946 – 1948

DESMOND W. BITTINGER

b. 1905 Editor of *The Gospel Messenger* 1944 – 1950

KENNETH I. MORSE

b. 1913

Editor of *The Gospel Messenger* 1950 – 1964 Editor of MESSENGER 1965 – 1971 Associate Editor of MESSENGER 1971 – 1978

HOWARD E. ROYER

b. 1930

Editor of MESSENGER 1971 - 1979

KERMON THOMASSON

b. 1936

Managing Editor of MESSENGER 1974 – 1977 Acting Editor of MESSENGER 1977 – 1979 Editor of MESSENGER 1979 –

A GOSPEL MESSENGER sampler

by Kermon Thomasson

For the Brethren history buff, the early issues of The Gospel Messenger make delightful reading. Much space was given to what now seems like dull and tedious preaching. One has to keep in mind the magazine in that day reached people widely scattered, deprived of the electric church's message, still largely rural and uneducated. For them, The Gospel Messenger was education as well as entertainment, and they willingly tackled its long articles and dreary gray pages. What continues to charm us today, however, are the shorter items in the magazine, the ones that tell of individuals and their activities, how it was to be Brethren in that day. We offer a sampling of what we mean-some items from the 1883 issues of The Gospel Messenger:



SAVE YOUR HAIR

Dr. H. F. Knoblauch's GERMAN HAIR TONIC

Is positively known to cure baldness in from three to six months; restore gray hair to its natural color in three weeks; remove dandruff in four applications; stop hair from falling out and cure all diseases of the scalp. It is no dye and is positively harmless. Every bottle guaranteed. 50-cent and \$1.00 sizes. Sent by express to any address upon receipt of price. Express charges prepaid in lots of three \$1.00 buttles or more. Agents wanted.

THOMAS BROTHERS, 44 N. Clark St., Chicago, Ill. Brother James Evans comments on the new name for the magazine and outlines his hopes for the "new paper":

Doubtless many will regret to lose the familiar name to which they became so accustomed, and which reminded us all that we were brethren and workers together in the great field of Christian duty to which we are called; still we shall have little cause of regret, if indeed a gospel message comes to us week after week, laden with the precious gems of truth, making us richer in the knowledge of divine things, and cheering our hearts, with which the gospel is so replete.

Let the new paper be, then, a faithful exponent of the gospel of God's grace and love to men. Let it teach sinners the way of life and salvation. Let it give no uncertain sound, but tell men what they must do to be saved. Let no part of the counsel of God be shunned, but let it declare it all as God has made it known. Let its pages teach the whole truth and nothing but the truth. True, neither the editors nor the correspondents are inspired or infallible, therefore we expect to read statements sometimes that to our minds, are not according to the oracles of God. But when this is the case, we can exercise forbearance, inasmuch as we ourselves may write what other brethren disapprove of.

Let us not boil over with indignation if we find an article that does not suit us, but read it as the honest conviction of a brother who loves the truth as well as ourselves, and let us never forget the golden rule, "Do to others, etc."

We want a Gospel Messenger to tell us about the success of the Gospel Jesus commanded to be preached to every creature. We want a paper to teach us our duty in making known the love of Christ to all; the unsearchable riches, and fullness of Christ.

Brother Christian Hope, pioneer Brethren missionary to Denmark, tells of a thrust into Sweden as well:

I have also been twice in Sweden lately and have leave to come and preach among the Separatists, a kind, earnest class of people, who have withdrawn from the State church, and are getting back to the good old paths in many respects. I have

been introduced there by a man who was born in North Russia, and who preaches our doctrine well and does all he can for the cause, though he yet stands outside the fold. He speaks Finnish, Swedish, German and Danish perfectly well, and is a man of much use for Jesus. I hope that, sooner or later, he will come out on the Lord's side in all things.

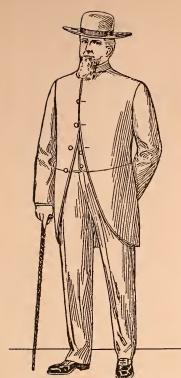
Brother C.C. Root, an itinerant evangelist in Missouri, describes the difficulty of reaching an isolated prospective convert:

Leaving the horse, thus, on one occasion, I took to foot, and, reaching a view of the hut, I found myself once more cut off by a ravine, so deep that it was fairly dark, overstretched by a foot-log, so high and so scant that cooning became the necessary mode of travel for one not accustomed to bridges of such eminence and narrowness. I thought to myself, "And narrow is the way."

Editor J.H. Moore liked to use preachers for his target, directly and indirectly scoring them for bad habits at the preacher's table:

In most of our meeting-houses, the speaker's table and seat are so close together that there is hardly room to kneel with any degree of comfort. And when one gets up to speak there is barely room to stand with proper freedom and convenience. It seems to us that the speaker's table ought to be at least three feet from where the speakers sit. We suggest this for the following reasons:

- 1. It will give plenty of room for the speakers to kneel.
- 2. It will give the preacher plenty of standing room while preaching, so he need not be uncomfortably wedged in between the table in front of him and the bench in the rear.
- 3. When a speaker at the lower end of the table desires to speak, he will then have room to walk in front of the other speakers, to a point near the center of the house, where he can be heard much better.
- 4. It would break our preachers of the very bad habit of leaning with their



elbows on the table and their chin resting on their hands. A sight of that kind, to a congregation is ridiculous. They ought to be taught to sit up straight, like the rest of the congregation. We think it would be a good idea to move the deacons' seat about three feet from the table also. Such an arrangement would make less stoopshouldered people, and perhaps induce less sleep among the officials.

Another time, Brother Moore criticized Brethren preachers for chewing tobacco and wearing hats in church:

We have heard of ministers sitting behind the table and taking a chew of tobacco so publicly that everybody in the house could see them. It seems to us that a habit of this kind should not be tolerated for one moment, for it not only pollutes the house of worship but it sets before the people an exceedingly bad example.

We name another habit that has not thebest of effect, and that is the custom some ministers have of putting on their hats as soon as the congregation is dismissed. They walk up to their place, on entering the house, with hat on, and even take their seat behind the table before removing the hat. It seems that this does not show proper respect to the house of worship. We like to see sisters enter the house of God covered, and men uncovered. The proper conduct of ministers in this respect will soon impart the same sense of good manners to the entire neighborhood.

An anonymous sister asks why the food isn't put on the love feast table before footwashing. (Editor J.H. Moore replies that has become customary in all but a few churches):

Why do the Brethren who profess to do the whole will of God, as near as we know how, not have the supper on the table before beginning to wash feet as John 13:4 is so plain upon that point? "He riseth from supper, etc." And why do we not leave the remnants upon the table, when through eating? I am unable to find any scriptural authority for removing them, but, on the other hand that it should be left on, as Matt. 26:26 says, "And as they were eating, Jesus took bread and blessed it and brake it," and, furthermore, I think it would save much time, prevent much confusion, and hold the attention of the audience much better.

Each of the early issues of The Gospel Messenger carried a page of short items such as these:

•Bro. David Brower is still at work in Washington Territory. He reports five additions to the church and good meetings.

•This week Bro. B.F. Moomaw asks the members not to expect too much of the revisers in regard to the Revised Minutes. When writing for publication please do not write on both sides of the paper, and always leave one inch blank at the top of each page.

•We hope our friends everywhere will make special efforts to increase our list. If possible, get the paper into every family in the Brotherhood.

•We learn that Eld. Jacob D. Trostle of Maryland, has sold his farm, and will soon come west to look up a new location. We presume that he has an eye on Kansas.

•Bro. J.N. Barnhart, of Walkerton, Ind., has returned home from the Eureka Springs, not very much improved, however, as the weather was not favorable while he was there.

•This week Bro. S.M. Goughnour tells of his travels in California and Oregon, but does not say one word about how he likes the country, etc. Perhaps he forgot that part.

*Bro. Solomon Buckalew is preaching at Pine Creek this week. He may be here next week, or soon after. We wish to remind the Brethren that Bro. Buckalew should not be hurried from one congregation to another. Let him take his time to it and do thorough work as he goes. It is better to visit but few places and do thorough work than to scatter his efforts and accomplish but little. If possible he ought to spend a few weeks in each congregation.

•The old preacher was about right when he stopped short in his sermon and said: "Perhaps you would like to know what my politics are?" "Well," said he, "I am on the fence, and the mud is very deep on both sides." □



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logue No. 6, quoting prices on Buggles, Harness, etc. We sell direct from our Factory to Consumers at Factory Prices. This guaranteed Buggy only \$31.50; Cash or Easy Monthly Payments. We trust honest people located in all parts

Write for Free Catalogue.

CENTURY MANUF'C CO., East St. Louis, Ill.



In 1873 the Brumbaugh brothers erected this building in Huntingdon, Pa., to house their new church paper, The Pilgrim. In 1876 it also housed a new Brethren college, Juniata.

(Continued from page 19)
brothers, they maintained a dynastic hold
on the institution well into the next
century.

Juniata, it turned out, was the catalyst for the next publishing merger. Ever since 1874 Quinter had been urging the Brumbaughs to join forces with him. Then came April 1876 and the school activity in the Pilgrim Building. This impelled him to push his case harder. He finally won, and in October 1876 the firm of Quinter and Brumbaugh Brothers formed, head-quartered in Huntingdon. Quinter, the senior partner, assumed the title editor-inchief. The new paper printed in the Pilgrim Building was called the Primitive Christian, with a combined subscription list of about 10,000.

In 1876 yet another paper—and the last—enters MESSENGER's unfolding story:

The Brethren at Work. Early that year it made a brief appearance in historic Germantown under the name Brethren's Messenger. Then it was relocated at Lanark, Ill., restyled The Brethren at Work. It struggled along and was later moved to Mount Morris, since 1879 a Brethren college town. There in 1881 exgrocer D.L. Miller, the 39-year-old college business manager, and teacher-farmer Joseph Amick, 46, bought it at a sheriff's

sale. They hired J.H. Moore, a 35-yearold house painter, as editor/publisher.

By 1882 the Brotherhood's tri-partition was well underway. A half-dozen sidestaking journals, most new-begotten, vied for patronage. Henry Holsinger by then had made a pressroom comeback. This spate of partisan literature led Standing Committee to call for a consolidation of all adult serials. But the appeal came too late: Positions were deep-fixed. First the Old Order (today's Old German Baptist Brethren) defected in 1881, then in 1882 the Holsinger Progressives (today's Brethren Church). That left two papers: the *Primitive Christian* and the cash-strapped *Brethren at Work*.

Meanwhile, the owners of these papers had been negotiating—by mail and visits—for over a year. On June 23, 1883, they came to terms and united as the Brethren's Publishing Company. The hang-up had been over where to locate. Huntingdon, with the Primitive Christian's near-monopoly of Brethren readers? Or Mount Morris, the better geographical location? Moreover, each paper plumped for its own hometown college.

The solution involved a three-pronged compromise: 1) print one paper – at Mount

Morris; 2) lay it out as two papers in one—a section each for eastern and western readers; 3) operate two branch offices.
Henry Brumbaugh and J.H. Moore, respectively, handled the East-West editorial duties. Joseph Amick ran the business end of the company. John Brumbaugh faded out of the picture. D.L. Miller's fade-out would be temporary; he soon returned, eventually to succeed Quinter.

James Quinter's place in this scheme of things was clear from the start. Despite his age, he kept a busy daily schedule. Above all—as D.L. Miller wrote in eulogy five years later, "He filled a place in our hearts second to no one in our Brotherhood." (In 1888 Quinter died at Annual Meeting in North Manchester, Ind., on his knees, giving a public prayer.)

Who thought up the name, The Gospel Messenger, is not known. But obviously it was borrowed from Gospel Visitor and Brethren's Messenger, two original papers from each side of the jointure. There were close to 60,000 Brethren that July day one hundred years ago. About 15,000 of them subscribed to The Gospel Messenger.

On April 18,1897, the General Mission Board of the denomination bought out the Brethren's Publishing Company. In 1897 Annual Meeting accepted The Gospel Messenger as the official church organ, and in 1899 the publishing house was moved to Elgin, Ill. There the operation was closer to the Chicago railway hub. There, as the denomination became more structured, Elgin became the church's headquarters, and the magazine became part of the total program of the Church of the Brethren. The editors from the 1883 beginnings called the magazine Messenger in their columns. But in 1965 when a facelift made the shorter name official, a furor was raised by critics that the staff had excised the gospel from the magazine as well as from the logo.

But criticism heralded the birth of Henry Kurtz' Gospel Visitor in 1851, and so is nothing new. The MESSENGER of 1983 begins the second century with its purposes as clear as Quinter and Brumbaugh's vision of 1883—calling the brothers and sisters to responsible membership in the denomination and in the Body of Christ, applying the gospel to the problems, challenges, and opportunities of the age in which we live.

Earl C. Kaylor Jr. is professor of religion and history at Juniata College, Huntingdon, Pa.

Feeding the hungry

by Judy Jamieson

"Oh give thanks to the Lord, for he is good, for his steadfast love endures for ever . . . he who gives food to all flesh, for his steadfast love endures for ever" (Psalms 136:1, 25).

The bounty of the earth feeds our bodies, giving us satisfaction and good health. In rural Lewiston, Minn., people enjoy a great blessing of good harvests from both family gardens and farm fields.

Several years ago, during a witness commission meeting, members of the Lewiston Church of the Brethren explored ideas of sharing this abundance of food with other members of the community and people around the world who are hungry. They dreamed and brainstormed

until they came up with a project that would help both groups of people at the same time

The Lewiston witness commission came up with "Hunger Stopper," a program that sells the surplus vegetables and fruits from people's gardens to elderly and nongardeners at a greatly reduced price. The proceeds from the sales go to aid hungry people around the world through three agencies: Church World Service, Catholic Social Services, and Lutheran Social Services. Hunger Stopper raises about \$300 annually.

Hunger Stopper is staffed by members of the church who set up card tables and folding chairs along Main Street next to the post office in Lewiston. But people from all over the community bring produce from their gardens, making the stand an ecumenical piece of community property. Produce is sold at low prices, and what isn't sold is donated to a senior citizen's home in Lewiston.

Not only do senior citizens patronize Hunger Stopper, they also contribute to its operation. Paul Roth, pastor at the Lewiston church, says church women such as Martha Wilson and Louisa Flint relate well to the elderly who visit the stand. They know the specifics of the customers and can reach out to them in a special way," Roth says.

This project, he explains, combined with other efforts such as the Heifer Project emphasis with the vacation Bible school, get members of the Lewiston church to think about the problems of hunger. Roth and the witness commission make sure news about Hunger Stopper and other programs is reported to the congregation to inform them about and keep them focused on the congregation's

"More people are thinking about not only giving more produce, but also setting aside more garden space for this program," Roth says.

Another program that the Lewiston church sponsors to combat hunger is the "Everyone Reach Out Somehow" program. This allows the farmers of the rural church to use their resources to raise livestock and grains, which are earmarked for sale to help meet the church's outreach budget and maybe go beyond. Church members who don't farm get involved with this program by raising produce or selling crafts.

efforts against hunger.

In a small town like Lewiston, it's important to get everyone involved. A sense of community and self-worth is developed, and, in the case of the Hunger Stopper, people at home and abroad are helped.

Paul Roth, pastor of the Lewiston church, and church members Martha Wilson and Louisa Flint examine fresh produce at the Hunger Stopper stand.



Judy Jamieson, a member of the Lewiston (Minn.) Church of the Brethren, is an elementary school

Wherefore run?

Brethren are excited these days about evangelism and church growth. We've a story to tell . . . or do we? Could it be that, like Ahimaaz, in our eagerness to run, we are overlooking a little problem we have?

by Lucile Brandt

We Brethren are experiencing right now a sudden and apparently deep concern about evangelism in the church. Congregations are not growing in numbers, and new ones are not springing up fast enough to suit us. We seem to be acutely aware that evangelism is the chief duty of the church, and yet we are not satisfied with the results of our efforts.

And so, naturally enough, we have a flood of new books explaining how we should go about our task. Classes on evangelism are set up, seminars are held, workshops are the order of the day. How to approach people, how to lead friends to a decision, how to make the Sunday morning service appealing, how to get out the good news—we are in a tizzy of excitement over procedures.

In such a time, it is interesting to turn to an Old Testament story as told in 2 Samuel 18:19-33 (KJV). Joab has led the army of King David in a successful battle against the rebellious Absalom and his forces. But in direct defiance of the king's order, Absalom has been killed. It is time to send to the king word of what has happened. And Ahimaaz volunteers to be the messenger. "Let me now run, and bear the king tidings," he says. But Joab demurs. He turns to Cushi and says, "Go tell the king what thou hast seen."

Although Cushi starts off on his errand, Ahimaaz does not give up easily. "But howsoever, let me, I pray thee, also run after Cushi," he begs. Says Joab, reasonably enough, "Wherefore wilt thou run, my son, seeing that thou hast no tidings ready?" But at last he grants reluctant permission.

Scholars have given interesting interpretations of this story. Why was Ahimaaz so eager to run? Because of the chance of reward if he brought good tidings? But Joab knew that David would inquire immediately about Absalom, and the story of his death would not be good news. Ahimaaz choose a route different from Cushi's, and so actually he was the first to report to King David. And when the king asked the crucial question, "Is the young man Absalom safe?" Ahimaaz told what one commentator calls "a discreet lie." He said that he really did not know.

The name Cushi in the King James Version is translated by later scholars as "the Cushite," which would mean a native of Cush and therefore a black man. presumably a slave of Joab, Did Joab decide to send Cushi because his appearance would be a warning to King David that he brought unpleasant news? A messenger who brought bad news was sometimes punished, even though he was in no way responsible for the tidings. Did Joab think that his slave was more expendable than Ahimaaz? Whatever we decide about such matters, the words of Ahimaaz are interesting: "I saw a great tumult, but I knew not what it was."

What makes a good messenger? Perhaps we can agree that he should have a clear-cut commission from his superior, that he should know exactly what his message is, and that he should give it accurately and clearly. If he knows what his message is and realizes that it is good news, why should he have any trouble in delivering it? The Christian, operating under the command of Jesus in the Great Commission, has the best of all news for a world in dire need of it. Why is it so difficult to get messengers to carry the news? And why all this concern about the techniques of saying the vital word?

We all know how easy it is to tell news if we are genuinely interested in it. What about your child who bursts into the room with his latest discovery which he carries in his hand? It is perhaps a "rare" stone, or more probably some creature that wiggles or crawls. Does he have trouble in telling you about it? What about the man with his new car, or the woman who has found a new store with wonderful bargains, or the English major who has just discovered Jeremy Taylor? As an English teacher, I always preferred Shakespeare in the classroom to any other author, but I certainly did not begin every lesson with a quotation from him or a lecture on why he is so great. How then did my students so quickly discover that I loved to teach his plays? When I moved into a retirement home, I promised myself that I would not "talk shop" to my neighbors; instead I would listen to their useful information on such matters as gardening and cooking. I thought I was keeping this promise. But the other day one said to me, "Why weren't you at the Wednesday meeting? You would have liked the speaker because he quoted Shakespeare." Is it possible that I talked about Shakespeare more than I realize?

Church leaders are concerned about getting people out ringing doorbells. But what about the fairly regular church-goer whose associate in business says to him one day, "Why do you go to church almost every Sunday?" And he replies, "Well . . . I was brought up that way, you know. My mother would be upset if we didn't go pretty regularly. I guess most people think that Sunday school is good for the kids" So this man should be sent out to evangelize others? The words of Joab might well ring in our ears: "Wherefore wilt thou run, my son, seeing that thou hast no tidings ready?"

Of course, perhaps we should not be too severe on the man pictured above. He might have used the words of Ahimaaz to



'Wherefore wilt thou run, my son, seeing that thou hast no tidings ready?'

describe the program at his church: "I saw a great tumult, but I knew not what it was." Church life can be very tumultuous: meetings, choir practice, bazaars, church dinners to raise money to send young people to conferences where there will be still more tumult, church-sponsored Little League baseball games and bowling tournaments, seminars on evangelism. The list is well-nigh endless. But what does it all mean?

However, you still insist that we need to

learn good techniques? Certainly I would not be favorably impressed if a stranger walked up to me and abruptly asked if I were "saved." Certainly a witnessing Christian should be courteous, sensitive, intelligent, as well as eager and diligent. But there is no point in running if we carry no news, no use in arriving if we cannot answer the first question. Emerson's words are still pertinent: "Do not say things. What you are stands over you the while, and thunders so that I cannot

hear what you say to the contrary." If what we are leads a friend to ask a question, then we are in a position to give a

weight. But why should we think any words will persuade another to believe what cannot state with clarity, or to accept as a way of life what we ourselves have never attempted to demonstrate?

testimony which may well carry

Even after severe persecution began in the Roman Empire, Christianity continued to grow. When a man did not go about publicly announcing his faith, still people saw, and were curious, and asked questions, and accepted a faith that might well lead to a cruel death. There is a kind of light which is very hard indeed to put out, and some people—not all, but some—are eager to follow that light. But if the light that is in us be darkness, how very foolish to seek a way to advertise it as light!

So I suggest that all who are trying to train church leaders to carry the gospel to all the world (their own home town included) should meditate on the question which Joab asked: "Wherefore wilt thou run?" Do we know what has happened? Are we willing to tell the story truly? (After all, our story includes the death of a son, not a rebellious one, but one who perfectly fulfilled the will of his Father. And he said to his followers, "In the world ye shall have tribulation." That is not the end of the sentence, certainly, but we should not omit the beginning.) Has this story which we are telling made any real difference in our lives? If we can give the right answers to such questions, perhaps we can reduce the tumult in our church programs. Perhaps we may even hear now and then the words, "You helped me to find Jesus as my Savior." We may not even be able to remember the words that we said, or the occasion when we said them. But we can marvel, and thank God!

Lucile Brandt is a retired educator and Nigeria missionary, living in Goshen, Ind.

Sister Anna meets the Presence

"I wanted God, but I had forgotten the way. Then one day I happened on the verse, 'I am the Way, the Truth, and the Life; no one cometh to the Father but by Me.' As old as that verse is, it struck me as if I had never heard it before."

by Dorothy Garst Murray

Was the 90-year-old woman the Brethren all love and revere as "Sister Anna" always the person we know now? Persons like Anna Beahm Mow appear to have a secret for living that is a bit beyond ordinary human knowledge. They appear to be truly "at home" in the universe.

Let Sister Anna tell in her own words what happened to her while she was a missionary in India that would lead her to say later, "The old Anna had died." Anna was struggling mightily with the question of how Christ could become more real to her, while on a week's visit in the home of

missionary Russell Graham:

"In those evenings in the prayer room Mr. Graham led out, but all was spontaneous. Jesus seemed so real that it seemed I must open my eyes and see Him there with these eyes. The first evening the subject turned to the Cross. As we read the Word and meditated on it, it never was so real to me before. As I faced myself I realized more fully the barrier that still stood between me and my Lord. How I tried to take His unfathomable love, but somehow I just couldn't. Kneeling at the Cross and being left out is awful, or rather being out. I had failed so many times I was afraid to take the step of faith which was involved in truly taking Him. I knew I had to have something which would make a real difference in my life and would manifest itself first in my home. But I was afraid to accept the possibility of that for such a stumbler as I

had been. I was bound, I felt that if the next night we did not go to the Resurrection I would be crushed under the burden of the Cross. In the morning Mr. Graham tried to help me. He prayed, then he began to talk. And I found myself putting up a defense in my heart. I then realized that the very act of defense proved there was an idol still in my heart. I knew that anything I defended was in the way and that went, too. This made room for more peace, but how thankful I am that I did not feel full peace until I had the Great Gift.

"The next night Mr. Graham read The Recall of Love by Ralph Conner. Peter's stumbling, his experience during the dark days of the Cross and what the Resurrection meant to him were very vivid to me that night. After that he read John 20: I-23, hesitated there and read no further. After a session of prayer I felt the urge to reread that chapter. It seemed I could not get enough of it-the wonder of it all. When we were in prayer again, while Mr. Graham prayed I just felt that if he would lay his hands on my head and anoint me I would find freedom from the thing that bound me. It seemed I just couldn't let go. I didn't think of the laving on of hands without oil and I thought there would be no oil in that room and if I asked for it someone would have to go downstairs to get it and I did not want to trouble folks and so I decided my urge was all nonsense. The instant I put the thought from my mind Mr. Graham stopped his prayer and said to me: 'Mrs.

Mow, I have been resisting the urge to lay hands upon you and pray for you because I thought you might not understand it.' That astounded me so I could not answer aloud. He came, laid hands on my head and prayed for me and I was released! No one can possibly know what that means unless they want God as much as I did and try to get over a seemingly impassable barrier as I did, and as many have. Just the absence of that awful long struggle is Peace, to say nothing of what else there is to fill the empty space. My fever was indeed gone in the great quiet of God. It was too wonderful to feel ecstatic about

"The second night after this when we came down from the prayer room, a voice said in my right ear, 'Don't take any pills tonight, I want to talk to you.' (I had been taking soporific pills whenever on a strain at my doctor's direction, for I was not yet strong enough to go without sleep and the two nights before this I had taken some.) I thought that hearing voices belonged to psychical illusions. If this had happened before the coming of this freedom and quiet peace I would have thought that the strain of my struggle had caused this. But excitement was all gone. Anyway, this was so real that I obeyed and went to sleep at once.

"At 2 a.m. I awoke-in the actual Presence of Jesus. And I was praying aloud as I awoke, saying: 'Oh, Lord

Jesus, come into my heart, come into my heart.' There was a light in the corner of my bed. I mean a shining, definite Presence. I thought I must be dreaming and looked at my watch to verify my being awake. You've been in the Presence of God thus and you know how one cannot help but praise before Him, not the shouting kind, but the kind that makes one bow in adoration. The most wonderful thing to me was the realization of another Personality within me. The praying seemed to be entirely apart from me-it was another Spirit within. Then I realized the greatest lack I had had before. I had been drawn and influenced by Christ, but there had not been enough of his Spirit within me to make full contact with the God without. I never realized that God within and without before. The fellowship of that sacred hour gave me an entirely new vision of prayer. I had never conceived the possibility of what was happening to me right then. Hearing a voice and seeing that divine Light there was not the outstanding thing - the most wonderful was the consciousness of the coming into my heart of a Presence. I am at an entire loss to describe what happened. You know and can understand; if you did not know, there would be no way of explaining it.

"The Lord said to me: 'Before this day is over I will baptize you with my Spirit 'After some time I got up and for an hour I read the Holy Spirit texts in the New Testament to try to find out what had happened to me. If I ever knew the Wesley teaching on the "second blessing" I did not remember it. Fragments of teaching from different ones now came to me but just what was Truth I wanted to know. John 13-17 were entirely new chapters to me now. I could now understand what Paul's great mystery and "Christ in me" meant. Everything had new meaning. I felt like searching the whole Word just then, as if I had just discovered a new gold mine-which I had. But after an hour I went to bed and to sleep. At five I awoke again, and this time had a like experience-I awoke Praying: 'The Fullness Lord, the Fullness, oh Lord, give me the Fullness.' I never would have prayed that prayer before. I was afraid of that word Fullness for my exceedingly earthen vessel. Again He said: 'This day you shall receive.' And I answered in humility and adoration: 'Behold thy handmaid, be it unto me according to thy word.'

"I think now that I know how Mary felt

after the Holy Spirit overshadowed her. I had been overshadowed too, for His coming into my heart. The Lord said to me: 'I will not stir your emotions, I will stir emotions in your heart.' That statement has meant so much to me; even my good emotions are to be His, not mine. Looking at it in that light makes a difference. I am conscious daily in my contacts with others that I am "bound" to show His emotions, I had never found it hard to love most folks, but I found that I had had very little Christ-love. I told the Lord that I had wasted so many years and I wanted Him to send the fire to clean me up so I could fully serve Him to make up in a measure for the wasted years. I did not know what praying that meant. I have found out since Another thing He said to me that night was: 'The reason you have stumbled so much and failed so

'The Presence had not made her perfect; it had not removed her ordinary everyday emotions. But now it provided light and guidance for her.

long is because you have gone in your own strength. Go in my strength and you will not fail'

"So, you see that no longer do I wonder about the personality of God. I understand the why of the after Resurrection appearances - He was there and then He wasn't. So they knew and I now know that whether I see Him or not, He is. I cannot thank Him enough for what He is to me. I only desire to be so like Him that others will want to know Him. There is so much to learn, there is so much to do for Him, I only pray to be humble enough to be used, to go in His strength, so that my strength will be His and not be in the way. I want to be able to say with Paul: 'But it is through the love of God that I am what I am. And the love that He showed me has not been wasted' (1 Cor.

Ever after the night of her deeply moving confrontation with the Presence of Christ, Anna's outlook on life was from a totally different perspective. As she wrote later, "The old Anna had died." For two

months she told no one what had hanpened. But, the memory of Russell Graham's words lingered with her: "If you have Christ in your heart your family will be the first to know." And they were. After two months she shared with Baxter what had taken place. Although his orientation was more scientific than of a mystical or spiritual nature, his devout religious faith made it possible for him to believe in and to fully accept this deeply revealing spiritual experience that had taken place in the life of his peppery and devout mate.

Anna was soon to discover that experiences of great ecstasy are frequently followed by feelings of despair and discouragement when one faces the fact that the same human weaknesses and faults are still present. One morning while walking in the hills near Landour she was thinking with chagrin about her own human frailty and the less desirable traits of her personality that were still with her, in spite of the fact that the living Presence had been made known to her. Suddenly, on the steep pathway going up the mountainside, she met an ancient and wizened little Indian woman who greeted her warmly and then said in some surprise: "How good it is to see you! I've been praying for you and the Lord gave me a special message that I should give you: 'Whenever we see we have failed it is evidence we are walking in the light."

So that was it! The Presence had not made her perfect; it had not removed her ordinary everyday human emotions. It provided the light, the guidance, for her to see the changes that needed to be made and then she herself must do the necessary spiritual housecleaning, "That was the greatest spiritual lesson that I was ever given," asserted Sister Anna. Once again she realized that God's guidance comes at most unexpected times and via the most unexpected persons if we are only open to receive it.

From the day of her experience in the Graham home, Anna's belief in and dependence upon the Holy Spirit was the cornerstone of her Christian life and witness. She had found that "the Holy Spirit is not a substitute for an absent Lord but the agent of his Living Presence." She had met that Presence and from that day forward the impact could never be denied.

Dorothy Garst Murray, a member of the Cloverdale Church of the Brethren near Roanoke, Va., is on the denomination's General Board. She is an author and writer in the field of mental retardation.

Excerpted from Sister Anna, The Brethren Press,

Annual Conference: 'A blockbuster of a Missionsfest'

by Paul Jenkins

Paul Jenkins, librarian for the Basel Mission, Basel, Switzerland (which cooperates with the Church of the Brethren in mission work with Ekklesiyar 'Yanuwa a Nigeria—the Church of the Brethren in Nigeria), attended the 1982 Annual Conference as an observer. His report to his colleagues in Basel was so insightful, MESSENGER decided to carry this abridged version.

Annual Conference was a real crashcourse in Brethren life and ways. Within minutes of arriving I was listening to speeches at the end of the Ecumenical Luncheon, and immediately felt at home. A prize was being presented to a woman pastor from a southern congregation (Wanda Callahan of Jacksonville, Fla.) for her work in bringing "marginalized" people and the underprivileged (the mentally handicapped, juvenile offenders) into the life of Christian fellowships. The lunch itself was addressed by the president of the National Council of Churches. And there were other clear signs of social and ecumenical commitment at the lunch and in the information on the Church of the Brethren presented at the Conference. The Church has a standing representative at the World Council of Churches; and also full-time lobbyists at the United Nations and in Washington. Roger Ingold is currently the chairman of the Africa group of missionary secretaries who meet under the auspices of the NCC. Just like us. I thought - an old Protestant movement, WCC-oriented, very much concerned to link witness to concrete healing and prophetic work in society.

At the last event I went to - the worship

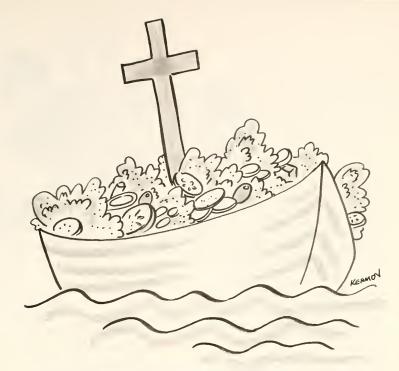
service on Saturday evening—observation forced its way into my consciousness which I felt then emphasized the difference between us. The congregation of some 4,000 people was almost equally divided between men and women. Almost every time I counted 20 heads it came out to 10 plus 10. And there was no taboo about putting your arm round your spouse's shoulder during the service.

More: I'd already noticed the hordes of children of all ages—who could miss

them? (And I only saw one tantrum the whole week long.) Of course they had their own programs. But there were always children running in and out (one advantage of a large and well-equipped convention hall is that a child makes only a local disturbance, but you can hear the platform microphone everywhere). At that evening service though, I suddenly became aware how many three-generation family groups you could see there, or when walking through the crowds during the lunch-



"There was no taboo about putting your arm round your spouse's shoulder."



"One homely sermon put it that unity between Christians is like a tossed salad."

break. It sounds a bit feeble to say that marriage and the family is alive and well in the Church of the Brethren. Perhaps if you are in the Church of the Brethren you are not so euphoric about all this as someone who lives in Basel. But 4,000 people seem to take a week's holiday or more to attend Annual Conference partly because it is a family event. And in view of the diversity of the Church in other respects, this is a not unimportant point.

You might say it isn't especially clever to single out this feature of Annual Conference for comment. Isn't it a common feature of American religion? (But, the Church of the Brethren doesn't strike me as being an average American phenomenon.) Isn't Annual Conference really like our Missionsfest, where meeting friends and seeing their children growing up is probably more important than anything else? In a way yes, Annual Conference is a five-day blockbuster of a Missionsfest with a daily attendance of 3,000 to 4,000 people, and a program stretching from 7:30 a.m. to midnight. But this isn't a mission, it's a whole church - one with a wide range of interests, political orientations, and patterns of piety; one where (a beginner's impression, again!) judging by this conference, maintaining unity around this diversity is not a problem and - the reverse side of that coin - there is much easier acceptance of divergent points of view than is the case in our Dienst- und Zweckgemein-schaft.

The Church of the Brethren is more homogeneous than the USA as a whole. Its membership is predominantly white and resident in rural areas and small towns stretching from Pennsylvania through the Midwest. But that sort of homogeneity is no guarantee of easy unity in American religion: The Lutherans in

that stretch of land have been struggling with a new schism which has occurred in the last 20 years. One homely sermon at Annual Conference put it that unity between Christians is like a tossed salad, rather than vegetable juice from a blender. Each of the pieces in a tossed salad has a recognizable color and taste, and yet, cut up together and tossed in dressing they add up to much more than the sum of the individual parts. The Holy Spirit does not act like a blender, reducing Christians to a homogeneous brew. I spent a lot of time enjoying the different flavors at Annual Conference 1982, and a lot of time wondering what the ingredients of the dressing were that holds them together so well.

The diversity was partly visible—a real Jahrmarkt of stands and activities—and partly audible, in the music. I was fascinated by the quilt-makers. The Church of the Brethren keeps up the old American tradition of patchwork-quilt making. The women of every congregation are invited to send an embroidered or applique square to Annual Conference, and a team of women spends the first three days of the Conference sewing them together into double-and single-bed quilts. Then they are auctioned, traditionally for some good cause in the Third World (this

year a food and school program in Portau-Prince, Haiti), a double-bed quilt fetching between \$1,500 and \$2,500. There were other links with the rural past-an old hillbilly fiddle and banjo player, whose language was completely opaque to me, but whose music I understood. But then a popular modern folksinger (Slim Whitman) who is a member of the church sang us a couple of songs, and gave an interview on local radio. And the Conference choir and congregational singing showed that normal classical church music is also alive and well. "Cwm Rhondda" couldn't have been sung better in Wales. (And I make no apology to those of you who do not understand that sentence - finding out what it means is an important part of anyone's ecumenical education!)

I have already mentioned the "Genevaorientation" one could sense in the Annual Conference. And the sermons I heard are, to my mind, an excellent example of modern open-ended ecumenical laytheological thinking. But one in 10 of the women at Conference—many of them young women—still wore the traditional lace cap of the communitarian tradition. And the signs of different kinds of theological conservatism were plain for all to see. The new unit of Brethren Volunteer Service workers came to the Conference (it was rather like having our summer Vorbereitungskurs at the Missionsfest) and gave a testimony as to why they had joined BVS, mostly in traditional terms—conversion, and the desire to serve the Lord. And one small-town pastor I met had a very traditional approach to his fellow men: The visitor from the Basel Mission and the Holiday Inn bellman both needed to be given a helpful tract about man's fallen state before he could retire to bed with full peace of mind!

So what holds the Church of the Brethren together?

One couple suggested "Annual Conference"-and it's worth carrying on with the comparison with our Missionsfest a little, to understand what they were meaning. Like the Missionsfest, as we have seen, meeting friends and relatives is important. Unlike the Missionsfest, in the Annual Conference the constituency really is consulted by the church's leadership. and initiatives from the districts are clearly presented for consideration. Annual Conference business sessions go on for five hours a day for four days. A block of about 1,000 seats is reserved for the voting delegates, but whenever I went into a business session there were at least 2,000 other people listening, all of whom-"even you," one old man proudly told me - were entitled to take the floor. There is a moderator who has a staff to advise him on the conduct of the discussions and the business and a clear set of rules of debate is printed in the "Conference Booklet." There is no hesitation about putting procedural questions to the vote ("Should we discuss this amendment, or vote on it straight away?"). The voting delegates do vote, several times a day, usually by voice ("Those in favor say 'aye'")-1,000 Brethren expressing their convictions by voice vote makes strong music. If neither a voice vote nor a show of hands is decisive, then a vote by ballot is taken. But, as with the results of Swiss referenda, a close vote on a policy question really means that the policy cannot



"A small-town pastor gave me a tract about 'Man's Fallen State.'"

be accepted in the form presented, whichever way the formal majority lies.

So Annual Conference is a real organ of church government, where real decisions are taken – decisions which to a striking degree come from the congregations and go back to them. The Conference Booklet (192 pages in 1982) is published a couple of months before the Conference takes place and includes the major reports and resolutions for discussion, so it is not only the delegates who know what will go on. And it sounded as if the delegates' task of reporting it back to their congregations

binding the Church of the Brethren together, however, is the fact that it is a "peace church." I knew this before I went to the USA, of course, but was surprised how prominent this feature was in Annual Conference, with excellent information on peace themes and serious reflection about peace action, and moreover a tendency for the practical commitment to peace to crop up during discussions on other topics - a glance at the compass while deciding how to tackle the crossing of this next rocky valley! As with us in Europe, peace is seen as a

The rarest and most effective agent



central problem of our contemporary world, and the Church of the Brethren is in the thick of Christian resistance to new directions in Reagan's foreign policy. During the Conference The Brethren Press brought out an important Christian critique of the American role in disarmament negotiations. Brethren are involved in the refusal to pay taxes earmarked for arms and defense. And the first Brethren young men are coming up before courts in the USA for refusing to register for military service. Conscription has not been reintroduced in the USA, but Reagan is rebuilding the administration necessary for a smooth return to it, so young men of 18 are being required to register.

This lay behind one incident at Annual Conference which shook me then and astounds me still. The first Brethren young man to be arraigned for this particular form of resistance (Enten Eller) came onto the platform and spoke briefly about what was happening. What he said was modest and clear, and informed by the wish to see his "opponents" as individuals - the prosecutors, etc. - and the feeling that his main job will be to persuade them personally of the rightness and "Christianness" of his stand, whatever judgment the court hands down. He took an aged woman (Anna Mow) with him onto the platform. She said nothing, but was, I think, a known symbol of the battles which past generations of Brethren have fought against militarism. In his speech he explicitly thanked his parents for being as they are - this had helped to bring him to where he stood today.

I tried to imagine something like that - an open expression of lovalty to three generations' commitment to Christian action - in our circles in Britain. Switzerland, or West Germany, and my imagination refused to produce anything so unlikely. I looked for snags and ulterior motives, and couldn't see any. It was, for me, one of the two most striking concrete pieces of evidence for the unifying force of the peace church idea, and all that goes with it.



"The young man took an aged woman with him to the platform."

I found myself reflecting further on the significance of the Church of the Brethren being a peace church. People said to me that by no means all men in the church are pacifists. But I felt one could hardly stay in the Church of the Brethren without respecting pacifists, and following the reasoning which lies behind a pacifist commitment. And since a radical stand on war and military service is simply part of the life of this church it creates "space" for radicalness in other directions, too.

Even in a heated debate on abortion the bulk of the speakers referred back to that basic tenet of a peace church, that one cannot take human life, and that therefore abortion is wrong. Again, my impression may be superficial. But I took the day's discussion on abortion to be clear evidence that the traditions of a peace church hold the Brethren together even in the face of issues and movements which are causing a lot of trouble in other

parts of the American religious scene.

A final note: I was not the only person suffering from the "damp-eye-syndrome" during Annual Conference worship services. It's presumably a sign of longing, and therefore very Christian - longing, for example, that a peak experience of unity in emotion while singing could be carried over into the practicalities of everyday life, and extended to include people we want to reach but never can. Did middleaged people suffer from the damp-evesyndrome 20 years ago? Or is it that, in the decades after World War II, longing was not so pronounced, because we really did seem to be on the way to a better world . . . whereas now, you either have to stubbornly internalize your faith, or face the full pain of the apparent hopelessness of the discrepancy between what we would love to see happen and what actually does happen?

Paul Jenkins is librarian for the Basel Mission, Basel, Switzerland.

Cross Keys Village

a developing retirement community of individual cottages on the campus of The Brethren Home at New Oxford, Pennsylvania

- 10 models from \$24,900
- only 2 hours from Philadelphia and D.C.
- 15 minutes from Gettysburg
- 12 Church of the Brethren Congregations nearby
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GLOBAL WOMEN'S PROJECT

It has been five years since the Global Women's Project was begun, and a number of resource materials have been accumulated. Resources listed here are intentionally limited to two specific areas. Unless stated otherwise, all materials are available from Mary Cline Detrick, administrator, the Global Women's Project, 1451 Dundee Ave., Elgin, 1L 60120. Tel. 312-742-5100.



An overview

For a self-contained, in-depth look at the Global Women's Project, the "Global Women's Project Resource Packet" is a must. At \$3 each, this packet offers a bibliography, a study guide, and 15 resources for individual study, small-group meetings, workshops, church school classes, or a similar group experience. Among the materials in the packet:

• "Women Hold Up Half the Sky," an issue of New Internationalist magazine

that provides a thorough examination of all aspects of women's lives through articles, statistics, and book reviews.

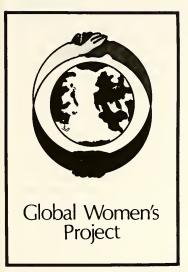
- "Women in Development," by Barbara Howell and Jill Nemeth, discusses issues such as education and illiteracy rates, political strength, organization, aid, and self-reliance.
- "Giving Birth to a New World," by Ruthann Knechel Johansen, looks at the global implications of five feminist goals and calls for a change in US lifestyles by relinquishing or taxing luxuries.
- "Biblical Faith and Global Responsibility," by Rick Gardner, answers with a resounding "Yes" the question of whether or not the Bible calls us to global responsibility and gives biblical support.
- Global Women's Project brochure and logo stickers. These items are also available separately and provide steps for getting started in the Global Women's Project.

For those who would like to focus on the Global Women's Project for a meeting or fellowship event, there are two excellent slide/tape presentations available. "Poverty and Affluence in God's Global Family" (about 25 minutes) quickly gets to the heart of the effect of luxuries and overconsumptive lifestyles on poor people throughout the world.

"Coming Full Circle: Touching Kenyan Sisters" (about 25 minutes) reflects the insights of Mary Brandenburg as she tra-



veled in Kenya to the Miriu Health Center, first recipient of a \$30,000 grant from the Global Women's Project and the World Ministries Commission.



Rental cost for both slide/tape presentations is return postage.

A "Facts and Tax" sheet and accompanying commitment card offer specific steps in examining luxuries and suggestions for a self-imposed luxury tax. This sheet, the brochure, and the logo sticker are good resources to distribute to a group after a presentation on the Global Women's Project. All three are free.

For those interested in learning more about the role of women around the world, two books will serve as additional resources:

Third World Women Speak Out, by Perdita Houston, Praeger Publishing, 1979, paper, \$4.95.

Threatened With Resurrection, by Julia Esquivel, The Brethren Press, 1982, paper, \$4.95. Study guide included.

Latin America

Threatened With Resurrection is being distributed by the Global Women's Proiect, along with The Brethren Press, as

part of the project's special focus on Latin America. Julia Esquivel, a Christian woman exiled from Guatemala, writes eloquently of the pain and suffering of her people, as well as of their hope and belief in Christ's redeeming love. The Global Women's Project is challenging 50 people in each district to read the book to inform themselves about oppression.

Another resource on Latin America is "Nicaragua, a Story that Needs to be Told," a slide/tape presentation created by Mary Cline Detrick, who traveled in Nicaragua last year. The Global Women's Project helped fund a Christian Women's Conference in Nicaragua in May.

A third resource on Latin America is Yvonne Dilling, of the Beacon Heights congregation in Fort Wayne, Ind. She has worked with Salvadoran refugees in Honduras and is a resource for first-hand information about survival in the midst of revolution and the role the US has had in the Latin American struggle. - MARY BRANDENBURG AND JANINE KATONAH

Mary Brandenburg and Janine Katonah, of the York Center congregation, Lombard, Ill., are members of the Global Women's Project steering committee.



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7/83

On finger pointing, sanctuary, and

Phillip D. Carter

Don't make liberals the scapegoat

I thank God that MESSENGER allows the expression of so many diverse opinions, in spite of the fact that many brothers and sisters are harshly critical of the magazine. As an evangelical, born-again Christian who joined the Church of the Brethren a few years ago, I find this publication refreshing, informative, and attuned to the spiritual. I also appreciate the diversity of opinions which unfortunately isn't as easily expressed among many fundamentalist and conservative bodies.

I may not agree with everything in

MESSENGER, and sometimes I wish for a more evangelical perspective in the realm of personal spirituality, but I am finding myself much more in disagreement with those who voice their complaints in an unloving and self-righteous manner. If the people who don't want to read MESSENGER anymore are the "godly men and women," where does that leave the rest of us?

I suspect what many really object to is the fact that many times there are articles in MESSENGER critical of our country's position on various issues. The real problem may be that far too many Believers have mixed up their Christianity with their American nationalism and they can't see the difference between the two. Unfortunately these people are unaware that they have attempted to refashion God

into their own American deity.

The opinion of Sheila Nyhart (March) has brought up another issue. It's time we Christians quit trying to blame everything that is going wrong (in our view) in our society on the liberals and humanists. Life is not so simple that we can divide the world up between the good and the evil. Even as saved and sanctified Christians we still struggle with that old nature in us. It would be historically incorrect to credit Christians and Christianity with the only good influence on our society and to blame everyone else for what goes wrong.

There were many non-Christians who played prominent roles in the founding of our nation. Among them, Thomas Jefferson and Benjamin Franklin. They believed that Jesus was a great moral teacher but

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Florida Brethren

neither could accept his divinity. Jefferson believed that the doctrines such as the Trinity, the Resurrection, and the Atonement were not of God, but were schemes of the different Christian sects. Both men believed we are saved by our good works and not by faith. But despite their liberalism, who can deny their contribution to our political system?

Without the influence of many liberal thinkers we may not have had many of the freedoms which we now enjoy. Many of our religious forebears were intolerant of those with different beliefs. In many states Jews and Catholics were unwanted, and in others they were refused the right to vote. In Puritan Massachusetts laws were passed to prevent Quakers from entering their colony and the death penalty was passed on any Quaker who returned after banishment. Baptists were persecuted in some southern colonies for conducting "illegal worship services."

Alas, life is just not as simple as some would have us think. It would be a shame for Christians to try and make the liberals and humanists the scapegoats for all of society's problems. It would also be wrong.

In fact, let's give credit where credit is due. Our nation is not a Christian nation, it never has been, and never will be. In the treaty with Tripoli signed in 1796 by George Washington it is categorically stated, to assure the Muslims with whom this treaty was made, that the government of the United States of America is not in any sense founded on the Christian religion.

In Eerdman's Handbook to the History of Christianity it is stated, contrary to popular mythology, that the USA was actually the first secular state. Why? Because we were the first nation to point to people instead of God as the authority from which government receives its right to govern—an obviously humanistic concept which can be traced directly to the pen of the French deist Jean-Jacques Rousseau. He put forward the secular theory of government, which states that neither the laws nor the government of a state are appointed by God, but based on

the will of the people. One glance at our Declaration of Independence shows the evidence of Rousseau's thought.

Liberals and humanists have been around for quite a while, and they have made beneficial contributions to our society, whether we will admit it or not. I am not saying that everything they believe or advocate is compatible with biblical Christianity. I am saying that we should realize that we Christians are not the "good guys" and everyone else the "bad guys." I know plenty of Christians whose Christianity is sadly anemic, and the fact that they are "saved" hasn't made them any smarter, less racist, more politically aware, more compassionate, or easier to get along with.

Much of what is wrong with our country and the world today could also be laid at the feet of us Christians for failing to live up to our calling and failing to really put our lives in God's hands. The great problem we face today is not with modern people, but with the authenticity of the church's own message. I believe we could have a much more dramatic impact for Christ in our society through the living out of the gospel in each of our own lives rather than by pointing our finger at someone else.

Phillip D. Carter is a licensed minister in the Santa Ana (Calif.) Church of the Brethren.

Byron J. Wampler

Refugees worthy of 'sanctuary'

When the Johnson City Press-Chronicle reported the General Board's resolution on providing sanctuary for Salvadoran and Guatemalan refugees (see March MESSENGER, page 12) it stated that "the Church of the Brethren says providing sanctuary . . . in defiance of US policy is an 'appropriate Christian response to . . . injustice "

The phrase "in defiance of US policy" was a poor choice of words by the reporter. The phrase, "in protest of," would have been better. In the official release from news director Wendy Chamberlain, it was stated that the resolution "advises congregations to consider carefully the responsibilities and legal ramifications before undertaking sanctuary, and to work within the law as much as possible by petitioning Congress and the State Department to grant refugee status to Salvadorans and Guatemalans.' The same restrained tone of caution anpeared in the General Board's report to pastors and congregations. There are about six million refugees in the world-largely women and children. Most



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are refugees because they are of the wrong race, religion, nationality, political persuasion or affiliation. For most of them to return home would be to face persecution or worse.

Not all countries accept refugees. The US does, but with restrictions, One restriction is that there must be a sponsoring individual or group, so that the refugee is properly integrated into our social and economic system. This is good. The Church of the Brethren has a fulltime refugee coordinator (Jan Thompson) and has long sponsored refugees in cooperation with its local congregations and Church World Service. We remember that we were once religious refugees and were welcomed to these shores. We have a definite conviction that we should extend our hand to "the least of these, my brethren" (Matthew 25:40). My pastor recently reminded us that "God so loved the world . . . ," and that includes "red



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and yellow, black, and white, all are precious in His sight" This is the philosophy at the root of the General Board resolution.

The problem arises with a second restriction of US refugee policy. This limits refugee placement to certain accepted groups. Accepted groups have changed through our history. At one time only white, Anglo-Saxon Europeans were welcome. Southern Europeans were accepted, but not welcomed. Asians were farther down the list and Africans beyond the pale. We have never restricted aliens on the basis of religion, but now do on the basis of politics and economics. No one would question the selective rejection of political agitators, but to reject a race or nationality on the basis of the actions of a few political leaders is about as plausible as to reject all Jews on the basis of the action of the Sanhedrin that led to the crucifixion of Jesus.

All free persons, and especially all Christians, should take issue with this kind of mentality. In its action our Church of the Brethren General Board did so. The concept of "sanctuary," mentioned in the article, is akin to that of the cities of refuge in Old Testament times, except that we are protecting the innocent rather than the guilty, and this is consistent with Christian love and charity.

It is always easy for the church to find reasons to comply with the expedient policies of government. But it took courage 130 years ago to be a member of the Underground Railroad which illegally assisted escaped slaves to freedom. It took courage 1,950 years ago for Jesus of Nazareth to break Jewish laws in order to relieve human suffering—for which he was branded a seditionist and crucified. Let any humanitarian count the cost.

Byron J. Wampler is administrator of The John M. Reed Home, Inc., Limestone, Tenn.

Elmer I. Brumbaugh

Bradenton: Dunker doctrines upheld

It has been our privilege to worship with the Good Shepherd Church of the Brethren in Bradenton, Fla., the last three winters. This church, which celebrated its fifth anniversary this winter, has shown phenomenal growth. Due to the large number of winter residents it was necessary to have two morning worship services for three months this year.

This congregation is made up of many denominational backgrounds, so many are new in the Church of the Brethren. We have been impressed with the positive way

pastor Don White presents the doctrines and ideals of the church. Pastor White, who in recent years has come into our denomination, has studied Brethren history seriously and expresses real joy in being a part of that heritage. He makes one feel good about being Brethren.

He upholds the peace position of the church and explains and practices all the ordinances of anointing, the full love feast and three-fold baptism. The church is growing. The fellowship is warm and the enthusiasm of the pastor and his wife, Beckie, is felt in the entire membership.

At the love feast, feet washing, and communion (which was well attended) an opportunity to speak was given for any who so wished. Many gave testimony of their new-found blessings. One said he has been a Christian for many years but as he experienced this service he felt nearer to God than ever before.

We who have been members of the church most of our lives need to find new joy and meaning in our church which from its beginning has had as its creed the New Testament and which practices the ordinances in their fullness. If we do so and witness enthusiastically we will win others to Christ and to his church.

Elmer I. Brumbaugh, of Kent, Ohio, is a wintertime member of the Good Shepherd Church of the Brethren, Bradenton, Fla.

turning points

Licensing/ Ordination

Bibbee, David Michael, ordained April 10, 1983, Crest Manor, No. Ind.

Hagenberger, Gene M. Jr., ordained April 10, 1983, Pipe Creek, Mid-Atl.

Hanley, Richard M., licensed January 4, 1983, Lititz, Atl. N.F.

Pastoral Placements

Burkholder, Connie, from Bethany, to Wooster, Christ, No. Ohio

Dubble, Carol and Kirby, from Paxton, Big Swatara, Atl. N.E., to Mt. Wilson, Atl. N.E., Team Ministry Eikenberry, James O., from Springfield Good Shepherd, So. Mo./Arkansas, to Batavia, Ill./Wis.

Firstbrook, Clinton, 111, from Astoria, Ill./Wis., to Rice Lake, Ill./Wis., interim parttime

Gahm, William, from retirement, to Kansas City, First Central, W. Plains, interim part-time

George, Charles, to Canton, First, No. Ohio, part-time Hershey, Kenneth H., from Conemaugh, Western Pa., Io Yellow Creek, Bethel, Middle

Rath, Michael J., to Shepherd, Michigan

Van Houten, Steve, from Bethany, to Cloverdale, Virlina

Anniversaries

Aukerman, Mr. and Mrs. Marshall, Union City, Ind., 65 Brown, Claude R. and Jeun, York, Pa., 50

Graybill, Harry and Edna, Rothsville, Pa., 65 Huber, Harry and Anna, Lititz,

Oswalt, Mr. and Mrs. Roy, Arcanum, Ohio, 57 Slifer, Mr. and Mrs. Samuel,

Bedminister, Pa., 50 Tanureuther, Orville and Reba, Waterloo, lowa, 63

Deaths

Bantz, Martha J., 86, Greenville, Ohio, Jan. 30, 1983 Biser, Osa, 92, Troy, Ohio, April 20, 1983 Bixler, Forrest, 74, Goshen, Ind., Feb. 15, 1983 Click, Fannie M., 89, Harrisonburg, Va., July 12, 1982 Comerford, Naomi, 81, Washington, DC., April 22, 1983 Crownover, Marlin, 72, Sheloc-

Crownover, Marlin, 72, Shelocta, Pa., April 14, 1983
Dell, Virginia L., 66, Union City, Ohio, April 12, 1983
Dlck, Wayne H., 70, Phoenix-

ville, Pa., April 18, 1983 Drake, Edith, 81, Wakarusa, 1nd., April 8, 1983

Folk, Mrs. Poneda, 86, Ligonier, Ind., March 18, 1983 Gelger, Joseph A., 84, New Carlisle, Ohio, March 28, 1983

Hoke, Frances, 73, Greenville, Ohio, Dec. 13, 1982 Hoover, Lucy, Akron, Pa., March 28, 1983 Kurtz, William, 95, Huntsdale, Pa., Feb. 6, 1983 McCumsey, Ralph, 87, Goshen, Ind., Feb. 7, 1983

Pepper, Paul, 22, Dayton, Ohio, March 22, 1983 Schildt, Mary, 92, Rouzerville, Pa., April 4, 1983

Shaok, Hoy H., 95, Finksburg, Md., Feb. 21, 1983 Smiley, Karen E., 22, Bridgewater Va. Feb. 10, 1982

water, Va., Feb. 10, 1982 Smith, C. Ethel, 92, Troy, Ohio, March 24, 1983

Sumner, Sadie Weist, 83, New Holland, Pa., March 30, 1983 Thomas, Irma Urey, 84, Waterloo, Ind., April 6, 1983 Wine, Jesse S., 90, Bridgewater, Va., April 22, 1982

Witter, Helen, 79, Mercersburg, Pa., March 18, 1983 Yoder, Elmer, 83, Quakertown, Pa., Feb. 6, 1983

Crawfishes at Conference

Once I was invited by a columnist to name some of my favorite books. I declined, pointing out that if I did submit a list, pride would force me to lie. To protect my image I'd have to mention authors such as Bonhoeffer, Dostoevsky, Ellul, and Merton. At the very least, I'd have to name C. S. Lewis. "The shameful truth is," I confessed, "among my top favorites are Gone With the Wind, Huckleberry Finn, The Egg and I, and Uncle Remus."

That last-named tome would surely raise eyebrows. But I make no excuses for Joel Chandler Harris' 19th-century racist overtones. I grew up on Uncle Remus tales. As recently as New Year's Eve 1981 I turned to him, when a sleet storm isolated my mother, my son, and me on the farm in Virginia, preventing our joining the rest of the family for merrymaking in town. The power lines were down, and the furnace and telephone out. So we built a cozy fire in the fireplace, lit a kerosene lamp, and saw the New Year in, reading aloud from *Uncle Remus*.

I thought of Uncle Remus just now as I contemplated our Brethren Annual Conference in Baltimore. It seems that one time the animals decided to call an assembly . . . "fer ter sorter straighten out matters and hear de complaints." Now doesn't that sound like Annual Conference? Can't you hear it? "Dey spoke speeches . . . and flung der langwidge 'roun' Howsomever, dey 'ranged der 'fairs, en splained der bizness."

But, while the animals "wuz 'sputin' 'longer one er nudder, de elephant trompled on one er de crawfishes." How often at Conference does one of us—or a group of us—feel "trompled on"?

And sometimes we react like the crawfishes. These delegates from the heartland—their congregation was no doubt some place such as Maple Creek or Muddy Branch—were offended by the elephant's insensitivity. The crawfishes "sorter swarmed tergedder en draw'd up a kinder peramble wid some wharfo'es in it, en read her out in de 'sembly." But nobody paid any attention. Uncle Remus speculates that the mud turtle or the spring lizard may have heard the crawfishes . . . but "dere enfloons wuz pow'ful lackin'."

How many "crawfish" groups could we identify at Baltimore this year? I may be overlooking some of them, but I'm fairly sure these, at least, are around:

The Womaen's Caucus keeps a lower profile than formerly, but that's not to indicate its concerns have evaporated or that much progress has been made toward giving women their equal place in the life of the church.

The anti-abortion rights people are busy, still trying to get a satisfactory answer to the question of how Brethren pacifists can oppose all war but not all abortions.

The Holy Spirit group, more successful than some in finding accommodation, is still around, although its large conferences of the middle 1970s seem to have been its high water mark.

The anti-NCC/WCC folks have managed to get another query to this year's Conference, an achievement for crawfishes everywhere.

Most painfully obvious at this Conference have been homosexual Brethren—what with the human sexuality paper—although antagonism from the rest of us keeps them virtually invisible.

There are other crawfish groups—such as the creationists, the overseas mission enthusiasts, the evangelicals, the fundamentalists, the war tax withholders—my difficulty in naming all of them suggests the scope of the problem.

How do we make sure all the crawfishes get their "peramble" heard? I don't win any popularity contests preaching tolerance and forebearance to Brethren, especially when some of the crawfishes are *intentionally* "trompled on."

Maybe we're going at it the wrong way, airing our differences and grievances in the Conference business sessions. After all, for most of us it's as important to feel we've been heard as to win a floor debate. Maybe what we need is another category of exhibit booths at Conference—apart from those endorsing General Board program—and rent them out to groups at odds one way or another with the rest of us.

What harm would it do, say, for the Brethren/Mennonite Council for Gay Concerns to have a booth and offer literature explaining its cause? If we didn't agree with it, we could avoid that booth. After all, I avoid some of the booths we already allow at Conference. And a few years back wasn't there a booth maintained by someone soliciting support to raise Noah's Ark, or something? Why can't our "disagreeing-but-with-love" practice apply to exhibit booths, and let all the crawfish "perambles" be on display?

Anyway, it's just an idea, and my conscience is clear now. I have presented the case for the crawfishes at Conference. Too bad that, like that of the mud turtle and spring lizard, my "enfloons is pow'ful lackin'."—K.T.



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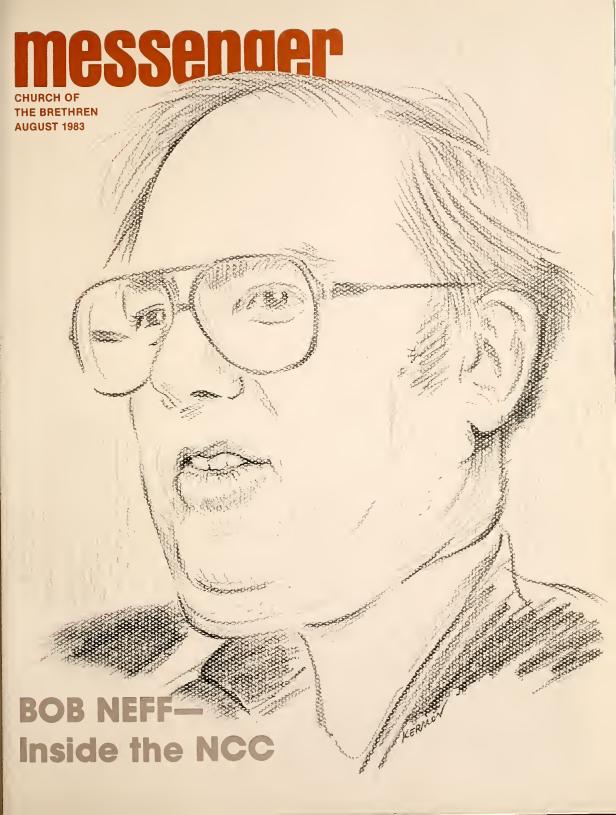
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- 8 Inside the NCC. Brethren have varied views of the National Council of Churches of Christ. Bob Neff, general secretary of the Church of the Brethren, chairs an NCC Presidential Panel with the task of taking a critical look at the council and making recommendations for the future. Neff discusses the panel and his role, in an interview with Wendy Chamberlain. Sidebars by Judd Blouch look at Bob Neff, after five years as general secretary, and at the other six delegates to the NCC.
- Brethren at the NCC: An Important Presence. The NCC and the Church of the Brethren have had a profound effect on each other. Harriet Ziegler, news director for the NCC, outlines this relationship. An accompanying chart summarizes Brethren giving to the NCC.
- 14 Can a Gay Church Join the NCC? The Universal Fellowship of Metropolitan Community Churches wants to join the NCC. But many churches are opposed to admission of the UFMCC because it is predominantly homosexual. Wendy Chamberlain traces the background of this controversial issue and reports on what is currently being done.
- Three Weeks in Vancouver. The Sixth Assembly of the World Council of Churches, meeting in Vancouver this summer, is a celebration of both the unity and the diversity of Christians from all over the world. Wendy Chamberlain describes an assembly and tells what might be expected from the Vancouver meeting. In a sidebar, William Simbro writes about a delegation of WCC members from West Germany, Barbados, and Russia that visited the Ivester Church of the Brethren, Grundy Center, Iowa, this past April.
- Pressing Priorities. There are four major issues affecting the Church of the Brethren now and in the near future, says Wilbur R. Hoover—identity, leadership, structure, and priorities. The former district executive ponders these and suggests directions.

In Touch profiles Ellen Mellinger, McPherson, Kan.; Ralph and Katherine Loshbaugh, Westphalia, Kan.; and Jon Royer, Elgin, Ill. (2) . . . Outlook reports on New Church Development conference. Evangelical peace conference. Genetic engineering. Bethany graduates. Bethany Seminary emphasis (start on 4) . . . Update / Underlines (7) . . . Resources, "Bible Commentaries," by Rick Gardner (20) . . . Opinions, John Attaway (22) . . . Turning Points (23) . . . Editorial (24).

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VOL. 132, NO. 8

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AUGUST 1983

CREDITS: cover art, 8, 9, 19 Kermon Thomasson. 1, 12 William F. Smith. 3, 6 bottom Judd Blouch. 4 Howard Royer. 6 top Floyd McDowell. 10 2nd, 3rd left Nguyen Van Gia. 16 Des Moines Register. 18 art Neils Wamberg. 20-21 art by Kathy Kline. MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Nov. 1, 1982. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: \$10 one year for individual subscriptions; \$18.50 two years. \$8 per year for Church Group Plan. \$8 per year for gift subscriptions. School rate 50¢ per issue. If you move

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THE PLAGUES OF HUMANISM

I am responding to Aubrey C. Todd's letter about humanism, in the June Messenger. If anyone is offended by the electronic church they are just not listening to all of it, nor reading current theology.

First, the Church of the Brethren practices humanitarian service, not humanistic, and that is good. The "religion" of humanism (referred to as a religion by the Supreme Court) grew out of the humanities, which was a study of the literature and art of pagan antiquity, as opposed to sacred literature and art at that time. From a place of humane treatment of works by non-Judeo-Christian people along with the sacred it has graduated to replacement of the Scriptures and the ultimate deification of man.

According to John W. Whitehead and Francis Schaeffer, present-day humanism is defined as "man evolved (not created) and by reasoning outward, derives the standards to judge all matters. For such people there is no absolute or fixed standard of behavior, a law unto themselves. Any standard can be eroded or replaced by what seems necessary, expedient, or fashionable at the time. Man is his own authority, his own god in his own universe."

In the 19th century, humanist ideas invaded education, science, and the arts. In the 20th century it has invaded the courts and government, as well as many churches. How else would society be plagued with drugs, crime, divorce, abortion, sexual promiscuity, pornography, and nuclear threats?

I, too, believe the Church of the Brethren has been way ahead in its humanitarian endeavors, but way behind in burying our heads when these many evils began to overtake our nation, and our churches

MARGARET R. LEARN

Indiana, Pa.

ANOTHER DEFINITION OF HUMANISM

Aubrey C. Todd (Letters, June) does not mention a second definition of humanism: "A rationalist movement that holds that man can be ethical, find self-fulfillment, etc., without recourse to supernaturalism."

For us who object to humanism, we do so because the latter is our definition of humanism. The word "humanism" has a connotation for us that has nothing to do with Christian compassion. It may be that our difference is due only to definition. We who object to humanism believe in deeds of compassion and mercy. Of course, the greatest deed of love is to introduce people to Jesus Christ as Lord and Savior.

Several years ago a poll was taken by Gallup that showed that evangelical churches did more to feed the hungry and minister to the physical needs of people than the liberal churches. I have seen this truth in Haiti with OMS. For them the first work of the church is saving souls. Yet, they have a health clinic, a dental clinic and a school. They feed the hungry and are planning programs to raise the income of the poor.

Billy Graham has programs that meets the

physical needs of man. So does the 700 Club.

What many of us object to is ministry to man in the name of man. We believe in ministering to the whole man in the name and power of Jesus Christ. I trust that our difference with Aubrey C. Todd is in definition of humanism—not in the need to minister to the whole person with the saving of his soul the number one priority.

ELLIS G. GUTHRIE

Eaton, Ohio

(Speaking of Haiti, look at what Luc Nérée and the Brethren are doing through Aide-aux-Enfants there, if you want to see a great combination of saving souls and meeting physical meeds. See "Haiti's Theological Warrior . . . and the Brethren," MESSENGER, September 1982. – Ed.)

THE BISHOPS ARE RIGHT

The biggest thrill I have had in recent years and my biggest hope for the future is the Roman Catholic bishops' stand for world civilization and world peace and against world holocaust by nuclear bombs. This required great courage and sacrifice.

The USA and the USSR have over 50,000 nuclear weapons. This represents four tons of TNT for every man, woman, and child on our planet.

There are 100,000 Americans with access to nuclear weapons. We need only a drunk or a dope-head to push the button. Since 1977 alone, 1,219 people in nuclear work were "relieved" of their duty, because of "mental disorder," 1,365 for drug abuse, 256 for alcoholism.

Further, who and what can be trusted? The North American Defense Command reported 151 computer false alarms in one 18-month period. One alarm required six minutes to correct—the same time needed to complete a first-strike launching.

Let's support all efforts to end nuclear weapons worldwide, and nuclear power here at home.

We do have many other safe ways of building world peace and understanding—and we also do have many alternative and renewable sources of power. Let's use them now.

GEORGE WEYBRIGHT

Syracuse, Ind.

THE NATO NUMBERS GAME

As a "mere volunteer," I was flattered at being called a "leader in the West German peace movement" and at having been "involved in organizing" the Easter Marches. (See June, page 4.)

Nevertheless, I'd like to point out that the last two sentences concerning the planned deployment of 572 new American missiles and the Soviet missiles estimated at between 600 and 496 (the present number is actually 343 SS-20 missiles already deployed) do not lend clarification to the situation here in Europe.

Mentioning the number of Soviet intermediate-range missiles in the same breath as NATO's is buying into NATO's reasoning for deploying the Cruise and Pershing II here in Western Europe. Other than the fact that both are deadly nuclear weapons, these missiles have virtually nothing to do with each other. The Pershing II and Cruise missiles are not an answer to the Soviet SS-20s. The Pershing II is, in fact, a new brand of weapon, able to reach the Soviet Union in a matter of minutes, unlike the Soviet medium-range weapons. Its targeting accuracy is also highly superior to the SS-20s.

Most important, though, is that the US would be deploying nuclear weapons, outside its borders, that are not able to reach and destroy the SS-20s, but rather are able to wipe out the military command and control centers in the USSR. This could possibly precipitate a Cuban missile crisis in reverse.

Thus these 108 Pershing II missiles to be deployed this December in the Federal Republic of Germany (the Pentagon budget calls for funds for 385 Pershings for the European theater until the end of 1986) would be the first step toward a US first-strike capacity, thus raising the danger of limited nuclear war.

Regardless of how one looks at this numbers game, the new missiles (West Germany, for example, already houses over 6,000 NATO-controlled nuclear warheads) would add another burden to this European powder keg and would stir up a new round in the nuclear arms race.

European demonstrators do think that the Soviet SS-20s are threatening, but they also realize that the NATO "double-track decision" from December 1979 was never meant to reduce that threat.

Brethren can help educate friends, family, and members of Congress about these realities, and can help clear up the misinformation about the European peace movement.

KRISTIN FLORY

West Berlin

MESSENGER PROMOTING RAPE?

I feel compelled to write concerning the photographs on the cover of the June 5 church bulletin and the June MESSENGER.

Doesn't the Church of the Brethren any longer believe in the teaching of the Bible concerning modesty of dress? I'm confident that you know the teaching as well I do. Are you trying to promote rape?

Don't tell me my mind is in the gutter! I'm thinking of our young people. There is so much of this sort of thing today through pornography. They don't need the help of the church.

There are so many beautiful scenes of God's creation. Why not use them?

I pray that you will give this your consideration and not print these things that are so offensive and contrary to the Word of God and the teachings of the early Brethren.

Stella Brubaker

Palmyra, Pa.

(MESSENGER does not produce the Living Word Church Bulletins. And it never occurred to us that the June MESSENGER cover would offend anyone.—Ed.)

page one

Because Annual Conference was a week later than usual, we had to schedule our Conference coverage for September rather than August. So it looked like August might just be a "catch-all" issue, given to no particular theme, reflecting late summer doldrums for staff and readers.

We decided to resist that direction, however. The time seemed ripe, we reasoned, to tell the story of our own general secretary, Bob Neff, heading the Presidential Panel critiquing the National Council of Churches.

That decision was made late. And that



Harriet Ziegler, Judd Blouch, Wendy Chamberlain

meant relying on MESSENGER staff rather than outside writers. Managing editor Wendy Chamberlain and editorial assistant Judd Blouch accepted the challenge and went to work. That very day they were interviewing Bob Neff (no mean feat with a general secretary so much on the go). Many phone calls and other research were needed to gather data on NCC representatives, the UFMCC, the WCC Assembly, and statistics on Brethren funding of NCC program.

Even our former managing editor, Harriet Ziegler, was called in to help. Harriet is now news director for the National Council of Churches. She used her insider's perspective to tell how Brethren are involved positively in the NCC.

What we hope appears to the reader as the product of weeks of research and planning was actually put together in a few days. (Harriet's story was phoned in, to meet the deadline.)

Correction: The back cover ad in July mistakenly reduced the cost of a two-year MESSENGER subscription. Make that \$18.50, as usual.

Confession: MESSENGER apparently isn't controversial enough. For the last few months, letters to the editor have slacked off. Please let us hear from more of you. It's a way you can make us accountable to you.—THE EDITOR



Ellen Mellinger: Something 'BIG' happened

The connection is not certain, but it's a fact that about the time Ellen Mellinger hit the McPherson college campus last winter, something "big" happened. The Brethren students on campus formed an organization, whose purpose is made clear by its name — Brethren Identity Group, BIG. And Ellen became its first moderator.

Ellen had been accepted by a non-Brethren college when she finished high school in Carlisle, Pa. But she opted for Brethren Volunteer Service (BVS), and by the time her term was completed she knew she liked and belonged in the Brethren community.

Ellen's first BVS project was a family crisis center in Dundalk, Md. "Most of the women there were battered," she says, "and believed they deserved the brutality imposed on them by overly aggressive husbands."

She recalls an incident just before Christmas which helped her realize the importance of volunteer work: "The shelter was full of women and children. Their anxiety was running high because the holidays were approaching and they had been forced to leave their homes. Pressure weighed heavily on the staff, and, feeling rather low one night, I caught myself seriously wondering if I had accomplished anything at the Center.

"The next morning a small group of women due soon to be discharged came into my office and handed me a letter of thanks. The women said that before coming to us they had felt like second-class citizens. Yet in the process of listening and talking and crying together, they had realized their worth as human beings. That letter was the highlight of my stay. We had touched lives and given people hope in our work."

During Ellen's second year of BVS she worked in the BVS headquarters in Elgin, Ill. "I evaluated projects from Maine to Hawaii and visited volunteers in all sorts of circumstances—in nursing homes, inner cities, and Appalachian poverty pockets.



Ellen Mellinger (center) with Brethren Identity Group member. Tim Crouse, David Steele, and Dawn Kesselring.

Everywhere, BVSers were giving of themselves. Always their work was challenging, always redemptive. But they needed support because inner resources only go so far when you're working against overwhelming social problems. Once in a project, volunteers quickly realize their limitations."

Ralph and Katherine Loshbaugh: Time-tested ministry

It's a late summer evening in Westphalia, Kan., and people are beginning to gather at Scott Valley Church of the Brethren where a trailer full of watermelons sits. An elderly man gets the attention of the crowd, welcomes them, and then gives thanks. The watermelons are soon sliced

up and distributed; the watermelon feed begins. Small children with oversized pieces of melon become pink-cheeked and sticky; boys have contests to see who is the most accurate seed spitter; and older folks, who revel more in the taste than the fun of melon eating, mingle and chat.

Is this a community social or an act of ministry? To Ralph Loshbaugh, pastor at Scott Valley, and wife, Katherine, watermelon feeds, taffy pulls, and other fun events have become vital instruments in creating a Christian community.

To say these get-togethers have weathered the test of time would be an understatement. The Loshbaughs have been serving together in ministry for 63 years and three pastorates. The 88-yearold duo has been ministering to Scott Valley for 37 years.

One of the joys of the Loshbaughs' life together has been ministering to youth in the church and community. The taffy pull has become a popular and effective way to get young people together for an evening of fun and fellowship.

The taffy pull begins with devotions with the actual pulling immediately following. Hands are washed and buttered so they won't stick to the taffy. The strawberry-pink, cherry-red, lemon-yellow, and mint-green taffy is then pulled and stretched and shaped in a friendly tug-of-war. After the correct consistency is attained, the taffy is cut or broken, and chewing takes the place of pulling.

Evenings like these have made the Loshbaughs' years of ministry joyous and exciting. A career of church service as long as the Loshbaughs' has also afforded them the convenience of ministering to in-



2 MESSENGER August 1983

As a BVSer herself, Ellen understood. "I could identify with both the pleasures and frustrations of serving. Often volunteers would hug me and say, 'It was really good to have you here.' Their experiences convinced me that the work of reconciliation is getting one's hands dirty for the sake of the gospel."

From her BVS experience Ellen brings knowledge to share with her fellow students at McPherson of what living the gospel is all about. She has an effervescent personality, and others react positively and immediately. At the same time she is reflective and is quick to admit to others that she has her share of "lows."

Ellen has an early start in leadership.
And of her future career she says confidently, "It must be redemptive in nature . . . and it will be the work of the church." — JEANNE JACOBY SMITH

Jeanne Jacoby Smith is a free-lance writer from the McPherson, Kan., congregation and is director of publicity for McPherson College.

dividuals from their infancy to adulthood. Ralph and Katherine have watched and helped many people go from dedicated babies to baptized youth to married adults.

The Loshbaughs' age has not ended their service to the church, but has only slowed the pace. New families are still welcomed into the community, and the sick at home or in the hospital receive the Loshbaughs' love via telephone, letter, or personal visit. And despite losing the sight in one eye, Ralph still drives many miles on dirt and gravel roads to keep in touch with members of his church.

Retirement isn't something the Loshbaughs talk about very often. They're willing to put that decision in God's hands.—RALPH M. HODGDEN

Ralph M. Hodgden is pastor of the Fredonia (Kan.) Church of the Brethren, and a retired school teacher and administrator.

Jon Royer: Living in the wheel world

Bicycles are usually considered a method of transportation for people under the age of 16. At that age handlebars are traded for steering wheels and handbrakes for power brakes.

But not for Jon Royer, 21, of Elgin, Ill. Jon, whose father, Howard, is the former editor of MESSENGER and currently director of interpretation for the General Board, started biking only three years ago. But in that short time bicycles have become an important part of Jon's life.

Several qualities of biking attract Jon. He has always had a knack for mechanics, and enjoys doing all the work on his bikes. But Jon also finds an abstract kind of satisfaction from the clean, free-flight feeling of biking.

"I really like riding out on the road," says Jon, a pleasant grin spreading over his face. It is not hard to imagine the slender young man on his 10-speed, whisking through the countryside, enveloped in a solitary world of swift, smooth movement.

Jon learned the freedom of biking while in the youth group of the Highland Avenue church, where he is a member. Bike trips to Camp Emmaus near Mount Morris, Ill., and one to Annual Conference in Richmond, Va., were the major projects of Jon's earlier biking days.

Jon says he was rather anti-athletic in high school; he ran track in junior high but didn't continue "because it always hurt too much." But he liked physical conditioning, and found in biking an enjoyable way to stay fit.

All the riding Jon does is not of the tranquil, touring variety, which he says can become monotonous. He is a member of the Blue Horizon Wheelmen, an Elginbased racing team, and races on both open road and banked tracks called velodromes.

"It's blood-and-guts-type racing when you're out there," Jon says.

He sees an increase in both bicycle touring and racing. Jon meets more tourers on the roads, and competes against an everincreasing number of racers. These new bikers are discovering the things Jon has known for years—the freedom, thrill, and simplicity of biking.

Last summer Jon participated in a very different and special kind of race—a race across the United States.

Jon wasn't one of the four men who rode in the race from Santa Barbara,

Calif., to New York City. Instead, he used his technical know-how as part of the crew for transcontinental record holder Lon Haldeman. In the summer of 1981 Jon was on the crew for Lon's round trip from New York to California and back, which Lon rode in a record 24 days, two hours.

Jon's main responsibilities were to help drive the support vehicles and repair the bicycles and cars. The only bike riding he did was a 100-mile stretch toward the end



of the race to help Lon keep his concentration.

The experience of Lon and crew paid off as he won the race and broke his old record with a time of 9 days, 20 hours, and 2 minutes. A film crew from ABC television filmed the entire event.

A documentary about the race was shown last April. For Jon Royer, that is a notable return on a sport in which self-satisfaction and physical fitness are often the only rewards.—J.A.B.

'Outer mission' spurs assertiveness, caring

Laid off after two and a half years with a ski manufacturer, and limited in job opportunities by multiple sclerosis, John L. Stauffer turned to one of the skills he knew best—woodworking.

At first as a hobby, then as a business, he began producing wooden buckets. As the orders piled up, he organized the Maine Bucket Company, rented factory space, employed assistants, and even engaged his pastor, Mervin Keller, as sales representative.

The Stauffer and Keller families were among six Church of the Brethren families to leave their homes in southeastern Pennsylvania in 1980 and 1981 and relocate 500 miles away in Lewiston, Maine, to form the nucleus of a new church. The Lewiston Brethren have grown to the point where this June they purchased a former synagogue as their church home.

Such ingenuity among the planners and members of new church development in the Church of the Brethren today is more the rule than the exception. One small clue to their resourcefulness is the array of unique meeting sites they have selected. A fire hall, a grange hall, a muffler shop, a carport, a funeral home, and a tent have each provided temporary shelter to a fledgling congregation.

Diversity is still another hallmark in Brethren church extension in the 1980s. Koreans and Khmers are involved, as are Anglos and Hispanics. The most recent inquiry is from a Haitian group in Miami.

Some of the 15 new projects of recent years were initiated by districts; some were launched by a neighboring congregation; some were independent groups seeking a denominational home; some were the work of special-interest groups, as with the Brethren Revival Fellowship and its colonization approach at Lewiston.

Whatever the origin, all quickly meshed with the network of new congregations nurtured by districts and the General Board and coordinated by Merle Crouse, of the Parish Ministries Commission.

A first of its kind in recent history was the April coming-together at New Windsor, Md., of some 70 representatives of new church extension projects across the US and in Puerto Rico. Pastors, laity, planning committee members, and both first-generation and old-line Brethren rejoiced in the opportunity for sharing their



Three participants at the April conference were new church development consultants Ken Kline Smeltzer, Elgin, Ill.; Don Robinson, Reading, Pa.; and Wayne Fralin, Orlando, Fla.

stories of triumph and anguish in new church planting.

Unveiled at the retreat was the Parish Ministries manual for church planners, "Developing New Congregations in the Church of the Brethren." Espousing current understanding of church development and based on actual but varied approaches, the manual offers essential pointers for future undertakings.

What was unique about the New Windsor retreat was that it was for Brethren and led by Brethren. A Lincoln, Neb., panel centered on ministering to racial and ethnic minorities. The Lampeter, Pa., pastor described his congregation's teaching of stewardship. The Cape Coral, Fla., pastor spoke on mission design. The Carol Stream, Ill., pastor spoke on community relations; the Blacksburg, Va., pastor on being a community church. Leaders of the Massillon, Ohio, church described their approach in reaching new people. A Virlina district executive and a General Board staff member spoke on funding. Pastor and building consultant Roy Johnson outlined a dozen ways to cut construction and maintenance costs.

The participants included such veterans as Don Robinson and Wayne Fralin, who have been consultants to several of the new groups on matters of demographics and goal setting, and such new persons in the field as Kenneth Smeltzer, 1983
Bethany Seminary graduate who also is trained in urban planning, and Tim and Jill Zook Jones, pastors-elect of the Southern Plains project to open this fall in the Houston, Texas, area.

The encounter at New Windsor revealed a sense of urgency in meeting widespread spiritual hunger. It signified foremost a mood, a confidence, a commitment among Brethren to bring others into Christian community. General Secretary Robert Neff hailed the movement as "a pouring out of the spirit of God on all flesh," the church becoming "everybody's church," reminiscent of the outward movement of the church recorded in Acts.

Pennsylvania pastor Earl K. Ziegler credits the growing interest in "outer mission" with bringing a healthier self-esteem to the Brethren. Virlina executive Owen Stultz observes, "We can face the Lord and each other with a new sense of being in mission that is more than congregational maintenance."

A more assertive, a more hospitable, a more caring Brethren is in the making, if the new church developers leave their mark. – HOWARD E. ROYER

Evangelicals talk peace at Pasadena conference

At a workshop leaders' orientation the first day of the conference on "The Church and Peacemaking in the Nuclear Age," a scientist who had spent his career in nuclear bomb design prayed in a small group, "Lord, give me the courage to change my mind if my experience here points in that direction."

That attitude characterized many of the 1,400 participants at the May meeting in Pasadena, Calif. As at most conferences,

many probably left convinced as they had come. But there is no doubt that the issues of peace and war now have an unprecedented visibility and respectability among evangelicals.

The purpose of this first widely representative peace conference of evangelical Christians was to "examine issues related to the nuclear arms race from diverse Christian perspectives . . . emphasizing the witness of Scriptures as they shed light on such serious matters."

Representatives from the historic peace churches were instrumental in the formation of this national conference, which attracted evangelicals from 34 states and 7 countries. Twenty years ago, a few evangelicals met with several Mennonites for an off-the-record discussion of peace issues. Vernon Grounds, moderator of the Pasadena conference, helped plan that early meeting. In 1976 a more public meeting for the same purpose was held in Harrisonburg, Va.

The 100 Friends, Brethren, and Mennonites who attended a New Call to Peacemaking caucus the last day of the conference praised God that the dialog had been so greatly expanded. They also acknowledged that their own convictions had been tested by this encounter with those of different views. Some said they became aware that "we talk too much only with those who agree with us."

Program planners for the Pasadena event made an effort to balance three positions: biblical pacifism, just war, and peace through strength. The three positions were clearly set out by a panel the first morning of the conference.

Ronald Sider rooted the biblical basis for pacifism in the way God in Jesus confronted evil and enemies through the cross. Richard Mouw, professor at Calvin College, appealed for a rigorous application of the just-war theory that would rule out any defensive or offensive use of nuclear weapons. Evangelist David Breese advocated US arms as a check against threats to peace (which he listed as Communism, the Arab anti-Israeli attitude, Islamic fundamentalism, OPEC oil price pressure, liberation theology, and political leaders such as Arafat and Khomeini), and said use of nuclear weapons would be justified to save "Western Christian civilization."

The connections between justice and peace were presented by panelists Bill Pannell and John Perkins. Joining them in the discussion of "Biblical Faith and

Military Expenditures" was Sen. William Armstrong, who advocated a way out of what he called "the current nuclear madness" through "High Frontier," a defensive system to destroy incoming missiles by using existing technology.

Other speakers presenting a variety of viewpoints were Fuller Seminary President David Hubbard; Ed Robb, chairman of the Institute on Religion and Democracy; retired Air Force General Robert Mathis; Barbara Williams-Skinner, former executive director of the Congressional Black Caucus; and Jim Wallis, editor of Sojourners. — EDGAR METZLER

Edgar Metzler is national coordinator for New Call to Peacemaking, a cooperative program of Brethren, Friends, and Mennonites.

Church leaders urge ban on genetic engineering

A broad cross-section of religious leaders has signed a resolution calling upon Congress to prohibit genetic engineering of the human germline cells (the sex cells).

Robert Neff, general secretary of the Church of the Brethren, and Dale Brown, professor of Christian theology at Bethany Theological Seminary, are among the 59 signers. The group of co-signers ranges from Roman Catholic bishops to Moral Majority founder Jerry Falwell and television evangelist Pat Robertson.

The list includes leaders of the major Protestant denominations, the US

Catholic Conference, the National Council of Churches, and the Reconstructionist Rabbinical College. It also includes Ted W. Engstrom, president of World Vision; Richard C. Halverson, chaplain of the US Senate; Jim Wallis, editor of *Sojourners;* and Henry Nouwen, of Harvard Divinity School.

The resolution is the first voicing by the American religious community of moral opposition to specific types of human genetic engineering. The germline regulates the transmission of inheritable traits. Most of the signers do not object to other forms of genetic engineering, but they say there's no clear line between removing a genetic defect and improving the species. Their resolution contrasts sharply with the President's Commission for the Study of Ethical Problems, which, according to the New York Times, has concluded that there are no ethical or religious reasons to stop the research.

Robert Neff cited three "key problems" that he believes must be resolved before such genetic engineering should proceed.

- I) "Who has the right to decide what are appropriate traits in human lives?"
- 2) "The short view. Even people in the field say we don't know enough about the gene pool and evolution."
- 3) "Who decides that? There's no one I want to trust with that kind of decision."

'In time we may change our minds," added Neff. "I'm not down on technology, and I'm not absolutist. But we must act responsibly with the technology we have."

Leadership development highlighted by Bethany

Bethany Theological Seminary's annual emphasis has been moved up to September to coincide with the beginning of the school year and to provide more space between the denomination's various interpretive/offering emphases scheduled for the last calendar quarter.

Seminary officials hope for increased participation and giving by congregations and individuals, and have set an enlarged goal of \$100,000. President Warren F. Groff has urged each congregation to explore its relationship with the seminary.

Planners of the seminary emphasis also hope for an increased awareness of Bethany's role in providing leadership for the total church. Graduates serve the church as denominational and district leaders, college teachers and administrators, camp and home managers, and pastors. This year, 17 of 21 Master of Divinity graduates entered the pastoral ministry, and nearly one-half accepted a call to churches of fewer than 200 members.

In addition, for congregations unable to support a full-time pastoral program, Bethany Seminary offers programs such as Education For a Shared Ministry, extension schools, and short-term seminars. A new program, in cooperation with the colleges and the General Board, is presently being explored.

June graduation honors 36 Bethany graduates

Bethany Theological Seminary's 78th commencement ceremonies honored 36 graduates June 5. Lauree Hersch Meyer, seminary professor, spoke on "God's Hidden Kingdom."

Those receiving Doctor of Ministry degrees were:

Phillip K. Bradley, pastor, University Park (Hyattsville, Md.) Church of the Brethren. B.S. McPherson College, M. Div. Bethany Seminary.

Donald J. Brenner, pastor, First Lutheran Church, Chattanooga, Tenn. B.A. Concordia Senior College, M. Div. Concordia Seminary.

L. Donald Brushwyler, associate director, Midwest Career Development Service, Westchester, Ill. B.A. Wheaton College, B.D. Fuller Theological Seminary, S.T.M. Andover Newton Theological Seminary. Byron Morton Flory Jr., pastor, Beavercreek (Ohio) Church of the Brethren. B.A. Bridgewater College, B.D. Bethany Seminary, S.T.M. United Theological Seminary.

Allen Thomas Hansell, pastor, Wilmington (Del.) Church of the Brethren. B.A. Bridgewater College, M. Div. Bethany Seminary.

Joel David Kline, pastor, Big Swatara (Hanoverdale, Pa.) Church of the Brethren. B.A. Elizabethtown College, M. Div. Bethany Seminary.

C. Curtis Rhudy, pastor, Hanover (Pa.) Church of the Brethren. B.A. Bridgewater College, M. Div. Bethany Seminary. Jimmy Randall Ross, pastor, Codorus (Loganville, Pa.) Church of the Brethren. B.A. Bridgewater College, M. Div. Bethany Seminary.

Twenty-one people received Master of Divinity (M. Div.) degrees:

Ronald Charles Arnett, Bethel Center (Hartford City, Ind.) Church of the Brethren and First United Methodist Church, St. Paul, Minn. B.S. Manchester College, M.A. and Ph.D. Ohio University. Will return to professorship of speech communications at St. Cloud State University, St. Cloud, Minn.

Jeffrey Alan Bach, Middletown (Ohio) Church of the Brethren. B.A. McPherson College. Will be pastor at Prairie City (Iowa) Church of the Brethren. Bradley Charles Bohrer, Prince of Peace

Bradley Charles Bohrer, Prince of Peace (South Bend, Ind.) Church of the Brethren. B.S. Manchester College.



Bethany Theological Seminary awarded eight Doctor of Ministry degrees. First row: C. Curtis Rhudy, Joel David Kline, Donald J. Brenner, L. Donald Brushwyler. Second row: Allen Thomas Hansell, Jimmy Randall Ross, Phillip K. Bradley, Byron Morton Flory Jr.



Twenty-eight graduates received M.Div. or M.A.Th. degrees. Front row: Musa Mambula, Margaret Gramley, Connie Burkholder, Joan Deeter, Ruth Anne Friesen, Deborah Silver McElwee, Margaret Schultz, Arlene Christopherson, Nvwa Balami. Second row: Timothy Morphew, Kenneth Smeltzer, Timothy McElwee, Robert Miller, Stephen Newcomer, Steven Van Houten, Kirby Oxenreider, Jeffrey Bach. Third row: Bradley Bohrer, Ronald Arnett, Norman Replogle, David Witkovsky, Melvin Fike, Gary Christopherson. Not pictured: Lee Bowman, Kathi Griffin, Mark McCulley, Dong Pham, Robert Schwarze.

Connie R. Burkholder, Chambersburg (Pa.) Church of the Brethren. B.S. Lebanon Valley College. Will be pastor of Christ (Wooster, Ohio) Church of the Brethren.

Arlene Karen Wassenaar Christopherson, assistant pastor, Faith United Methodist Church, Elgin, Ill. B.A. Elmhurst College. Will continue in current position. Joan George Deeter, pastor, West Manchester (Ind.) Church of the Brethren. B.A. Manchester College, M.R.E. Bethany Seminary, M.A. Northwestern University. Will continue in current position.

James Melvin Fike, Maple Spring (Eglon, W.Va.) Church of the Brethren. B.A. Bridgewater College.

Ruth Anne Belser Friesen, Reba Place Fellowship. B.A. Elizabethtown College, M.A. Governor's State University.

Margaret Myers Gramley, Kaneville (Ill.)
United Methodist Church. B.A. North
Central College. Will be pastor at St. Andrew United Methodist Church, Carol
Stream Ill.

Kathl Donaldson Griffin, York Center Church of the Brethren. B.S. Elizabethtown College, M.S. Shippensburg State College.

Deborah Silver McAlwee. B.S. Manchester College. Will be in clinical pastoral residency at Kettering Medical Center, Kettering, Ohio.

Timothy Alan McElwee, Warrensburg (Mo.) Church of the Brethren. B.A. Manchester College.

Robert Racy Miller, Bridgewater Church of the Brethren. B.A. Bridgewater College. Will be pastor of Oakton (Va.)

update/underlines

Church of the Brethren.

Timothy Kent Sollenberger Morphew,
Kokomo (Ind.) Church of the Brethren.

B.S. Manchester College.

Kirby Lee Oxenreider, Myerstown Church of the Brethren, B.A. Lebanon Valley College.

Norman L. Replogle, New Paris (Ind.) Church of the Brethren. B.A. Oral Roberts University. Will be pastor of Pleasant Dale (Decatur, Ind.) Church of the Brethren.

Margaret Louise Warren Schultz, First United Methodist Church, Downers Grove, Ill. B.E. National College of Education.

Robert M. Schwarze, pastor, Maple Grove (Norton, Kan.) Church of the Brethren. B.A. Taylor University. Will continue in current position.

Kenneth Kline Smeltzer, Washington City Church of the Brethren. B.A. George Washington University. Will be associate pastor at Highland Avenue (Elgin, Ill.) Church of the Brethren.

Steven W. Van Houten, Blue River (Columbia City, Ind.) Church of the Brethren. B.S. Manchester College. Will be pastor of Cloverdale (Va.) Church of the Brethren.

Lowell David Witkovsky, Meadow Branch (Westminster, Md.) Church of the Brethren. B.A. Elizabethtown College. Will be pastor of Williamsburg (Pa.) Church of the Brethren.

Seven people will receive Masters of Arts in Theology (M.A.Th.) degrees:

Nvwa D. Balami, Maiduguri congregation of Ekklesiyar 'Yanuwa a Nigeria. B.A. Ahmadu Bello University. Will teach Bible knowledge in College of Basic Studies, Maiduguri, and serve part-time in Maiduguri congregation.

Lee Allen Bowman, West Charleston (Tipp City, Ohio) Church of the Brethren. B.A. Cumberland College.

Gary Melvin Wassenaar Christopherson, Faith United Methodist Church, Elgin, Ill. B.A. Illinois College.

Musa Adziba Mambula, York Center (Lombard, Ill.) Church of the Brethren, B.A. Ahmadu Bello University.

Mark Eliot McCulley, Bethany Chapel, Wheaton, Ill. B.S. University of Virginia. Stephen Arden Newcomer, Rocky Ford (Colo.) Church of the Brethren. B.A. McPherson College, M.L.S. University of

Dong Ngoc Pham, Vietnamese Christian Church, Wheaton, Ill. B.S. University of Wisconsin, Madison.

JOBS, PEACE, AND FREEDOM ... The Church of the Brethren is one of about 200 organizations sponsoring a 20th-anniversary March on Washington, commemorating the famous march in 1963 where Martin Luther King Jr. delivered his famous "I Have a Dream" speech. The massive event begins at 10 a.m. on Aug. 27 at the Washington Monument. Brethren will gather at 5:30 at Lafayette Park to focus on the objectives of the march-jobs, peace, and freedom--through a concert, a worship service, and a simple meal. Participating in the program will be Moderator Paul H. Fike, Edward K. Ziegler, Herbert Ewald, Mary Jo Bowman, and William Hayes. For housing and other information, contact the Church of the Brethren Washington Office, PO Box 50, 110 Maryland Ave., NE, Washington, DC 20002.

NAMES YOU KNOW ... Estella Horning, adjunct faculty at Bethany Seminary, received a Doctor of Philosophy degree from Garrett-Evangelical Theological Seminary. C. Wayne Zunkel, pastor of Glendale and Panorama City (Calif.) churches, was awarded a Doctor of Ministry degree from Fuller Theological Seminary. . . . A. Stauffer Curry has retired from the Department of Community Health, Westchester County, N.Y. He was twice moderator of Annual Conference and was a member of the Elgin staff, 1960-1967. . . . Enten Eller has begun a two-year term of alternative service with Total Action against Poverty (TAP), Roanoke, Va. He was assigned the term of service after being convicted of not registering for the draft. In May he graduated summa cum laude with a 4.0 grade point average from Bridgewater (Va.) College. . . . Harriet Ziegler, former managing editor of MESSENGER, was married July 30 to Bruce Best, Melbourne, Australia. A freelance writer, he is former editor of One World magazine. Harriet is completing a two-year stint as director of news in the office of information of the National Council of Churches.

ALUMNI AWARDS ... McPherson (Kan.) College alumni awards went to Lilburn and Grace Heckman Gottman, North Manchester, Ind.; Mark E. Neher, Quinter, Kan.; Joseph B. Hoffert, Des Moines, Iowa; Ed Switzer, Hutchinson, Kan.; and LaVon Widegren Rupel, Stockton, Calif. Honored at Manchester (Ind.) College were H. McKinley "Mac" Coffman, New Windsor, Md.; Hyedima G. Bwala, Maiduguri, Nigeria; Ruth Brandt Hersch, La Verne, Calif.; Paul W. Keller, North Manchester; and G. Frederick and Lois Berkebile Roop, Fort Wayne, Ind.

BROADFORDING SEEKS VOLUNTEERS ... Three innovative measures will trim costs when the Broadfording congregation near Hagerstown, Md., begins construction: 1) Volunteers from the Brethren Disaster Network and elsewhere are being sought to give a week or more of assistance, thereby saving as much as 20 percent in costs; 2) the church will act as its own contractor; 3) the building, designed by solar consultant and neighboring pastor Roy Johnson, will include energy innovations to assure a low operating budget. A capital funds campaign raised \$180,000, and the General Board gave a \$15,000 grant and an \$85,000 loan. Broadfording is a new congregation that resulted from a painful division in 1979. The congregation will furnish meals and some lodging for volunteers. Contact the pastor, John Hostetter, PO Box 1186, Hagerstown, MD 21740. Tel. (301) 790-0551.

INSIDE THE NCC

Not all Brethren approve of And not all Brethren known NCC presidential panel and making recommendation

interview by Wendy Chamberlain

Robert W. Neff, general secretary of the Church of the Brethren, chairs a high-level "Presidential Panel" that was established in November 1981 by the National Council of Churches Governing Board. The group, which met for the first time in May 1982, was charged with the task of looking critically at the council and making recommendations for the future.

After a year of study and research, the panel made its first report at the most recent Governing Board meeting, in May. Board members gathered in small groups to discuss directional statements drafted by the panel. The panel has added that input to the wealth of material it's accumulated from hundreds of other advisors. And at the next board meeting, in November, the panel will begin making recommendations.

The work of the Presidential Panel, up till now behind the scenes, is now attracting the attention of the media and other NCC observers. Potentially, it could alter the shape and direction of the council.

In this interview, Bob Neff talks about the panel, the National Council of Churches, and himself.

What is the Presidential Panel?

It got its name because it was appointed by the new president, Bishop James Armstrong. A year ago May, 36 people were named from 17 different communions. They included Presbyterians, Methodists, Orthodox, representatives from black churches, some lay people, 40 percent women, I think 20 percent ethnic minority. . . . So I think it's a very representative group.

Its full name, Presidential Panel on Future Mission and Resources of the NCCC, suggests that there is a concern with mission and the financing of the council.

With the development of a new preamble and purpose approved in November of 1981, which changed the term "agency" to "a community of Christian communions,"

there was a concern, "What did that mean? What was our new life together?"

I think there was a sense that we as communions were not that much closer together than we were 30 years ago—a concern for style of life together—and also that our funding patterns were not allowing the kind of flexibility that any modern organization needs. We kept a lot of programs going, but with only one or two cylinders. For example, the council has almost 2,500 different programs, and clearly the monies aren't there.

Is one possible result of the Panel a cutback in the number of programs, with strengthening of the ones that remain?

There would be the capacity to set priorities and have more focus in program. One of the criticisms of the council is that it's too diffuse in terms of what it's



about. That's a debated issue: There are persons who believe that the diversity is precisely the genius of the council.

I think the other thing that's related is whether we can count on the member churches for all the funding. Basically the funds filter from the bottom up, and there's some concern that they ought to come to a central agency and be disbursed. Monies come to units or subunits rather than directly to the council, which means there can be very little centralized planning.

What does this funding problem mean for the council?

Well, in the last year for example, two areas that most directly affect local people—namely the Commission on Faith and Order and the Commission on Regional and Local Ecumenism—have had to drastically cut back on their budgets because that's not on a hot burner. At the very moment when they appear to be



more key than ever, they are cut back. I think that's unfortunate.

The new preamble and the Presidential Panel were approved at the same Governing Board meeting. Did they come hand-in-hand in the planning? How closely related are they?

They're not totally related. Clearly the panel was not designed to deal with the new preamble and purpose.

I do think that it was a signal, however. A signal that we need to be about something different in our ecumenical life together. Let me give an illustration of that. I've heard it said around the council that we know more about the Universal Fellowship of Metropolitan Community Churches than we do about each other. I think the preamble pointed up a deep yearning to be more in touch with one another.

It also suggests that we need to become less concerned with passing resolutions—although I can't imagine the Governing Board being a body without passing resolutions. But I do think a style is already emerging in which we're really

neir denomination belonging to the NCC.
That their own general secretary heads an
That arged with critically looking at the council
The programs its future structure and programs.

spending more time talking with one

Related to that, the substantive business of setting budget priorities is outside the prerogative of the Governing Board. It really does not govern. It has no way of dealing with questions of authority and accountability because so much of that work is set within the units.

Lifestyle affects us in another way.

Often we talk about political issues rather than talking about our own theologies and our own biblical heritages. There's a concern that that become more of an aspect of our life together.

Not everyone has bought into that concept. Some feel it's carried them beyond where their polity is. Now, speaking for the Church of the Brethren point of view, I think it's precisely what we ought to be about

Instead of thinking as a superchurch, as so many people think of with reference to the council, it's a way for us to manifest the gifts that we have traditionally held, to hear from the gifts that other traditions bring, and to hold each other mutually accountable. Now that's pretty much the language of our own "Vision of Unity"



paper (adopted by the 1982 Annual Conference).

The conciliar movement probably has more advantages for the small churches than it does for the large. It magnifies the contribution that our individual church can make, and I think that's why the

Bob Neff: Guiding visions to reality

by Judd Blouch

When Bob Neff was named general secretary of the Church of the Brethren five years ago, his son gave him an iron casting of Daniel in the lions' den, and his colleagues at Bethany Theological Seminary gave him a sculpture of Jonah in the stomach of a whale. While some may have appreciated these as works of art, Bob knew what they really stood for—an Old Testament scholar leaving the acdemic world to take on the untested and perhaps hostile world of administration and management.

"There was definitely a feeling that I wouldn't last," says Bob, who admits that he was something of a maverick.

While the General Board knew that it was taking a risk with Bob, it felt that the risk was well calculated and necessary. A change in the role of general secretary from a behind-the-scenes manager to a more out-front church leader was needed. Bob was not an experienced administrator, but his affable manner with people, mixed with a confident charisma and a sense of vision, made him the likely person for the job.

"Each time calls for particular types of people," says Bob, recalling a historical perspective on his job. "In the late '70s and early '80s my personality and style have fit."

Bob Neff the visionary has been instrumental in shaping the direction of the Church of the Brethren. His main emphases have been to find a focus for the church's life and to develop a planning style that encourages mutuality. Futuristic issues such as new church development and Goals for the '80s have also been top priority for him.

And yet, while looking toward tomorrow, Bob has not forgotten today. More active interpretation and communication on his part have improved relations between the Board and the denomination at large. He has given increased emphasis

to stewardship as commitment to the church. And he has worked at the relationship between the districts and the General Board, and between the Board and its staff.

"We set out to accomplish certain things, and we've done it," he says.

On the way to those accomplishments, Bob has discovered that much of management is people, just as of teaching.

Paul Robinson, former president of Bethany and a man Bob considers his mentor, told him, "Never have people come to you, you go to them." That advice has stuck with Bob. He is a "people person," always willing to talk, with a style that belies his position and puts people at ease.

"I really feel that you need to be who you are," he says. "People can sniff right away if you aren't."

Bob's managerial skills have also been shaped and enhanced by his sense of vision. He is constantly looking to the future with a practical eye, but also with the soul of an activist and a mayerick.

"I have been someone deeply devoted to change and renewal," he says.

"It's important to always be questioning, asking, 'Is there a better way, a more obedient way to meet the goals of Christ?'"

Such questioning has led Bob to see two major concerns in the future of the church. First is the development of leadership for both church and industry, an issue he sees as a "key for the church." Second is dealing with the rapidly growing and changing fields of communication and technology, and the new information age. He also believes that other programs begun in the '80s need to be carried out.

Bob is not the only person with visions for the future of the Church of the Brethren, and his is not the only opinion that counts. But his voice is one that speaks for many in the church, and his direction and guidance will help the visions become reality.

Brethren – particularly in this century – have been so much a part of the conciliar movement. It's consistent with our own reflection about ecumenical life.

Will the panel deal with the recent media attacks on the NCC?

I think it has to decide which media attacks are helpful and which aren't. The Feb. 7 issue of Newsweek magazine was a very appropriate critique. I think Ken Woodward worked very hard to get inside the council.

From my own biblical background, I've always felt that the best prophets are

those who speak from within. We will pay attention to all those critiques that appear to be internal to what the council's about. I think there have been some critiques written to feather some other people's nests, and particularly those that talk about Marxists in the council. I just don't find Marxists in the council.

Often in this country, things are branded Marxist because they deal with social issues that are not pleasant for us. The council from its very beginning has worked with the oppressed worldwide. To some degree these often are set within the

US framework. I feel a prophetic voice ought to be heard within our own country — not because we're siding with the Soviet Union, but because we have deep feelings, because we are patriotic.

I take my clue from my Old Testament courses, which is to say that the people most critical of Judah and Israel were those who had the deepest investment. For me, patriotism is defined as selfcritique.

The council has encouraged the selfcritique of our culture and of the council itself. The panel was created long before

Who represents the Brethren at the NCC?

Mitchell L. Curry, Los Angeles, Calif. Occupation: pastor of Imperial Church of the Brethren, Los Angeles.

Other ecumenical involvements: organizer of the Harlem-Upper Manhattan Division of the Protestant Council of New York City; member of the Southern California Council of Churches.

"The NCC provides a cost-effective way of carrying out our denomination's mandate for evangelism and services to the world's needs. The council needs us, and we need the council."

Mitchell Curry

Ruby Rhoades





Ruby Rhoades, Elgin, Ill.

Occupation: associate general secretary for the World Ministries Commission.

Other ecumenical involvements: vice president of the Division of Overseas Ministries for the NCC; Church World Service committee; Presidential Panel.

"The NCC is the one place where denominations can together look at issues that are confronting us all separately, where we can work together to do things we couldn't possibly do alone. We come to realize that others have the same struggles we do as we deal with issues such as human sexuality and mission philosophy. Our sharing is mutually helpful."

Six Brethren delegates and one alternate serve on the NCC Governing Board. Standing Committee and the General Board each nominate three. Delegate Bob Neff is described on page 9.

Patricia K. Helman, North Manchester, Ind. Occupation: writer and poet.

Other ecumenical involvements: South/ Central Indiana District delegate to Indiana Council of Churches; speaker for ecumenical groups and events.

"I believe that at any time those of us who bear Christ's name can be in unison. It gives us Brethren the opportunity to share our special gifts."

Timothy D. Speicher, Lombard, Ill. Occupation: student at Bethany Theological Seminary.

Other ecumenical involvements: former regional associate director of Church World Service/CROP; participant in local councils of churches.

"One role of the NCC is to carry out programs of individual churches. Some programs begun by Brethren, such as Church World Service/CROP, have been coordinated by the NCC, and it's helped Brethren dreams come alive."

Pat Helman





Hazel Kreider Huffman, Lancaster, Pa. Occupation: homemaker.

Other ecumenical involvements: president of the Lancaster County Council of Churches; member of the Pennsylvania Council of Churches.

"Because we live in an interdependent world, it is imperative that we work together for the common good. The NCC demonstrates the value of cultivating relationships with other denominations and doing collectively what we could not do alone."

Hazel Huffman

Nancy Faus





Nancy Faus (alternate), Lombard, Ill. Occupation: associate professor and campus minister, Bethany Theological Seminary.

Other ecumenical involvements: United Ministries in Education policy board; speaker at Church Women United; leader of ecumenical workshops.

"The NCC facilitates dialog between various communions as well as other religious groups outside the NCC. Its effectiveness is dependent on the commitment of NCC members and honest input from each one." □

Vignettes and quotes compiled by Judd Blouch.



General Secretary Bob Neff is a respected voice in the NCC. Here he speaks at the May 1983 meeting of its Governing Board, under the gaze of NCC President James Armstrong.

the media attacks began, and it is to the credit of the council that it has been undergoing study for the last three years.

Now, the real issue of the council is not to listen to criticism, but to do something about it. That's what's been most difficult to do, given our diversity. I think U.S. News & World Report and the United Methodist Reporter have given sound critiques of the council. I've been less happy with "60 Minutes," which I think was on a crusade. To answer that kind of critique would be carrying us down the wrong avenue. It's like trying to answer your own obituary.

But key issues *have* been raised, and the council is taking them seriously through the panel's work.

How much clout does the panel have? What can it actually do?

The council is a representative body. It cannot actually do more than what that body wants.

The winds of change are blowing. When the Presidential Panel first began, those winds were not, probably, blowing as strong. My own feeling about leadership is that it needs to focus the forces for change, needs to direct those forces. And I'd say they're very alive.

Rather than speak about clout, I feel that our task is to focus the desired change which so many people envision. I don't think there's a question any longer about whether there will be change; it's just the nature of the change.

There are some NCC staff who say the panel hasn't come up with any new ideas. We'll have to see. We will not solve all the problems. But if we can solve the issues of the way the council sets priorities, some of the funding issues, and a dif-

ferent lifestyle together, those would be significant changes.

And particularly the linkage question. This is the age of communication. The linkage with the people in the grassroots is one which will now need to be addressed. Whether the panel had been created or not, that would have happened anyway. Technology has made that necessary.

We have more sophisticated people. People want to know; and they have raised the issue of accountability. I know in our own denomination people want to know how their bucks are being spent: If we give you any extra money, why do you need it? Where's it going? How are you spending it?

My view is that there will be changes—how significant, we'll have to wait and see. I'm more optimistic than I was just three months ago.

The panel has been collecting information and doing research for a year now. What is the rest of the timeline for the panel's work?

We hope to share a rather concrete vision of where we are, where the council needs to move, in November of this year. Beginning June of this year we'll begin working on the implications of this vision, with the hope that we'll give an initial report to the May meeting of the council in 1984. And final action would be taken in the November meeting of 1984.

We think that would mean change structural change, organizational change. Those are difficult words. People don't like to hear them. But I think there has to be some structural and organizational change if we're to do anything at all, if we're to avoid simply being cosmetic.

What changes in feelings toward the

council have you had since working as chairman of the panel?

I think the thing that has struck me is the confirmation of something that has been emerging over the last five years. When I was in Czechoslovakia about two years ago, Harold Rowe had preceeded me there and I discovered the Brethren were trusted, and that I inherited trust not because of who I was, but because there is a trust in terms of what we as a denomination have to give.

So I have an increased awareness of the Church of the Brethren as a bridge denomination. I think we do that because of a style that's in us. I think it's innate. I don't think that those of us in ecumenical settings have to learn to be ecumenical; it's something that is deep in our heritage. There's a strong sense of mutuality, of listening, of hearing, and at the same time a capacity to move because of our deep convictions about peace and service. I think those are in our genes. So, a confirmation of some suspicions I've had.

I'm grateful to my own denomination for allowing me to carry out this ministry, realizing that many other people paved the way for me . . . such as M. R. Zigler. Interestingly enough, I discovered that Norman Baugher, (general secretary of the Church of the Brethren, 1952-68), in the very year he died, had been named to look at the council's reorganization back in 1968.

I think there's also a recognition that the ecumenical effort is more complex and much more difficult work than I had first realized when I undertook the job. It's requiring more of me.

But we have felt that there's a ministry to be performed. This is a feeling I carry in general, but it's a confirmation of something that I feel deeply: If you feel that something's not right, then you move to change it. You don't back away from it.

What's more important is that the conciliar movement represents the diversity within Christianity, and therefore puts us in touch with a group of people that we would not otherwise be in touch with. And for that I'm grateful. Not only to share my own witness, but to receive one.

I guess through it all I have a deeper appreciation for my own heritage. I'm grateful for that heritage—which at one time could not have thought ecumenically, but in the 20th century has been as ecumenical in its outlook as any church.

And of that I'm proud. □

The Brethren and the NCC: An

'The things Brethren value most—commitments to peace, to justice for are fundamental to the NCC because they are profoundly Christian

by Harriet Ziegler

One of the real adventures of the Christian faith is taking place today in the churches of the world. Are you part of it?

Have you walked in a CROP walk, or sponsored walkers from your church? Has your Bible study group, like tens of thousands of other English-speaking Christians, been enriched by the clarity and beauty of the Revised Standard Version of the Bible? Have you signed an every-member enlistment card, pledging a portion of your income to the church?

Have you helped resettle a refugee?
Sent clothes to the New Windsor Service
Center? Helped mud-out a flooded home?
Have you used the International Sunday
School Lessons? Have you made a special
gift to the One Great Hour of Sharing offering? Joined others in your community
in prayer during the Week of Prayer for
Christian Unity in January?

It's likely that you said "Yes" to at least one of those questions. If so, you are part of the great Christian adventure called the ecumenical movement, because each of those activities has a direct link to our country's largest ecumenical organization, the National Council of Churches.

Although the NCC is far from the only way in which you as Christians work and worship together, it is the nationwide "community of Christian communions" in which the Church of the Brethren participates.

I describe the NCC as one part of an adventure because it is so much more than a static institution, bureaucracy, or agency. Rather, it is the attempt of 31 churches to understand each other, to work together, to fulfill Jesus' prayer in John 17:21, "That they may all be one." Like the churches that make it up, the NCC often stumbles, makes mistakes, goes off in too many directions at once. But, again like the churches that make it up, the NCC sometimes manages to preach God's loving and liberating word, to bind up the world's bleeding, and to breathe a prayer of hope and unity.

In the past five years, I have fallen in love with the ecumenical movement in general and particularly with the NCC.

The Church of the Brethren (which I have always loved) gave me the opportunity to work for MESSENGER, to be on the national staff, and to serve on committees of the NCC, where I first met people from other churches—Lutheran, Orthodox, Methodist, Anglican, Presbyterian, Disciples of Christ—who cared about Christian communication as much as I do.

Then the church let me go to another ministry, that of communicating the work of the National Council of Churches through newspapers and magazines. As I learned to know the Brethren better through my work on the staff, then learned to know other Christians and the NCC better through my work for the council, I have become ever more convicted of the importance of the Brethren presence in the NCC—and the presence of the NCC among us.

Perhaps our presence in the NCC has been felt most keenly on the peace issue and on matters of service. We represent a tiny proportion of the 40 million US Christians whose churches are members of the NCC—only about half of one percent. Further, our pacifist views are not commonly held within the wider Christian community where a "just war" theory has been more predominant. Yet during the present three-year cycle of the NCC's work, the primary emphasis of all its activities is to be on peace with justice, with special attention to disarmament. Everyone—from those working on curriculum to those planning relief programs overseas—is to consider how peace with justice can be emphasized in their work.

How did this come about? To say that it was Brethren influence alone would overstate considerably. But for many years, a few persistent Brethren have been saying quietly and firmly, with love and patience, that US Christians, in their main ecumenical meeting place, must not ignore Jesus' call for his followers to be peacemakers. We have been well represented by these steadfast Brethren. Their presence has helped others, from denominations whose main emphasis has not been on peace, to think a new way and to speak with new courage on an issue that we Brethren often take for granted, even while it causes controversy in other churches.



NCC news director Harriet Ziegler dialogs with Lee Smith, one of the 400 people attending the MESSENGER Dinner at Annual Conference, at which Ziegler spoke about the Council.

important presence

ne poor of the world, to helping those in need, to honesty—alues, not values that Brethren alone hold.'

Our role in the NCC's service ministry is also significant. The historical connection between Brethren Service and Church World Service, the relief and development arm of the NCC, deserves an article in itself. The Brethren were ready with an organization and a history of service at a time when other American Christians, in anguish about the suffering of people after the Second World War, were looking for ways to relieve that suffering and live out their faith.

The Brethren heritage of doing exactly that prepared us to join several other denominations on the ground floor of organizing CWS, which now receives approximately 70 percent of all money going to the NCC and is one of the most respected of all US relief and development agencies. Brethren serve on virtually all its committees and boards, often in places of considerable influence, and Brethren work for CWS in several countries overseas.

In these two areas, and in countless other parts of the NCC's diverse work, men and women from the Church of the Brethren have had an influence disproportionate to our small size. Always active in Church World Service, which was one of the founding agencies of the NCC, the Church of the Brethren was also a charter denominational member of the NCC.

We have contributed a number of vice presidents to the Governing Board, including Norman J. Baugher, Andrew Cordier, Joel K. Thompson, Ronald D. Petry, and, currently, Bentley Peters. J. Quinter Miller served 15 years in a top staff position.

When NCC staff members learn that I am Brethren, they always recite a list of the Brethren they know and respect deeply, who have been active on their committees, helping shape and direct their work. In recent years the names that repeatedly appear are Lamar Gibble on peace and the Middle East; Joel Thompson on overseas work and the nuclear energy study; Bob Neff, for his dynamic, thoughtful leadership on the NCC's executive committee; Ruby Rhoades in CWS; Ken McDowell on overseas work; Bentley Peters on ministry and education; Howard Royer and Stewart Hoover on

communications; Shirley Heckman on higher education; Ron Petry on stewardship; Lauree Hersch Meyer and Don Miller on faith and order; Mary Cline Detrick on women's issues; Mac Coffman

Division of Oversons Ministries

and Jan Thompson on disaster relief and refugee services; Roger Ingold on Africa

Only a handful of Brethren, of whom I am but the youngest and newest, have

Do you know where your church offerings go?

The following is a summary of Church of the Brethren giving to the National Council of Churches. It includes both Brotherhood Fund and Emergency Disaster Fund grants. Most of the amount listed under the Division of Overseas Ministries is for Church World Service programs.

Division of Overseas Ministries		
Disaster response	\$ 64,175	
Immigration and refugee program	18,102	
Overseas programs (Africa, East Asia and Pacific, South Asia, Latin America and Caribbean, Mideast and Europe)	27,450	
Basic support, Agricultural Missions, Human Rights Office, refugee film, international con-		
gregations	21,060	
	130,787	130,787
	, -	,
Division of Church and Society		
Evangelism, human rights and criminal justice in US,	domestic	
crisis, day care study, church-state relations, internation	onal con-	
cerns		24,663
Division of Education and Ministry		5,900
Communication Commission		4,100
Stewardship Commission		2,790
NCC Washington Office		1,000
Faith and Order Commission		825
Commission on Regional and Local Ecumenism		325
Core budget		10,510

TOTAL

\$180,900

Can a gay

The National Council of the Metropolitan For this church, more

served on the NCC's executive staff. In addition to Miller, the others have been I. W. Moomaw, who headed the Agricultural Missions unit of the Division of Overseas Ministries for many years and was succeeded by the current director, Benton Rhoades; Kurtis Naylor, who worked in international relations; and three CROP staff members, John Metzler Sr., John Metzler Jr., and Lila McCray.

Countless other Brethren women and men have chaired committees and served on all manner of advisory groups in all aspects of the council's work: developing curriculum for Bible study, communications, providing food and material goods, refugee resettlement, stewardship, the church and energy production, the church in higher education The list goes on and on.

I have often wondered, How has a small church done this? The NCC belongs to all its member churches, but—not unreasonably—the ones who have the most money often seem to have the most influence. The Brethren contribute a very small amount of money, but somehow our voice is heard. Why?

Throughout the NCC, in conversations with staff people and with those serving on committees alongside Brethren, the answer seems to be that Brethren have made a commitment of people to the ecumenical movement—people who take seriously their promises, who follow through competently, who persuade rather than overpower those with whom they disagree.

I am reminded of two of the "slogans" with which we Brethren grow up: "A Brethren's word is as good as a bond" and "No force in religion" (a value that seems to equip us well for ecumenical work because we can respect those whose religious convictions differ from ours).

Non-Brethren also talk about the importance of the Brethren peace position, our commitment to Christian service, our readiness to turn to scripture.

But I find that we Brethren whose lives have been deeply changed by the ecumenical movement have all come to the same point: The things Brethren value most—commitments to peace, to justice for the poor of the world, to helping those in need, to honesty—are fundamental to the NCC because they are profoundly Christian values, not values that Brethren alone hold.

That is what the NCC gives us, and why we need to be involved with its successes and failures. The NCC gives us the whole world of our Christian faith. Says Benton Rhoades, the only other Brethren currently on the NCC staff, "We become more open to what the Spirit is saying to the churches of other countries, the churches of other races. By this we test our own understanding."

Through the NCC, and through the World Council of Churches as well, we Brethren are exposed to the rich, mystical worship of the Eastern Orthodox, to the thrilling preaching of black Baptists, to the challenging perspectives of Methodist and Presbyterian and Reformed Church members, and Lutherans and Moravians in such tortured countries as Nicaragua and El Salvador, South Korea, South Africa, and Namibia. We learn a new respect for the 2,000-year history of which we are a part, as we talk with Christians whose churches we left 275 years ago.

The NCC would not be the same without the Brethren sisters and brothers who serve it. But, perhaps even more, we Brethren would be diminished, impoverished without the sharing around the ecumenical table.

And, as in so many other aspects of our faith, we join this adventure not because we want to but because God calls us there. Jesus prayed, "I do not pray for these only, but also for those who believe in me through their word, that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me" (John 17:20-21).

Harriet Ziegler is director of news services in the office of information of the National Council of Churches. She is former managing editor of MESSENGER and director of news services for the Church of the Brethren.

by Wendy Chamberlain

One of the most controversial membership applications that the National Council of Churches has had to deal with is that of the Universal Fellowship of Metropolitan Community Churches (UFMCC), a largely homosexual denomination.

What is happening now with the UFMCC application? How long will it take for a decision to be made? What, in fact, is the process for any church to be admitted for membership in the National Council of Churches?

Process for membership

- Step 1. The church files an application, which includes such things as a creed or statement of faith, information about membership and number of congregations, description of church government, and program for the training of ordained ministry.
- Step 2. The NCC's Constituent
 Membership Committee determines, on the
 basis of the constitution and bylaws,
 whether the application will be forwarded
 to the Governing Board.
- Step 3. The Governing Board votes on whether the communion is eligible to be considered for membership. This guarantees careful study of the application before voting on the question of membership itself. Communions that are eligible—whether they choose to become members or not—may then serve on NCC committees and staff.
- Step 4. If the board declares the applying church eligible, the Constituent Membership Committee meets again to decide whether to recommend the communion for membership.
- Step 5. The application of the applying church comes before the Governing Board for a full discussion and vote. The application must receive a two-thirds majority in two voting procedures. First, every communion in the National Council casts a single vote. Second, individual delegates vote. If the outcome falls short on either vote, the prospective member is not accepted.

church join the NCC?

of Churches is processing the membership application Community Church the way it does those of other applicants. Is at issue, however, than whether it professes Christ as Savior.

Chronology of UFMCC application

September 1981: Application filed. March 15, 1982: Constituent Membership Committee decided application could appropriately be forwarded to the Governing Board.

May 13, 1982: Instead of accomplishing Step 3, the Governing Board referred the matter to the NCC's Commission on Faith and Order for a study of the ecclesiological (having to do with the nature of the church) issues raised by the application.

March 13, 1983: After nearly a year of extensive theological study, the Commission on Faith and Order concluded that the NCC's preamble and purpose do not express a sufficient ecclesiology to prescribe how the communions should vote and that each communion should vote on the basis of its own ecclesiology.

May 10-11, 1983: The Governing Board, at its own request, spent a full day in candid discussion of the application.

November 1983: The board is expected to vote on the UFMCC's eligibility to be considered for membership.

May 1984: If the eligibility vote is positive, the board could vote as soon as May 1984 on whether to accept the church into membership.

What's happening now

At its May meeting, the NCC Governing Board spent a major amount of time in serious discussion of the UFMCC application. As might be expected, there are sharply differing views. Not only do delegates disagree on whether or not to admit the UFMCC into membership, but they disagree on what the real issues of the debate are.

But many participants also hailed that discussion as a new level of doing business for the Governing Board. The application was "a godsend," said J. Oscar McCloud, chairman of the Constituent Membership Committee, because it had caused the "most serious theological debate" he had heard in his 11 years on the Governing Board.

Clearly the UFMCC application is a test

of the NCC's fairly new preamble and purpose, adopted in November 1981. At that time, the board elected to call itself a "community of Christian communions" rather than a "cooperative agency." Part of the current debate is over what it actually means to have membership in a "community of Christian communions."

"The truth is," said Paul Gillespie, an American Baptist pastor, "that there are some very real, practical limits on what we can elect to do together."

In addition to the issue of unity, various speakers addressed such issues as justice, the Christian view of human

The Brethren vote

The NCC Governing Board must vote first on the UFMCC's eligibility for membership. Six months later the board votes on whether to accept the church as a member. That second vote is twofold: individual delegates will vote the position they hold personally, and then each denomination's leader will cast a single vote. Based on Annual Conference discussion of the Human Sexuality paper, it could be presumed that the Church of the Brethren is not willing to allow the UFMCC into the NCC.

nature and sexuality, the appropriate authority for drawing the line between Christians and non-Christians, biblical authority, and pastoral care to homosexuals.

Speaking for the African Methodist Episcopal Church, the oldest black denomination in North America, Cecil Murray said, "Our church is not against homosexual persons, but is against homosexual practices." He added, "We will remember you in our prayers, but we cannot embrace you as a denomination."

Another speaker, William Creevey of the United Presbyterian Church, asked, "Is it approval... and commonality of lifestyle that brings us together in the NCCC? Or is our coming together grounded, not in our behavior, but in the reconciling work of the One whom we call Lord and Savior?"

Speaking forthrightly against the application, Father Alexander Doumouras of the Greek Orthodox Archdiocese said, "The Holy Scripture would say that we could not enter into ecumenical fellowship with the UFMCC on any level. Neither the clergy nor the laity would accept being part of an organization that included the UFMCC."

Valerie Ford of the Christian Church (Disciples of Christ) argued that a "new rule" of "appropriate and acceptable sexuality" had been inserted into the membership process, and she asked why the NCC does not prohibit membership to those who do not confess dishonesty, alcoholism, overeating, and other "sins."

Barbara Brown Zikmund, dean of Pacific School of Religion, said, "At first it seemed to me to be a justice issue," but "I became convinced that the application raises important theological issues and questions."

Three members of the UFMCC also addressed the board. James Sandmire, pastor of the Golden Gate MCC in San Francisco, said, "We feel for you in the kinds of struggles you're going through. We've all gone through them." He added that the UFMCC is "not a church for gay people. The only reason gay people come to our churches is that they can't come to

The council is wrestling not only with what it believes about homosexuality, but with what it means to be a church, what it means to be an ecumenical body, and what effects the vote will have on the NCC, its members communions, and the LIEMCC

Even if the upcoming votes are negative (and those venturing guesses say it will be), the issue will not disappear. At a UFMCC press conference held during the May Governing Board meeting, spokeswoman Nancy Wilson pointed out that they are in no hurry. They did not apply "with the expectation that we'd be admitted in a year or two, or even in this triennium," she said.

Three weeks in Vancouver

'You can't share new dreams of what it can mean to belong to the worldwide body of Christ and then retreat to the comfort of your corner.'

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a universal authority controlling what Christians should believe and do," says the 1982 report of the Church of the Brethren delegates. "It is a council – nothing more – of 300 churches worshiping in hundreds of languages, living under every kind of political order and disorder, yet committing themselves to sail through the storms of contemporary history in the same boat."

To foster wider participation in the assembly and to improve understanding of the concerns of churches around the world, 75 ecumenical teams have visited

by Wendy Chamberlain

lt's almost a paradox. Four thousand Christians gather in a tremendous show of unity—while at the same time celebrating their diversity.

Almost half of the delegates at the World Council of Churches Sixth Assembly are laity; 31 percent are women. They represent Protestant, Orthodox, Anglican, Reformed, Pentecostal, and Independent traditions. The 305 member churches of the World Council of Churches now represent some 400 million Christians in over 100 countries.

But the diversity at Vancouver is even richer than that. In addition to a large contingent of Roman Catholics, who have long worked closely with the WCC, there are observers from Jewish, Muslim, and Buddhist groups.

For the first time, more than half the delegates (53 percent) are from non-Western countries. In 1948, the fledgling council was predominantly Western. Now growing into its name, the WCC is becoming a true world council.

What is this assembly? Constitutionally it is the "supreme legislative body governing" the WCC, meeting every seven to eight years. This Sixth Assembly is July 24 to Aug. 10. It chooses from among its membership up to 145 people to serve on a central committee that meets annually.

But the assembly might more aptly be described as a family gathering of the world church, a time for its representatives to come together, look at where it has been, consider where it is going, and examine issues confronting it now and in the years ahead.

"The World Council of Churches is not

From Russia: 'How warm

by William Simbro

Gary Button, a member of the Ivester Church of the Brethren in Grundy Center, Iowa, is a farmer, not a diplomat. But in April, he got the chance to extend a welcoming hand to a visitor from a country often thought of as an enemy to the United States.

Button's 500-acre farm was one place in the Ivester area visited by Russian Orthodox Bishop Alexander Timofeev of Moscow, a member of a World Council of Churches team from the Soviet Union on a two-week US tour.

Timofeev seemed fascinated as he trudged around the farm, asking questions about the care and feeding of 250 crossbred hogs. He was impressed by the two big tractors primed to get into the fields.

As he prepared to leave, Timofeev grasped the right hand of Caryl Button

Russian Orthodox Bishop Alexander Timofeev, part of a World Council of Churches team on a two-week tour of the US, visited Ivester Church of the Brethren, Grundy Center, Iowa.



churches in about 100 countries. Lamar Gibble, peace and international affairs consultant for the General Board, was vice chairman of the team that toured the Middle East.

Several teams toured sections of the United States, including one that stopped at Ivester Church of the Brethren in Grundy Center, Iowa. (See sidebar.)

One of the most important actions at Vancouver, for the 930 or so delegates—along with the several thousand journalists, visitors, guests, staff, translators, and other folks—is corporate

worship. And the house of worship is a mammoth tent of 2,320 square meters.

Uniting the worshipers is the theme "Jesus Christ—the Life of the World." The first week is devoted to discussion of this theme and its sub-themes: "Life, a gift of God"; "Life confronting and overcoming death"; "Life in its fullness"; and "Life in unity."

During the second week, "issue groups" are focusing attention on eight issues: 1) witnessing in a divided world; 2) taking steps toward unity; 3) moving toward participation; 4) healing and sharing life in community; 5) confronting threats to peace and survival; 6) struggling for

justice and human dignity; 7) learning in community; and 8) communicating with conviction.

Brethren have ample opportunity in small discussion groups and in the larger issue groups to voice Brethren values and concerns. Of special note is the preassembly caucusing done by representatives of the Historic Peace Churches (Brethren, Mennonites, and Friends). Last January they wrote to the moderator and general secretary of the WCC to encourage the council's executive committee to give priority to concerns about the nuclear arms race, growing militarization, and their interlinkage with underdevelop-

are your hearts'

between his two large hands. Moved by his reception in the friendly Iowa countryside, he held his grip on her hand and said through his interpreter:

"God bless you, your family, your children, and your farm."

That evening he told the Ivester congregation: "These hours will be within our hearts for a long, future time. We have felt how warm are your hearts. We have come to each other with open hearts for all the people in the whole world.

"It is important that the voices of the churches be heard by those in power. We must have unity. We must not be divided. Our solidarity will bring results. We are one in Jesus Christ. We have one Lord."

Then at the close of the long day in lowa that wrapped up the team's tour, the bishop raised his hand and blessed the members of the church and their families. Other team members said the only other time the bishop was moved to offer such a blessing was during a visit to a New Jersey Greek Orthodox church, a religious tradition close to his own.

The Ivester church received the bishop's blessing and the honor of having the distinguished visitors after it was selected by the Iowa Inter-Church Forum, in which the congregation is very active. The team was one of 80 WCC visiting groups that are trying to visit more than 300 denominations around the world before the council's Sixth Assembly this summer in Vancouver.

Konrad Raiser, a West German Lutheran and deputy general secretary of the WCC, was a part of the team that visited Ivester. He said the purpose of the visits has been "to provide living links, links of solidarity" among Christians of the world.

Raiser told the 125 people gathered in the country church that in the team's American tour "we've received more than we've given. We've received a living witness that God's spirit is at work in his people."

With such dignitaries visiting, some churches might try to put on airs, but not the Ivester church. Wanda Button, Ivester member, General Board member, and chairwoman of the World Ministries Commission, said the church's planners for the visit asked, "What do people of Ivester do from 3 to 6 on a Friday afternoon?"—the time of the team's visit. They then worked out schedules to give the visitors a true glimpse of life in rural Iowa. After their tours, the visitors were treated to an Iowa country church potluck.

"What we tried to do was to give these people a typical rural-church experience," said Arlin Claassen, pastor at Ivester.

The team that came to Iowa had experienced a variety of American life, ranging from visits to universities and seminaries to big-city churches and social ministries such as soup kitchens in poverty areas.

They agreed that the rural Iowa visit was a moving and memorable climax.

"If we were to make a rating of which of our hosts of these two weeks get the highest marks, there is no doubt you would get the highest," Raiser told the church group. "This afternoon (visiting in the community) has refreshed us in a very special way. You have opened your houses, your places of work, your arms, your hearts in Christian love."

Dora Browne of Barbados, West Indies, who is an official of the Caribbean Council of Churches and a team member, was amazed to find several generations of the same family attending the same church.

"It has been a witness such as I never encountered before," she said. "My father always said the family that prays together stays together. I have seen that today."

After dinner came a discussion about the work of the WCC and the controversy that surrounds it. Many questions centered on allegations about a leftward political tilt and supposed support of groups engaged in armed revolution. Raiser and Timofeev fielded most of the questions.

The end result of all the touring and questioning and discussing was a better understanding of how similar all people are. Wanda Button caught the vision of what happened at Ivester: "The hours the WCC team was here were hours working at peacemaking."

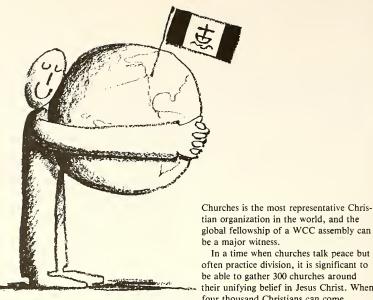
William Simbro is religion editor for the Des Moines Register.

ment, repression, peaceful resolution of conflict, and nonviolent change.

In response to this request and others, a special time is being considered in the program for common action for justice and peace by the whole assembly.

The final week of the assembly is given over to full plenary sessions to hammer out policy. Throughout the entire three weeks there are numerous sideshows in addition to the activity in center ring. A sampling:

- Three major forums one on prayer; one on women's concerns; and one featuring two black Africans, Anglican Bishop Festo Kivengere of Uganda and Allan Boesak, South Africa, president of the World Association of Reformed Churches.
- · Daily programs for accredited visitors, open events, displays, and concerts.
- Peace and Justice Coffeehouse, sponsored by Project Ploughshares, the Fellowship of Reconciliation, and Christian Movement for Peace.
- The Agora, a "marketplace" of special-interest groups.
 - · "The Well," a center for women.



Noontime concerts.

So, a WCC assembly consists of business sessions, worship, evaluation, dialog - but perhaps most important is fellowship. The World Council of

global fellowship of a WCC assembly can be a major witness. In a time when churches talk peace but

often practice division, it is significant to be able to gather 300 churches around their unifying belief in Jesus Christ. When four thousand Christians can come together and say-regardless of political and national boundaries, regardless of theological differences-that they are one in Christ, that is cause for celebration.

And one cannot remain unchanged by that fellowship. "You can't talk and sing and pray for three weeks with Christians for whom ecumenism is a life-and-death affair and expect to feel easy about belonging to the same movement yourself," says John Bluck, WCC communications director.

"And you can't share new dreams of what it can mean to belong to the worldwide body of Christ and then retreat to the comfort of your corner."

CLASSIFIED ADS

WANTED-Ecumenical residential psychiatric rehabilitation community needs Office Manager with exp. in accounting with computers, an exp. cook & other concerned individuals to work with clients preparing themselves for independent living, employment. Contact: Kent Smith, Gould Farm, Monterey, MA 01245 Tel. (413) 528-1804.

WANTED-Persons interested in forming a network to create an energy self-sufficient community in the South / Eastern Pennsylvania area. Especially interested in those with building skills, gardening know-how and commitment to cooperative living. Write Roy A. Johnson, 8204 Jonnie Ln., Gaithersburg, MD 20879.

FOR SALE—Do you have your copy of What Happened, Grandpa? You may laugh or shed tears over the joys and trials of Little Willie & Dolly (later Mrs. Archie Patrick) in this Hoosier Dunkard family as they pioneered in No. Dakota, New Mexico, Kansas at turn of century, 200 pgs. beautiful cover. Only \$4.95 prepaid. Author, Wm. Whisler, 208 W. 4th, IN 46506.

SCHOOL-Scattergood School, West Branch, IA 52358. Openings for students grades 9-12. Approved co-aducational Quaker college preparatory boarding school; simple lifestyle. Emphasis given to peace issues and social concerns. Students, faculty together clean buildings, do laundry, care for pigs and chickens, work in orchard and garden, bake bread, and cook meals. Small personal caring community that promotes individual growth. Write or call. Tel. (319) 643-5636.

TRAVEL - Oberammergau Passion Play-Schwarzenau-Germany, Austria, Switzerland. August 6-20, 1984. For information, write or call the Rev. Ross & Irene Noffsinger, 54704 Holiday Dr., Elkhart, IN 46514. Tel. (219) 262-4715.

TRAVEL-Juniata College Tours. Bermuda escape Nov. 11-14 Hamilton Princess from Phila. \$459. Caribbean Week-Feb/Mar. Orient & Japan Feb / Mar / April. Cruise the Arctic: June 14, 12 days from Southhampton to Fjords, North Cape, Copenhagen. Option to Greenland & Iceland. Oberammergau & Passion Play 15 days to Germany, Austria, Switzerland: \$1498 land with all meals. Aug. 17-8 days Bavaria & Salzburg with Passion Play \$798 land with all means. Weimer-Oller Travel, 405 Penn St., Huntingdon, PA 16652. Tel. (814) 643-1468.

TRAVEL -- May 28 -- June 11, 1984, 350th Anniv. presentation of Oberammergau Passion Play in Germany. Also Switzerland, Italy with Rome, Austria, Liechtenstein. Includes air and land travel, all lodging, 2 meals per day. Reduced rates from Chicago. Registration \$100 due now. For information contact the Rev. John D. & Naomi Mishler, 168 E. 6th St., Peru, IN 46970. Tel. (317)

TRAVEL - Oberammergau Passion Play, Schwarzenau & other early Brethren & Reformation areas, plus Lucerne, Zurich, Marburg, etc., July 5-16, 1984. Contact Harold & Betty Bomberger for details regarding and excellent trip at surprisingly low cost. Write Box 72, Mt. Gretna, PA 17064, Tel. (717) 964-3547.

TRAVEL - Grand Tour - Israel-Oberammergau / Passion Play, 15 days—August 1-15, 1984. Tour price including tips and taxes \$1999. Join us—write to Wendell & Joan Bohrer, POB 67, Middlebury, IN 46540. Tel. (219) 825-7381 or (219) 825-2955. Some places to be visited: Amman / Galilee / Jarusalem / Bethlehem / Dead Sea / Masada / Bethany / Garden Tomb / Vienna / Salzburg / Oberammergau / Passion Play / Liechtenstein / Lucerne / Innsbruck.

Representing the Brethren

The following people are participating in an official capacity at the WCC Sixth Assembly:

Robert W. Neff, delegate. Mary Blocher Smeltzer, delegate.

H. Lamar Gibble, advisor, Melanie May, accredited visitor and consultant.

John T. and Geraldine Glick, accredited visitors.

Steve Reid, Bible study leader. Howard Royer, press.

Wendy Chamberlain, press.

M. R. Zigler, invited by WCC General Secretary Philip Potter as guest.

E. Paul Weaver, accredited visitorat-large.

by Wilbur R. Hoover

Pressing priorities

After serving 30 years as a pastor and the past 12 years as executive in the complex and far-flung Western Plains District, 1 have come to see four major issues affecting the church now and in the immediate future. They are identity, leadership, structure, and priorities.

•Identity. Paul W. Hoffman, 1983 Annual Conference moderator, has said that our church has an identity problem. He means we are not quite sure of ourselves and thus are hesitant about our mission and message.

As I ponder opportunities and needs in the world. I see the Church of the Brethren, with its tradition of radical discipleship and service, in a unique position to give leadership in the ecumenical community, both mainstream and the socalled evangelical. For example, other faith groups hunger to address the question of nonviolence. There is also an openness in the ecumenical community to rituals that are a part of our tradition—the agape love feast, believer's baptism, and the anointing service.

Some of our brothers and sisters will see a compromise of our identity in our participation in the ecumenical movement, but we must accept a degree of pluralism in our ranks if we are not merely to withdraw into sectarian isolationism.

·Leadership. There has been progress in training and continuing education for our pastoral and lay leadership.

But still needed is a joint effort by the seminary and the colleges in the design of a legitimate substitute for the earlier Bethany Bible Training School, This would be helpful to those potential leaders who do not feel comfortable at the seminary, yet who need solid training in biblical studies and communication skills.

·Structure. Our denomination has been flexible in its approach to structure the past decade or so. We have adjusted staff alignments and portfolios. While we

should continue this flexibility, structural changes should always be made for solid reasons and never simply to attune ourselves to the latest process or management theories.

In addition, I believe the emphasis on equality for women in our church structures is biblical and should be continued with faithful intensity.

 Priorities. The Church of the Brethren should attempt in the immediate future to do the things we seem best equipped to do well and not try to specialize in everything. The following are what I consider our most pressing priorities:

1) We should be untiring in our efforts at peacemaking and conflict resolution. This should include education and application of acquired skills in all levels of life. Faithful efforts at consciousnessraising are particularly needed in developing awareness of systemic violence, especially to women and minorities.

2) We should develop workable techniques for faith-sharing. We should struggle to develop a Church of the Brethren form for evangelism, and challenge and equip our people to be comfortable with one-to-one witnessing to the Christian faith. This could possibly result in new congregations and church growth. The fact that radical discipleship and peace witness are not always palatable should not relieve us of the responsibility to make our testimony of faith.

3) We need to revive the concept of volunteering and service as exemplified by the Brethren Service vision of the 1940s and '50s. Service in the name of Christ is one of our unique gifts and messages to the ecumenical community. We should keep it as a central focus.

4) In the late 1970s, the Church of the Brethren, though small, was a leader in education and action regarding the



media - such as television, radio, the arts, and the printed word. We should again make this one of our specialties. We should also affirm the unique place that MESSENGER holds in the life of our church and in the ecumenical community.

5) Courageous study and exploration of the impact our economic system has in the world community should be carried out in a biblical context. The opportunity for such study is soon to be implemented by the General Board. Congregations should not back away from this challenge.

6) We should continue our efforts to recruit, train, support, and hold accountable, lay and professional leadership for our faith community at all levels. In order to achieve this end, we must involve our colleges more forthrightly in such efforts through joint planning and evaluation.

7) We are largely a white, middle-class church. May God help us do better in relating to other racial and national groups. "Misión Mutua" is a good idea. We should be open to such partnerships wherever possible.

8) We should continue our relationships with the ecumenical community and also seek to be in dialog with groups that are not a part of it. This includes other Brethren and anabaptist groups and responsible evangelicals.

All this would require a great deal of dedication, prayer, and work, but as the author of Galatians said, "Let us not grow weary in well-doing, for in due season we shall reap, if we do not lose heart."□

Wilbur R. Hoover, a member of the McPherson (Kan.) Church of the Brethren, was formerly executive of Western Plains District.

BIBLE COMMENTARIES

Exactly seven years ago, MESSENGER printed a resource article with a title similar to this one. In August 1976, the commentary series available for review included Barclay's Daily Study Bible, The Interpreter's Bible, Harper's New Testament Commentaries, New Century Bible, Old Testament Library, Laymen's Bible Commentary, Cambridge Bible Commentary, Anchor Bible, International Critical Commentary, Hermeneia, Tyndale Biblical Commentaries, and New International Commentary.

With that many commentaries on the market, one might assume that no further series would be needed for a long time. Guess again! A number of new series now clamor for attention alongside those listed, some of which deserve serious consideration. The following paragraphs attempt to sort out some of the new contenders. Since we won't be commenting further on the series treated in 1976, you may wish to review that article as well. (Reprints are available from the author.)

Bridging the gap

One of the longstanding gaps in commentary-writing has been the gap between highbrow scholarly commentaries and popular inspirational commentaries. For the average lay student, one type is too demanding and the other not challenging enough. The Barelay, Layman's, and Tyndale series all work at bridging this gap. Several of the newer series do the same, enabling lay readers to make use of newer scholarly understandings of the text.

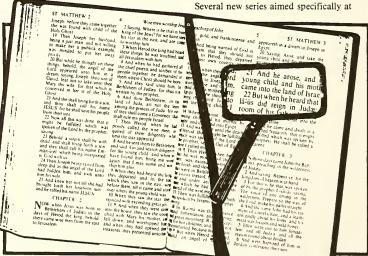
First, Westminster is publishing an Old Testament counterpart to Barclay's New Testament volumes in the *Daily Study Bible*. The team of writers preparing the paperback volumes is mainly British, with evangelicals well represented. As was true of Barclay, the Old Testament DSB volumes offer a lot of information on the historical background of the text, presented in a folksy, devotional, sometimes rambling style. The RSV text is included.

From a Roman Catholic publisher,
Michael Glazier, Inc., come two parallel
paperback series entitled the New Testament Message and the Old Testament
Message. The New Testament volumes
have all been published, and the Old
Testament series is underway. I am quite
favorably impressed with

this series is being produced under Lutheran auspices. Its volumes feature detailed literary outlines and careful verse-by-verse analysis of the text. Although the biblical text is not printed separately, particular words or phrases under discussion are printed in boldface type. Only a couple of the (paperback) volumes have yet been published, but the quality so far looks good.

For communicators

Another area where older commentaries frequently fall short is in helping us interpret the larger meaning and significance of biblical texts. What are the moral and theological issues at stake in a given passage, with which the church's communicators need to engage their listeners? Several new series aimed specifically at



the volumes I have seen thus far. The scholarship is solid, the writing clear and concise, and the faith perspective ecumenical. (Nine women are among the authors, a statistic that puts comparable Protestant series to shame!) Again, the RSV text is printed in full.

For the New Testament, we can heartily recommend the Augsburg Commentary on the New Testament, from Augsburg Press. As the name of the series suggests,

preachers and teachers give special attention to this question.

The "loser" in this round of entries is *The Communicator's Commentary*, 12 hardbound volumes published by Word Books. The format can best be described as a series of miniature homilies on the various sections of text in a given New Testament book. Prepared by various well-known preacher-communicators, the

volumes are full of the kind of material that makes good Bible hour addresses but provides only minimal help to interpreters who need to do their own work with the text.

A decided "winner," however, is the *Interpretation* hardbound series published by John Knox. Subtitled "A Bible Commentary for Teaching and Preaching," it represents a stimulating new approach to commentary writing. Its volumes explore the text section-by-section rather than verse-by-verse, with the goal of unfolding

historical-critical-linguistic exegesis." The greatest strength of its volumes lies in their thorough analysis of the language of the Greek New Testament.

Even more ambitious is the *Word*Biblical Commentary, published by Word
Books. Barely begun, the series will run to
52 hardbound volumes when complete.
Each volume includes a fresh translation;
comments on textual, literary, and
theological matters; reflections on the
larger canonical significance of a passage;
and detailed bibliographies. Both the



the theological message of the text and what that means for faith and life. Comments are based on the RSV, but the text is not printed in the commentary. On the basis of the two volumes that have appeared so far (including *Genesis* by Walter Brueggemann), this series may become a "must" for serious pastors, teachers, and Bible study leaders.

Two series of smaller scope also have communicators in mind. The *Proclamation Commentaries* from Fortress Press offer compact paperback summaries (100+ pages) of key topics and issues in particular books or groups of books in the Bible. The comparable *Knox Preaching Guides* published by John Knox are not actually labeled as commentaries, but their brief section-by-section analysis of the text actually reads more like a commentary than the Fortress series. Both series are of high quality and reasonably priced.

Still more for scholars

Two new important series for scholars have appeared since our last review. The New International Greek Testament Commentary, published by Eerdmans, attempts to provide "a theological understanding of the text based on

Word and the New International Greek series are the product of evangelical scholars. Although neither will take the place of other scholarly commentaries, each provides a respectable counterpart to series such as *Hermeneia*.

Yet to come

What would a Believers' Church Bible Commentary look like? In two or three years our readers will be able to answer that question. Several Mennonite denominations and the Church of the Brethren are cooperating in the production of just such a series. Writers are just now being commissioned to prepare volumes for the series, and several Brethren Bible teachers are among that group. For now we can only whet your appetite and promise more details for later.

Books from any of the series mentioned above may be ordered from The Brethren Press, 1451 Dundee Ave., Elgin, 1L 60120. For suggestions on the best commentaries on a particular book of the Bible, write to Robert Bowman or Rick Gardner at the same address. — RICK GARDNER

Rick Gardner, a member of the Parish Ministries staff, is editor of A Guide for Biblical Studies and director of Education for a Shared Ministry.

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On whether the Brethren should

John Attaway

A calling to urban ministry

Not long ago, a respected and loved brother asked whether the Church of the Brethren should be in the cities (November, page 25). He pointed out quite accurately that the Brethren have not been extremely successful in urban centers. To

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

a great extent, of course, this is true.

He also points out that all people are not capable of doing everything well. I'm not sure if this means that our church is not capable of ministering in the city or if those people who live in the city are incapable of being good and faithful Brethren; but neither has to be true.

Of course, our church comes from a rural heritage. But whether we like it or not, society is changing. People are moving off farms, and now 80 percent of all Americans live in towns of over 20,000 people. Our young people tend to move to urban centers in the pursuit of higher education and careers.

We have churches in many of our major metropolitan and suburban centers. Yes, some of them are struggling; but others are highly successful. Many of the struggling ones are now in various stages

of intentional redevelopment as we better learn how to minister in the city. We have almost two dozen new churches that have recently begun, are just beginning, or are in the planning stages. Most of these are located in or related to cities.

Many of our new ministries are intentionally directed toward minorities such as Cambodians, Puerto Ricans, and Koreans. Some of our city churches are not large in numbers, but are very valid in their ministry because they are actively involved in serving their neighborhoods, living their faith under sometimes difficult circumstances, and bringing a Christian and Brethren witness to their world.

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be in the cities

and counseling, as well as other forms of ministry and outreach. I have found that some of the Brotherhood's best trained and most dedicated pastors minister in the city, because this is where they feel the Lord is leading them.

To my way of thinking, there is no question as to whether the Brethren should be in the city or not, because we're already there.

As to the question of our overall effectiveness, perhaps we need to consider another perspective as well as our own

past history. I love the faithfulness, commitment, and insight of Alexander Mack; but, with all due respects to a beloved brother, I am a disciple of Jesus Christ, our Lord and Savior, and not Brother Mack.

The early church grew because Paul and the apostles took it to the great cities of Rome, Corinth, Ephesus, and others. I believe that God intends us to go where we are needed the most—whether that's the farm, small town, or downtown Chicago. Christians are to go and minister

where there are people and need, and the city certainly fills both of those requirements.

I cannot believe that Jesus would be the head of a church that is capable of ministering to only 20 percent of the people in the US. If we are not successful in urban ministries, then we should not give up but see it as an even greater challenge and calling to learn how to reach all people everywhere.

John Attaway is pastor of Tampa Church of the Brethren, Tampa, Fla.

turning points

159th BVS Orientation Unit

(Orientation completed May 17,

Burris, Vivian, Harrisburg, Pa. Ebersole, John, Orangeburg, S.C., to New Windsor Service Center, New Windsor, Md.

Ebersole, Marie, Orangeburg, S.C., to New Windsor Service Center, New Windsor, Md.

Frantz, Jacob, Dayton, Ohio, to Center for Human Development, Jackson, Miss.

Frantz, Mildred, Dayton, Ohio, to Center for Human Development, Jackson, Miss. Gump, Ann, No. Manchester,

Ind., to Casa de Modesto, Modesto, Calif. Haney, David, Goshen, Ind., to

Camp Blue Diamond, Petersburg, Pa.

Miller, Margaret, Dayton,
Ohio, to The Palms, Sebring,

Fla.
Miller, Wanita, Corvallis, Ore.,
to Alderson Hospitality

House, Alderson, W.V.
Miller, William, Dayton, Ohio,
to The Palms, Sebring, Fla.
Rife, Mary-Belle, Chambers-

burg, Pa., to The Palms, Sebring, Fla.
Shaw, Gerald, No. Syracuse, N.Y., to United Ministries Volunteer Corp, Seattle,

Licensing/ Ordination

Baker, Maynard, licensed Jan. 9, 1983, Green Hill, Mid-Atl. Calderon, Karen I., ordained May 8, 1983, Elgin, Ill./Wis. Douglas, Lucinda M. E., licensed July 10, 1982, Pomona Fellowship, Pacific S.W.

Henry, Barry, ordained March 4, 1983, Sugar Ridge, Michi-

Hubbell, Donald, ordained Nov. 28, 1982, Hagerstown,

Mid-Atl.

Huggett, John Blake, licensed
Nov. 13, 1983, Messiah, Mis-

souri Kieffaber, Nancy Jo, licensed Nov. 20, 1982, York Center,

Ill./Wis.

Landis, Henry, ordained Nov.
20, 1982, Montgomery, Western Pa.

Mambula, Musa A., licensed May 15, 1983, York Center, Ill./Wis.

Powers, Thomas Samuel, ordained May15, 1983, Mount Morris, Ill./Wis.

Thompson, R. Jan, ordained Feb. 6, 1983, Union Bridge, Mid-Atl.

Warfield, Dennis, licensed Jan. 9, 1983, Green Hill, Mid-Atl. Wllson, Robin Dawn, licensed May 15, 1983, York Center, Ill./Wis.

Pastoral Placements

Bowman, Dale E., from Leake's Chapel, Shenandoah, to Tire Hill Western Pa

Burkett, Edward, from other denomination, to Ten Mile, Western Pa., part-time

Dlaz, Manuel A., from Bristol, Southeastern, to Locust Grove, Western, Pa.

Laslo, Andrew, from retirement, to Trinity, Shenandoah, interim part-time

Lutz, Ronald Gene, from Germantown, Atl N.E., to Ambler, Atl. N.E., associate minister
Meyer, Matt, from General
Board Staff, to Naperville,

Ill./Wis., part-time
Mummert, John D., from
Garden City, W. Plains, to
Pleasant View, No. Ohio

Pleasant View, No. Ohio
Phillips, Marvin C., from Columbia City, No. Ind., to
Pittsburgh, Western Pa.

Simmons, Brian, to Shade Creek, Ridge, Western Pa., interim

Stauffer, Paul, from Midland, Michigan, to Ottumwa, N. Plains Titus, Michael R., from

Bethany, to Grants Pass, Fruitdale, Ore./Wash.

Witkovsky, L. David, from Bethany, to Williamsburg, Middle Pa.

Young, David S., from secular, to Mingo, Atl. N.E.

Ziegler, Esther Rittie, from Lancaster Seminary, to The Brethren Home, Southern Pa., chaplain

Anniversaries

Alexander, Mr. and Mrs. Fred, Hagerstown, Md., 50 Fielitz, Paul and Elma, Toledo, Ohio, 61

Hartong, Howard and Edna, Phoenix, Ariz., 61 Hufford, Mr. and Mrs. Charles.

Hufford, Mr. and Mrs. Charles, Leola, Pa., 50 Long, Mr. and Mrs. Albert,

Hagerstown, Md., 62 Richards, Mr. and Mrs. Arthur,

Hagerstown, Md., 50 Schaff, Mr. and Mrs. Jay, Hagerstown, Md., 52

Deaths

Bachman, Elmer, 84, Phoenix, Ariz., March 22, 1983 Barks, Joseph M., 82, Phoenix, Ariz., April 30, 1982 Becker, Clara, 68, Mount Joy,

Pa., May 10, 1983 Bell, Sally, 91, Phoenix, Ariz.,

Nov. 16, 1982 Brown, Cliff, 78, Phoenix, Ariz., Nov. 19, 1982

Brumbaugh, Glenn Q., 86, Lorida, Fla., April 29, 1983 Cox, Warren E., 61, Ashton, Iowa, April 7, 1983

Diffendal, Robert, 71, Hagerstown, Md., May 1, 1983

Durling, William, 72, Hagerstown, Md., March 2, 1983 Ebersole, Clara Mabel, 91, La Verne, Calif., March 19, 1983

Evans, Paul, 94, Sheldon, lowa, March 17, 1983 Feightner, Harold, 78, Phoenix, Ariz., April 10, 1983

Gearhart, Abram, 75, Shady Grove, Pa., April 24, 1983 Gearhart, Leah, 85, Hagerstown, Md., March 31, 1983

town, Md., March 31, 1983 Gish, Luella, 87, McPherson, Kan., April 16, 1983

Greenwalt, Ina, 85, Hagerstown, Md., March 12, 1983 Guthrie, Ward B., 66, Phoenix, Ariz., July 11, 1982

Guyer, Larue, 60, Woodbury, Pa., April 18, 1983 Harmon, Hubert, 63, Hagers-

town, Md., April 13, 1983 Haynes, Lawrence W., 68, Bridgewater, Va., May 12,

Highbarger, Ralph, 85, Hagerstown, Md., Dec. 29, 1982 Hollinger, Clayton, 90, Lan-

caster, Pa., May 1, 1983
Howdyshell, Preston, 88,
Bridgewater, Va., May 7,
1983

King, Blanche, 85, Hagerstown, Md., April 2, 1983 Kocher, Judith A., 35, Bedford, Pa., April 7, 1983 Koons, Chalmer, 65, Phoenix,

Ariz., June 2, 1982 Koontz, Kenneth W., 75, Windber, Pa., May 3, 1983

Lahr, Harry A., 80, Warren, Ind., March 26, 1983

Landhuis, Cornelius, 75, Early, Iowa, April 13, 1983 Lewis, Beatrice, 78, Hagers-

Lewis, Beatrice, 78, Hagerstown, Md., April 21, 1983 Little, Ethel, 79, Hagerstown, Md., Jan. 28, 1983 Mangus, Dorothy M., 70, Ko-

komo, Ind., April 22, 1983 Martin, Ada Earhart, 88, Eliz-

Martin, Ada Earhart, 88, Elizabethtown, Pa., March 2, 1983

Miller, Angie, 86, Phoenix, Ariz., April 12, 1983 Mullendore, Lee, 80, Hagers-

Mullendore, Lee, 80, Hagerstown, Md., Feb. 3, 1983

Muntzing, Ernest E., 75, Roanoke, Va., May 3, 1983 Myers, Paul, 63, Hagerstown, Md., Nov. 24, 1982

Pinto, Mark R., 22, New Cumberland, Pa., April 1983 Rowe, Dewey, 85, Seattle,

Wash., May 16, 1983 Shlvely, Mildred, 75, West Manchester, Ohio, May 6,

Sibbitt, Cora G., 91, Flora, Ind., April 26, 1983

Slack, Paul W., 74, Zanesville, Ohio, April 6, 1983 Wharton, Paul K., 77, Altoona,

Pa., Feb. 2, 1983 Whetstone, Mildred, 63, Woodbury, Pa., March 23, 1983

bury, Pa., March 23, 1983 Wray, Vena, 89, Ottawa, Kan., Feb. 11, 1983

Yankey, Mary Virginia, 67, Nokesville, Va., May 14, 1983

Zeok, Ray E., 86, Wenatchee, Wash., April 29, 1983

editorial

A world I'd love to see

Behind the General Offices here in Elgin, lie several acres of good Illinois prairie land, owned by the church and long removed from farm use.

For many years now, we have had that land plowed annually, divided into 40×40 plots, and rented out at a nominal price to people in the community, first-come-first-served.

I have two ties to the gardens. I cultivate one of the plots near my house, and my footpath to and from work meanders through them. Both my gardening and my walks are of considerable therapeutic value to me. (The fresh vegetables are of no inconsiderable usefulness, as well.)

Much in the frame of mind of the housewife who thinks pretty thoughts as she looks out the kitchen window above her sink, I am given to reflection as I work and as I stroll. The gardens are a microcosm of a world I'd love to see.

There is something about seeing people working in their gardens that leads you to trust them, to like them, to feel good about them. If they believe in tilling the soil you know they can't be all bad. I look up from my work and beam benevolently at people in adjoining gardens whom I would probably avoid or harbor suspicions about if I ran into them downtown.

I speak to people in the gardens who would be rank strangers elsewhere, but who become instant and welcomed neighbors in this peculiar setting. We chatter about our gardening techniques and the resultant products. We have a bond—our purpose in being there is one.

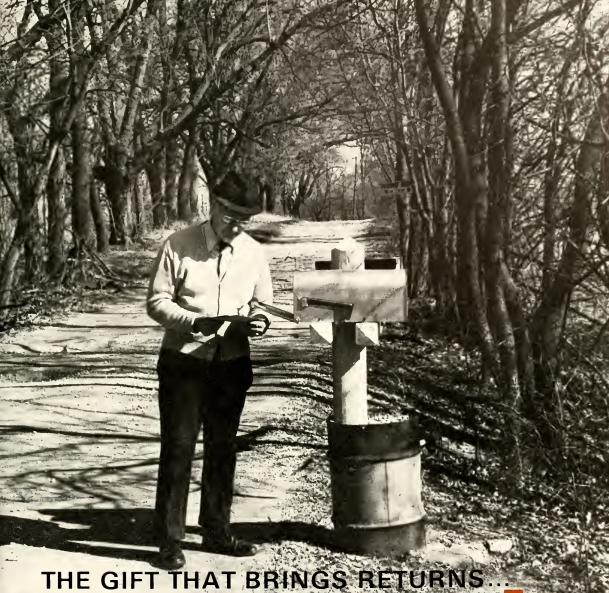
Across the gardens, I notice, I am not alone in

my warm feelings. On any day you can observe a mixture of humanity at peace—black and white, well-off and poor, in cheery conversation, calling back and forth to each other. You can hear English, Spanish, German, Polish, Japanese, Laotian, Cambodian, Vietnamese being spoken, but language is no insurmountable barrier. It can be crossed by offering a sample of one's first fruits or by sharing a few cabbage plants. It is as if a host of countries has been reduced to small plots and, looking across one's national boundaries, one can see we aren't so different from each other, after all.

There are differences, but they seem insignificant. Different ethnic representatives grow some different crops; some gardeners bring their children, who gambol about while parents toil; some of us are more expert gardeners than others, but our degrees of expertise do not divide us along racial or ethnic lines.

Most important, we look across at our gardening neighbors and we feel good about each other. We trust each other. We bear no ill will. We sense a bond of unity. We understand how each of us just wants to get along. We see how much alike we really are.

From time to time I pause, lean on my hoe handle, and think there must be a germ of an editorial or a sermon here, some lesson to be drawn. Maybe when the crop's all in this fall, I'll have time to think about it. Right now I just want to enjoy this peaceable kingdom, found in my garden.—K.T.



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Church Extension Loan Fund

messenger

CONFERENCE SOUR

HURCH OF THE BRETHREN SEPTEMBER 19



GOD'S GRACE—A HEAVENLY THEME FOR A MEETING ON EARTHLY MATTERS

- God Before and Beyond. The sweep and flow of time fascinated the psalmist who wrote Psalm 90; the link between what has gone on before and what can carry on is clearly stated. Timothy K. Jones writes that this sense of past and future is a constant theme throughout the Scriptures.
- 12 Ecumenical Optimism. As a vice president of the National Council of Churches, J. Bentley Peters is committed to that ecumenical body because "it is an effort toward wholeness and oneness in God," and because "it is good for the present and future Church of the Brethren."
- The Brethren in Baltimore. Brethren came by land, air, and sea to gather for Annual Conference, held this year in the city by the Chesapeake. Meeting in the new Convention Center near Baltimore's renovated Inner Harbor, delegates debated such important issues as human sexuality, sanctuary for Salvadoran and Guatemalan refugees, alternative service, the office of deacon, and many more. There was also the usual variety of insight sessions, meal events, concerts, and other forms of learning and fellowship. MESSENGER's staff was there and presents 18 pages of stories and photos that tell what the "big meeting" of 1983 was all about.
- Conference Manager Doris Lasley: New to the Title, not to the Job. After five years as assistant to her predecessor, Doris Lasley has been appointed Annual Conference manager. While her title changes, the job stays pretty much the same—organizing the annual event that holds the Brethren family together.
- The Lord Said, "Go!" Ananias, not the most famous Bible character, had the important task of going to the blinded Saul of Tarsus to heal him and forgive him. Like many other people called by God, Ananias hesitated. But he followed God's call, writes Chalmer E. Faw, and so must we.

In Touch profiles Edgar Hummer, Pennville, Ind.; Mary Virginia Wampler, Jonesboro, Tenn.; and Roy and Kathryn Zimmerman, Ephrata, Pa. (2) . . . Outlook reports on Kirchentag. Dayton, Ohio, celebration. Lititz "Run for Peace." Norm and Carol Spicher Waggy. India emphasis. Presbyterian reunion. A.D. magazine. People of the Covenant. Global Women's Project. Personnel. Draft registration ruling. BVS Unit 160 (start on 4) . . . Underlines (7) . . . Update (8) . . . Resources, "Aging," by Harvey S. Kline (32) . . . Opinions of Wesley Brubaker, Alice B. Abbott, and Theo Waits Barber (34) . . . Turning Points (39) . . . Editoriel, "Let's Raise the Cost of War" (40).

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VOL. 132, NO. 9 AUGUST 1983

CREDITS: Cover, 1, 13-30 William F. Smith. 2 Dorothy Gall. 3 bottom Paul Brubaker. 4 Harold Steiner. 5, 19 bottom, 21 bottom, 28 top, 29 top right Judd Blouch. 5 bottom Bill Longenecker. 6 Religious News Service. 7 art by Mark Mitchell. 9 bottom John Carter. 11 art by Giandomenico Tiepolo. 12 Randy Miller. 22 Wendy Chamberlain. 24 Nguyen Van Gia. 31 Art by Ben Enwonwu. 33 Wallowitch.

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Nov. 1, 1982. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: \$10 one year for individual subscriptions; \$18.50 two years. \$8 per year for Church Group Plan. \$8 per year for gift subscriptions. School rate 50¢ per issue. If you move

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postage paid at Elgin, Ill., September 1983. Copyright 1983, Church of the Brethren General Board.

DIVORCE NOT NECESSARILY FAILURE

Thank you, Frederick Walz, for pointing out that divorce does not always connote failure, but can be a recognition that two people entered into a marriage for the wrong reasons, not realized by them at the time, and now they would like to be honest with themselves and their mate to dissolve an unhealthy relationship.

Having experienced a divorce, 1 will not minimize the pain involved in that process, but in time 1 recovered and experienced a newness of life that would never have been possible living in an unhealthy relationship.

I feel we should continue to hold up marriage for a lifetime an "ideal" as we do many Christian principles, but when two people fall short of that ideal the church or the Body of Christ should support them in finding new, healthier relationships.

NAME WITHHELD

CHRISTIAN SCIENCE A CULT

In the June Messenger the editor wondered where his mind was during Bible classes at Bridgewater College and Bethany Seminary. I wonder where his mind was when he wrote his editorial ("The Bible Wrapped in Cellophane").

While I don't get particularly excited about a Presidential proclamation for the "Year of the Bible" (we shouldn't need such to promote the Bible), I'm less excited, in fact disgusted, about the editor's put-down of evangelicals and his promotion of a cult.

Yes, Christian Science is a cult. It is basically neither "Christian" nor "Science." It is a system full of error. And while the "Year of the Bible" campaign "trivializes God's Holy Word," Christian Science twists the truth of the Word and mixes it with untruth.

Shame on the editor for his promotion of an erroneous religion.

JOHN A. HARPOLD

Richland, Pa.

EIGHTY-THREE YEARS OF MESSENGER

l appreciated the July Messenger. It brings me back to the years when there were pictures like that on the July cover or in Messenger regularly. 1 am 83 years old. My father was a minister in the Mingo Church in Pennsylvania. 1 read Messenger as 1 was growing up. 1 remember when they used to print the topics for prayer meeting and our church used them as we held prayer meeting in different homes. Many times my father and 1 walked to prayer meeting carrying a lantern.

I miss the news from local churches, since that is the way I used to know the better ministers of the Brotherhood.

I am now in the Indian Creek congregation and have known David Ziegler (In Touch, July) since he was born. He is such a dedicated and wonderful person.

I heard recently that James Quinter worshiped in the old Indian Creek church, the first that was built above Harleysville.

I am sometimes displeased at the covers of

MESSENGER. Often they seem like pictures that one sees on the covers of worldly papers. A church paper should be different, more on the spiritual side.

AMY HARTLEY

Telford, Pa.

ANOTHER FORTY YEARS?

Having read Marilyn Norquist's heartwarming article ("One Family's Ecumenism," April) with delight, I was floored by Mervin Keller's response (July). Are we, like the Children of Israel, to spend another 40 years wandering the ecumenical wilderness until the present generation dies off?

In joint services held with the Church of the Brethren, we somewhat staid Lutherans were much enriched by the Brethren vigor in making a joyful noise unto the Lord, the enthusiasm of the proclaimed Word, the genuine extension of heart and hand in fellowship, and by many other spiritual gifts.

Would Keller deny our Roman Catholic Christian brothers and sisters this rich treasure of the Brethren heritage? He should read some Roman Catholic writers, particularly Richard P. McBrien in his book Catholicism and Hans Kung in On Being a Christian. In their works he would find as magnificent confessions and proclamations of the Christian faith as are to be found anywhere.

I remind Keller that the ecumenical spirit is one of unity and reconciliation. I do not ask him to give up his identity, his beliefs, or his Brethren tradition. I extend my hand in fellowship so that in unity we may proclaim the Christian message of the Lordship of Jesus Christ.

JAMES N. RODGER

Hooversville, Pa.

PEACE IN FUNNY FORMS

Congratulations on *The Gospel Messenger's* 100th birthday.

Indeed, you have been in touch, you have nourished us with Christian outlook, underlined our responsibility to God's people, updated us despite the pain felt, listened to the Word and shared it with us, moved us as people & parish to the global community—indeed, you are a resource. And in the lives of so many, a turning point.

Peace be yours. It comes in funny forms.

EDWARO R. KILLACKEY, M.M.
MARYKNOLL CATHOLIC
FOREIGN MISSION SOCIETY OF
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A RELUCTANT HERO

I appreciated the June Messenger article and the Annual Conference display on Ted Studebaker.

Ted, himself, would have been a reluctant hero. Ted was no "Lone Ranger." He was always a a team player. At Manchester College, whether he was in the heat plant, in the classroom, on the wrestling mat, or on the football field, his love, care, and concern came through.

I believe Ted would have four questions for us today:

Do you know and apply the Bible?

Are your roots still in the soil?

ls your biblical knowledge in dialog with other bodies of knowledge?

What are you doing to help the oppressed, the uprooted, and the dispossessed today?

Teams need players like Ted Studebaker. Ted Studebaker needed the Brethren to affirm his life and values and give him strength. The joy is that Cod created such a man. The tragedy is that he stayed on the playing field such a short period of time. The joy is that his example and the price that he paid are so powerful that they profoundly influence the lives of some of us yet today.

STEVE STONE

Dunkirk, Ind.

IGNORANCE IS DEGRADING

Regarding "Catholics as Captors" by Mervin Keller (July Letters), I will quote a Spanish proverb which translates "Ignorance is daring." In fact, after reading Keller's letter, I ask: What does he know about Catholicism, the faith of almost a billion souls? Also it is clear that he knows nothing or very little about the Brethren spirit itself.

He may be an intolerant, fanatical denominationalist, but is he knowledgeable? This would be another story. If he were knowledgeable, his letter would not have been written.

I suggest that Mervin Keller not rely on gossip and prejudice, but that he rely instead on factual information.

After all, the Catholic church has been the target of contradiction for 2,000 years and will not be affected by his statement. Rather, it is the Church of the Brethren which he has degraded with his ignorance.

ANTHONY STEFANY

Lyons, Kan.

FOR FREE-FLOWING IDEAS

The July editorial, "Crawfishes at Conference," was one of the best. I hope our church leaders see the light and begin to allow a free flow of thought, even if they do not agree. Jesus would have as much to say to us today as he did to the Scribes and the Pharisees in the way we try to keep the "status quo," by not allowing or by placing hindrances in the way of those groups that have an idea to present.

We hear beautiful sermons about how there must be a free flow of ideas if we are to know the truth. But just try to get an announcement in a district newsletter, or get a booth at Annual Conference or make an announcement in a worship service . . . unless it is in accordance with the thinking of those in authority.

We do need to have some restrictions, but let's not deny someone a voice simply because it is not the official position of the Church of the Brethren.

W. OTIS LOUCKS

Bremen, Ind.

bada oua

For the third time in recent years, we are using a quilt photo on the cover of the Annual Conference issue of MESSENGER. The popularity of the quilting party and auction goes on and on.

Thinking that surely some day we will be jaded with this familiar process, MESSENGER's staff has come up with a variation (which we haven't tested yet with Annual Conference Central Committee). The idea came to us in a discussion of how to expedite Conference business.

Killing two birds with one stone, so to speak, here is our idea: Instead of debating issues and voting on them in a formal business session (which just creates tension and exacerbates hostile feelings), let's abol-



ish the business sessions and accomplish the same thing with quilts.

"How?" you ask, quite legitimately. Simple. Each congregation would receive, well in advance, a list of the issues to be settled at Conference. Then it would hold a congregational meeting, brainstorm, and create a quilt square for each issue. On each square, the congregation would indicate its feeling about an issue, either with something symbolic or with just an embroidered statement.

For example, suppose the NCC question came up again (and why suppose that it wouldn't?). If a congregation were against the NCC, it might submit a quilt square with the letters "NCC" inside a circle with a diagonal line across it, like a no-no traffic sign. Or it might embroider the symbolic ecumenical ship, and show it sinking. Or, if lacking originality (but not resolve), it might just stitch on its square, "Let's git out of the NCC!"

At Conference we would sort and assemble the squares—a different quilt for each business item. After the quilts were completed, the officers would tally up the "pro" and "con" squares for each item, settling the issue in each case . . . just like a vote, but loads more fun.

Then we would auction the quilts, divvy the profits, and head home, one big happy denomination.

Well, maybe our quilt idea doesn't have all the creases out yet, but don't throw a wet blanket over it until you give it some thoughtful consideration.—THE EDITOR



Edgar Hummer: Journey through the Bible

"Do you think God is telling me to go into the ministry?" was the question Edgar Hummer asked his wife, Eulia, as they shared the grief over their two-year-old son's death. Her answer was, "I think you have a ministry right here."

With their four daughters they farmed 140 acres and built up a herd of shorthorn cattle. The ministry they shared was in the small, rural Hickory Grove Church of the Brethren near Pennville, Ind.

Edgar was the ministry commission at Hickory Grove for 20 years or more. This was before the district executive era, when each church found its ministers with its own resources. Edgar was always alert to all sources, such as student ministers and professors at Manchester College, as well as those names announced in MESSENGER as persons available for a series of meetings. The goal of the congregation through the 1930s and '40s was to have preaching services twice a month, evangelistic services for two weeks each year, and sometimes summer pastorates.

Through Edgar, God sent to Hickory Grove such people as J.O. Winger, Lon Karns, J. W. Fidler, J. Oliver Dearing, Ivan and Dorotha Fry, Albert Harshbarger, and Frank Mulligan.

Edgar will soon be 86 years old. He has taught Sunday school classes for 60 years. In the early 1960s his class expressed concern that none of them had ever read the entire Bible cover to cover. This was an accomplishment they longed for, but seemed unable to achieve individually.

"Edgar," they asked, "why don't you use the Bible as a textbook and help us read through it on Sunday mornings?" And so they began a journey through the Scriptures. Some Sunday mornings they covered several chapters. Other times they dealt with only four or five verses, depending on how the discussion moved. They wanted more than a casual reading; they sought understanding as well.

Although Edgar completed only an eighth-grade education, he has gathered a library of reliable resources and uses them to prepare inspiring and meaningful lessons.

He is unsure of the exact year his scripture journey began, but in 1964 he noted in Exodus the completion of that portion and has continued to keep track of the progress of his class since then. Around Thanksgiving last year, the note in Edgar's Bible said that his class had finished Revelation. Many of the original group have stayed with the class, and now can say they have studied the entire Bible, verse by verse, over a continuous period



of time.

Edgar continues to teach the class, leading the members through studies of the Bible with the help of various commentaries and study series. And, as he approaches 90, Edgar is just now thinking of retiring from farming.—DOROTHY GALL

Dorothy Gall is the daughter of Edgar Hummer and a member of Bethany Church of the Brethren, New Paris, Ind.

Mary Virgin

When Mary Virginia Wampler was a child, one of her favorite play places was the landing on the staircase in her home. There Mary Virginia would set up her dolls to play teacher. And on this landing, her mother, Virgie McAvoy Miller, would coach Mary Virginia on the art of public speaking.

"Mary Virginia, you have something to tell these people," Virgie would say. "And if you're here as a messenger, you don't have to be afraid."

Years later, the talents that Virgie Miller saw in her daughter have been recognized by the people of Southeastern District, who called Mary Virginia, a member of the Jackson Park church, Jonesboro, Tenn., to be the district's first lay speaker. However, this title just makes official something Mary Virginia has been doing for a long time.

"For several years previously I had been asked to deliver sermons at revival meetings and special emphasis services," she says. "I had been speaking all my life as a lay person."

And speaking successfully. Mary Virginia's talent as a public speaker is

Roy and Kathry

"Maybe it's because we were never able to have children," Roy responded thoughtfully to my question about the motivation for his and Kathryn's life of serving others. "We've accepted the idea of not having children as God's will," he said, "although it's been difficult."
Kathryn continued emotionally, "Yes, so often I've felt cheated, especially during a baby-dedication service."

But Roy and Kathryn Zimmerman agree that their thoughtful deeds and kindnesses would be more limited today if there were children to occupy their time. Their childlessness hasn't caused them to withdraw, but rather has provided the impetus for extending themselves to others.

About 20 years ago Roy began arranging and providing floral bouquets for the services at Middle Creek Church of the Brethren, near Ephrata, Pa., where he has been a life-long member. "I've never thought of charging the church for this," Roy says, "because this is something I can do." After church, the floral arrangements

ampler: Officially speaking

widely known in Tennessee, and her phone number is a popular one to call when a pulpit is empty.

"I've had such a tremendous response every time I've spoken, especially at revivals," Mary Virginia says. "I've always liked to share my own experiences, and this has appealed to people."

One of the most immediate ways to measure the success of a revival service is the altar call. Mary Virginia tries to include one of these in each revival service, and usually gets a good response.

Creative ways of expressing a message grab and hold a listener's attention. One way Mary Virginia puts a special touch on her sermons is by doing a dialog with her husband, Byron ("B.J.") Wampler, administrator at the John M. Reed Home, Limestone, Tenn.

Mary Virginia says the most frequently used subject for these dialogs is the home and family. While she gives the female side, B.J. gives the male side, and both draw heavily on their 40 years of marriage. "We've been down the road a little ways," Mary Virginia says.

Mary Virginia says she didn't want to be



licensed or ordained because she didn't want to "run competition" to B.J. In addition, she has been a full-time teacher for 23 years, and now is not the time to change professions. Besides, Mary Virginia's position as a lay speaker offers

all the opportunity she needs to put to use her God-given talent of bringing a message. — J.A.B.

immerman: Saying it with flowers

go on to other places. "We go wherever the Spirit leads," Roy explains. "Maybe someone is having a birthday, or maybe someone's sick or home-bound. Flowers are a way of showing others you care."

Roy showed a card he received recently from a seven-year-old boy who had undergone a tonsillectomy. The printing was uphill and in typical second-grader style: "Dear Roy and Kathryn, Thank you for the flowers, and have a very good year! - Love. Marcus."

The Zimmermans, who work in a shoe factory, have another facet to their ministry: "Each morning I look at the church's birthday calendar," Roy explains, "and then all day I try to think about the good in the lives of those people who are having birthdays that day, and I also pray for them." He adds, "You know, the Bible says, 'Cast your bread upon the waters, for you will find it after many days.'"

The flowers, the notes of encouragement, the prayer support, the visits, the heart-felt expressions of concern—these

are typical of the Zimmermans' style.
"Hearts as big as bushel-baskets!" is the
comment often heard regarding their

ministry. — PAUL W. BRUBAKER

Paul W. Brubaker is moderator and minister of
Middle Creek Church of the Brethren, Lititz, Pa.



Kirchentag becomes anti-nuclear event

Most of the 140,000 people attending West Germany's 20th annual Protestant church day oppose stationing new American Cruise and Pershing II missiles in western Europe later this year, but they are determined to keep fellowship with those who disagree with them.

That was the impression left by the "violet scarf action" organized at the church day, or Kirchentag, by a group of 10 peace organizations led by the influential Action Reconciliation/Service for Peace (Aktion Suehnezeichen/Friedensdienste).

The Kirchentag, which took place in June in Hannover, West Germany, is a

Reagan gets reminders of Mennonite pacifism

The German Mennonite Peace Committee (DMFK) has initiated a postcard campaign on the occasion of the 300th anniversary of the arrival of the first German immigrants to the US.

Campaign planners note that the anniversary is being used by the governments of the United States and the Federal Republic of Germany to reaffirm the commitment of NATO countries to deploy 572 new missiles this fall in western Europe, 214 of them in West Germany.

The DMFK is urging both German and North American Mennonites to send postcards to President Reagan reminding him that the Germans who emigrated to the US in 1683 were pacifist Mennonites and Quakers.

(Brethren fleeing religious persecution, in part because of their refusal of military service, found refuge in Pennsylvania in 1719, 1729, and 1732.)

lay movement with origins early in this century and has been held every two years since 1945. This year's theme, "Turn back to life." is based on the words of Ezekiel.

That theme was printed on the scarves, along with the sentence "The time has come for an unconditional No to weapons of mass destruction." Nearly 90,000 participants wore the scarves, which were symbolic of repentance.

Officially representing the Church of the Brethren was Kristin Flory, a Brethren



Celebrating the 275th in a plain and simple way

It began as the idea of a Sunday school class studying the book *Heritage and Promise*, and ended up as a spiritual day for the members and friends of Prince of Peace Church of the Brethren, in Dayton, Ohio. With a buggy on the front lawn and a Sauer Bible on display, the congregation learned history and heritage in the renewal of worship.

Gathering at the East David Road meetinghouse, 170 members and friends celebrated the Church of the Brethren's 275th anniversary with an old-style worship service. Tieless brethren sat on the left; sisters with covered heads sat on the right. Five elders, including pastor Michael L. Hodson, sat at a table up front and led hymns, prayers, scripture reading, the spoken word, and testimony. Deacons lined the hymns and punctuated the message with verbal "amens."

Among the many visitors were Harold and Grace Steiner from the East Chippewa congregation. They are pictured above in the plain clothes of the early Brethren.

Volunteer Service worker with Action Reconciliation. BVSers Caith Wiles, with Living Without Arms (Ohne Rustung Leben), and Myrna Frantz Gerhard, with Church and Peace, were also involved in the Kirchentag.

Long before the five-day event began, fears were expressed that the scarf action might be considered discriminatory toward those who rejected the scarves, said Flory. The campaign was accused of possibly splitting the church.

Most of these fears were dissipated during the Kirchentag, Flory reported. Coupled with the visible effect of wearing a violet scarf was the willingness of the wearer to be approached on the matter. Uniformed soldiers, also Kirchentag visitors, were often seen in intense conversation with scarf-wearers.

Almost 100,000 attended a peace demonstration at which a long list of speakers—including Bishop Kurt Scharf of West Berlin, South African Reformed theologian Allan Boesak, and US Mennonite John Howard Yoder—rejected the planned stationing of the new missiles. Roman Catholic Archbishop Rembert J. Weakland of Milwaukee read sections of the recently issued American bishops'

pastoral letter on peace.

Kristin Flory was honored at the Kirchentag as one of the recipients of the Gustav-Heinemann-Burgerpreis (a peace prize in the name of the former president of the Federal Republic of Germany). She received the prize for involvement in peace activities during the past two years.

Myrna Frantz Gerhard reflected, "It is very overwhelming for me, for Church and Peace, and for us Brethren to be plugging along at the peace-church message and then come into contact with the power and energy of so many other people who earnestly desire peace and are now demanding an understanding of peace in their lives, from their churches, and from their governments." Church and Peace, the organization Gerhard works with, is similar to the US peace church organization, New Call to Peacemaking.

"Not all who wore scarves fully understand pacifism," said Gerhard. "But for many it was a chance to really express their desire to turn from this arms race. It also showed that the peace movement in Europe is made up of thousands of Christians, committed to nonviolence."

She expressed dismay at the violence that occurred later that month, when 40

out of 20,000 peaceful protesters fought the police during Vice President Bush's visit to Krefeld. "It will be a difficult fall," Gerhard said, "not only because of violent demonstrations that could occur, but because Christians must also respond to the deployment (of the NATO missiles), but in a way that is in agreement with Christ—nonviolently."

Christians in the peace movement are preparing nonviolent ways to protest the planned deployment of the Cruise and Pershing II missiles later this year. Gerhard reported that many fasts and peace worship services will take place. German Mennonites have invited US churches to join in solidarity with these actions on Oct. 16.

Lititz 'Run for Peace' has El Salvador focus

More than 220 runners, many of them Brethren, took part in a "Run for Peace" on June 18 in Lititz, Pa. Sponsored by the Lititz Church of the Brethren, the event was planned to focus attention on issues of international peace and justice.

About 150 ran in the 10,000-meter race, which was preceded by a 1.8-mile "Fun Run" in which another 70 runners participated. Many ran to demonstrate their concern for peace and to donate registration fees to Brethren work in Salvadoran refugee camps in Honduras. More than \$500 was collected.

Favored to win the race was local Brethren star Jeff Bradley, three-time winner of the Five-Mile Red Rose Run. But he had to bow out less than two hours before the race, when his wife went into labor and subsequently gave birth to a baby girl. Jay Haug, an Episcopal minister from Lancaster, easily out-distanced the other runners.

Coordinators of the Run for Peace expect it to become an annual event. Each year an international trouble spot will be lifted up, and Brethren peacemakers working in the particular area will receive the profits from the race. In addition to publicity about the race, seminars and speakers help to educate the community about peacemaking in war-torn areas.

As part of this year's emphasis on El Salvador, the Lititz church has arranged for Yvonne Dilling, who spent a year and a half working with Salvadoran refugees in Honduras, to speak locally and be interviewed for radio and newspapers.

Norm and Carol Waggy: New Nigeria workers

Norm and Carol Spicher Waggy and daughter Crystal leave this month for a two-year term of service at Garkida, Nigeria.

Norm, a medical doctor who has just finished his residency in South Bend,



Ind., will be medical consultant for the Rural Health Program. His tasks will be more in administration and education than in hands-on care. He will be responsible for stocking the dispensaries, helping to train and evaluate Village Health Workers, interpreting program, visiting villages, verifying the accuracy of training, and monitoring the program.

Norm's decision to enter the medical practice was influenced largely by a close friend, the late Homer Burke, long-time medical missionary, who established the medical program in Nigeria.

Carol, a licensed minister in the Prince

of Peace Church of the Brethren, South Bend, has a Master of Divinity degree in pastoral counseling and Master of Social Work degree. She has previously been a medical center chaplain, a case manager, and a teacher. Carol is of Mennonite background, and the couple "keeps feet in both denominations."

India gets the spotlight in October emphasis

In anticipation of the 90th anniversary of Brethren involvement in India, congregations across the denomination will be emphasizing the program in India through the World Mission interpretive offering emphasis. The emphasis will be Oct. 2.

The first Brethren went to India in 1894 to start an evangelism and teaching ministry. Today the Brethren work in partnership with the Church of North India, which it helped form in 1970.

A new slide/tape presentation, "As a Living Tree," gives current information about the work of the church in India. It can be ordered from The Brethren Press, 1451 Dundee Ave., Elgin, IL 60120. Other resources on India are a brochure, called "Enter the World of India," and a major feature in the October MESSENGER.

Congregations may also call upon mission interpreters who have visited India during 1983: Glen and Betty Campbell, Monticello, Ind.; Paul and Emma Hoover, Windsor, Pal.; Jack and Lila McCray, Elkhart, Ind.; Howard Royer, Elgin, Ill.; and Joseph and Fern Schechter, Upland, Calif.

Steve Longenecker, a member of Mechanic Grove (Pa.) Church of the Brethren, crosses the finish line at the first annual "Run for Peace," sponsored by the Lititz congregation.



Presbyterians reunite after 122 years apart

At a solemnly joyous celebration of the Lord's Supper, the 2.3 million-member United Presbyterian Church in the USA and the 890,000-member Presbyterian Church in the US reunited to officially constitute the new 3.2 million-member Presbyterian Church (USA).

The first general assembly of the new church, held in June in Atlanta, marked the end of the division between the "northern" and "southern" branches, which split in 1861 over the slavery question. The historic communion service was observed by some 30,000 Presbyterians across the nation via a communications satellite hookup.

A white Southern pastor, J. Randolph Taylor of Charlotte, N.C., who was one of the major architects of the reunion, was elected first moderator of the new church. He named as his vice moderator Joan Salmon-Campbell, a black lay presbytery official from Philadelphia.

Co-Stated Clerks William P. Thompson of the UPC and James Andrews of the PCUS will serve on an interim basis for a year, and a committee will nominate one permanent stated clerk to be elected at the 1984 assembly.

Still to be written is "A Brief Statement on the Reformed Faith" for the new church to supplement the confessions of faith to which the uniting bodies already subscribe. Other decisions yet to be reached include the structure of the church's bureaucracy, the boundaries of



Final moderators James H. Costen (UPCUSA) and James E. Andrews (PCUS) and their wives led a triumphant parade to City Hall, where Atlanta Mayor Andrew Young greeted the crowd.

presbyteries and synods, and the number of seminaries needed.

An especially controversial issue will be the location of church agencies. Head-quarters of the predecessor bodies are in New York and Atlanta. Other cities that have been mentioned as possible sites are St. Louis, Kansas City, Washington, Dallas, and Chicago.

In the closing hours of this first general assembly, the delegates voted to add two "recognized conservative evangelicals" who are former members of the PCUS and two conservatives from the UPC to the General Assembly Council. The council, created in the Plan of Reunion, consists of 26 members from each former denomination, plus the moderator. The addition was seen as a symbolic reconcil-

ing action to reassure conservatives who had opposed the union.

In the midst of the jubilation over reunion, there is recognition that not all Presbyterians in the two churches voted for reunion. About 20 percent of all those who voted in the PCUS presbyteries opposed the plan. "Reunion is a fact, but unity must now be achieved," wrote Ben Lacy Rose in the PCUS magazine.

He noted, though, that many of those who opposed reunion are pledging to support the new church. Southwest Georgia Presbytery, the first in the PCUS to vote against reunion, urged its members "to work diligently and loyally to make our new reunited denomination an even better instrument of God's grace than has been our beloved Presbyterian Church in the United States."

Criticism and controversy surround A.D. demise

An 11-year-old ecumenical partnership ended this summer when the final issue of A.D. magazine went to press. The monthly periodical, published jointly in two editions since 1972 by the United Presbyterian Church (UPC) and the United Church of Christ (UCC), ceased publication with its July-August issue.

Criticism and controversy have surrounded the unilateral decision of the Presbyterian Support Agency to end the partnership and close down the magazine. Co-Stated Clerk William P. Thompson of the Presbyterian Church (USA) denied that A.D. was "one of the first casualties" of the reunion of the United Presbyterian Church and the Presbyterian Church in the US. Jean Edwards, former chairwoman of the Support Agency board, had contended that the decision was based on A.D.'s declining circulation and financial deficits. A.D. staff and board members said they were not consulted before the decision was made.

In its June meeting, the general assembly of the newly reunited Presbyterian body approved a set of guidelines designating *Presbyterian Survey*, the magazine of the former Presbyterian Church in the US, to be the publication of the new church during an interim period of restructure.

People of the Covenant starts in 3 districts

People of the Covenant, an education program for adults in Church of the Brethren congregations, begins its pilot year this month in the Southern Ohio, Pacific Southwest, and West Marva Districts.

During the pilot year, the materials and structure of the program will be tested. The three districts were picked because they represent three geographical locations and three sizes of districts.

Shirley Heckman, General Board staff member and coordinator of People of the Covenant, said that if all goes well four more districts will be invited to join the program. Districts will then be added until the entire denomination is involved.

People of the Covenant is the largest educational program since Mission 12 in the 1960s, and it is perhaps the General Board's most extensive emphasis ever. Heckman said the program is expected to be an emphasis until the end of this century, and maybe longer.

The basis of People of the Covenant is small groups with trained leaders. In these



small groups, people will intentionally live out their faith as they become more biblically informed, globally aware, and more sensitive of their relationships

with God, self, and others.

The educational focus of the program is guided by Paul's perspective on covenant in 2 Corinthians 3:5-6: "Our sufficiency is from God, who has qualified us to be ministers of a new covenant, not in a written code but in the Spirit."

Women to fund project in Costa Rica jungle

The Church of the Brethren Global Women's Project (GWP) is launching a new program in Costa Rica to educate women in isolated jungle areas. The project replaces a planned endeavor in Peru that was never started because of a lack of leadership.

The Costa Rica project will be done in cooperation with the Faith and Sanctification Pentecostal Church, a denomination that has been educating women in the city of Cartago. The program has enabled women to meet for Bible study and to learn skills that have helped them and their families.

GWP's grant of \$15,000 will be used to extend this education program into the jungle village of San Andres. There women will be led in Bible study and will learn health and subsistence skills.

So that the women can make their children's school uniforms instead of buying them, GWP would like to send treadle sewing machines, which run without electricity. Any person willing to contribute one should write to Global Women's Project, 1451 Dundee Ave., Elgin, IL 60120.

underlines

ROOTS ... A sermon by Norman F. Reber at the Mohrsville (Pa.) congregation was filmed as part of a West German television documentary tracing the Reber family from its roots in Germany to the present. A minister in the New Fairview church, Norman is a former editor of Pennsylvania Farmer and a former editorial assistant with MESSENGER.

HEADED FOR HIROSHIMA ... Charles and Helen Sutton of the Mack Memorial (Dayton, Ohio) church, are beginning a term as co-directors of the World Friendship Center, Hiroshima, Japan. A former United Methodist minister, Charles has worked seven years with the American Friends Service Committee. The World Friendship Center is supported by the Friends, Mennonites, and Church of the Brethren.

<u>WASHINGTON WITNESS</u> ... <u>David Deeter</u>, a Manchester College political science student, worked as a volunteer intern in the Washington Office this summer. Major responsibilities were research on genetic engineering—in preparation for an Annual Conference query—and a paper on procedures for honorable discharge from military service for conscientious objectors.

<u>PUBLISHED</u> ... "Memories of the Melting Season," a poem by 16-year-old <u>Lisa Rummel</u> (daughter of Palmyra, Pa., pastor <u>Donald Rummel</u>), was awarded top honors in the <u>Harrisburg Patriot News</u> Scholastic Writing Contest. . . . <u>Merlin Garber</u>, a minister in the Roanoke (Va.) Central church, has published his autobiography, <u>Tilted Halo</u>. . . . <u>Ingrid Rogers</u>, North Manchester, Ind., has written a peace songbook, "Peace Be Unto You."

NAMES IN THE NEWS ... Timothy A. McElwee, recent graduate of Bethany Theological Seminary, is the new campus minister at Manchester College. . . Formerly executive of the Tri-District, Charles Lunkley has been appointed part-time chaplain at Timbercrest Home in North Manchester, Ind. . . . William G. Willoughby, retired professor at the University of La Verne, is the 1983-84 scholar-in-residence at Bethany Seminary. . . . Esther R. Ziegler, Harrisburg, Pa., began Aug. 1 as chaplain at The Brethren Home in Neffsville.

REMEMBERED ... Risku Madziga, one of the first four Christian converts of the Church of the Brethren in Nigeria, died June 26 in Jos, Nigeria, at the age of 81. He and the now last survivor of that group, Pilesar Sawa, were pictured on the March 1983 MESSENGER cover. . . D. J. Bhonsle, a spiritual leader of the church in India, died July 6 at Palghar, India. He was a pastor, elder, and moderator in the Church of the Brethren in India, and then gave active leadership to the formation of the Church of North India.

outlook

HYMNAL COUNCIL ... Qualified and interested people are being sought to help in the production of the new hymnal. The proposal is for a small Hymnal Council to coordinate the work of people who bring specialized skills and knowledge in congregational singing, hymnology, music, worship leadership, and theological understanding. Those interested, or who know of someone to suggest, should write to the Office of Worship Resources, Church of the Brethren, 1451 Dundee Ave., Elgin, IL 60120.

<u>NOMINATIONS</u>... are being sought for the sixth annual <u>Martin Luther King Jr</u>. <u>Award</u>, to be presented by the Fellowship of Reconciliation to a person or group making a significant contribution to the nonviolent struggle for a peaceful and just society. Submit nominations in the form of a typed letter, between one and four pages long and describing the nominee's work. Any supporting material should not exceed three pages. Send nominations to Marci Ameluxen, FOR, PO Box 271, Nyack, NY 10960, by Oct. 1.

<u>BYTE-SIZE FUN</u> ... After two <u>computer camps</u> got overbooked, Woodland Altars, Peebles, Ohio, had to schedule a third camp. It was open to any interested 5th through 8th graders.

<u>NAME-CHANGING</u>... The Evangelical Hospital Association, which operates <u>Bethany Hospital</u> in Chicago, has changed its name and adopted a new organizational structure. Now called Evangelical Health Systems, it consists of a parent company and four subsidiaries.

<u>MENNONITES</u> <u>MEETING</u> ... For the first time, the two largest Mennonite groups in North America—the <u>Mennonite</u> <u>Church</u> and the <u>General</u> <u>Conference</u> <u>Mennonite</u> <u>Church</u>—held their denominational meetings together. Both denominations met separately during the week of Aug. 1-7, but a day of joint sessions enabled delegates to hear reports and take action on cooperative work. To pioneer discussion and suggest action on the future of inter-Mennonite relationships, the general boards of both denominations prepared a statement to which conference participants responded.

MILESTONES ... The Sugar Creek (Lima, Ohio) congregation is celebrating its 150th anniversary on Sept. 25 with a 10:30 a.m. worship service, a noon meal, and an afternoon fellowship. Speakers will be former members who have been called to the ministry, and the congregation welcomes all visitors. . . . With the theme "From Roots Grow Branches," Lewiston (Minn.) church marked its 125th year with an activity-packed weekend July 29-31. A hymnsing, old-fashioned games, a focus on missions, and an old-style worship service were among the events. . . . This is centennial year for Sugar Ridge (Mich.), which celebrated July 16-17, and Oak Grove (Lowpoint, Ill.), which is observing the event on Sept. 11. . . . The Carthage (Mo.) congregation held a homecoming on May 8 to celebrate its 90th year. . . . The Fruitland (Idaho) congregation observed its 75th anniversary on July 10. . . Friends of Oak Grove (Roanoke, Va.) church are invited to join in a homecoming celebration Oct. 7-9. Former pastors will speak Friday and Saturday nights and Sunday morning, and the festivities end with a special Sunday afternoon program.

Denominational staff: Six change positions

Paul E.R. Mundey has been appointed to the full-time position of General Board staff for evangelism, beginning Sept. 1.

He has been serving as interim, parttime field staff for evangelism, and at the same time has been full-time pastor of Friendship Church of the Brethren, near Baltimore. A graduate of Fuller Theological Seminary in Pasadena, Calif., Mundey has served in a part-time pastorate at Fairview-Endless Caverns (New Market, Va.) church, and also held summer pastorates at the Dundalk (Md.) and Arlington (Va.) churches.

The staff position for evangelism has been half-time since 1977. In the reinstated full-time position, Mundey will work with the Church Renewal and Growth program and People of the Covenant, and will be convenor of the Evangelism Strategy Committee. A longrange goal will be the development of a comprehensive evangelism strategy for the Church of the Brethren.

Wilbur T. Wright Jr., of the Westminster (Md.) Church of the Brethren, began in August as director of SERRV. Based at New Windsor, Md., SERRV is a self-help handicraft program of the World Ministries Commission.

Wright has been a foundation representative to Costa Rica and Panama for Inter-American Foundation, Rosslyn, Va. In that position he has visited and provided assistance to local groups attempting to bring about social and economic development through their own initiatives. These groups include cooperatives, handicraft associations, vocational training centers, nonformal schools, health clinics, workerowned businesses, and appropriate technology centers.

Wright has also held several positions with a consumer cooperative, has been a consultant for the National Cooperative Development Institute of Costa Rica, has been a financial analyst with the US Department of Commerce, and has served in the Peace Corps. Fluent in Spanish, he lived in Central America 5 years.

Harold Smith of Hyattsville, Md., has been named to the General Board position of executive of On Earth Peace Assembly (OEPA). The position became a part of General Board staff with the recent incorporation of OEPA into Board program.



Paul Mundey



Wilbur Wright



Harold Smith



Roger Ingold



Phyllis Carter



Earl Ziegler

Smith, a past president of OEPA's board of directors, will be accountable to both the executive of the World Ministries Commission and to the board of directors of OEPA, an arrangement that will be tested for the next three years and then reviewed. (For more information on the OEPA/General Board agreement, see the Annual Conference wrap-up in this issue.)

As executive director of OEPA, Smith will be responsible for the overall leadership of the program, which includes the Brethren World Peace Academy and Bookstore, professional and vocational groups, and mailings and press releases. Smith will also serve as a member of the General Board peace team, and will carry all the regular responsibilities of a board staff member.

Previously, Smith was an agricultural economist with the University of Maryland and Kansas State University. His work took him to Thailand, El Salvador, Panama, Puerto Rico, and the Philippines.

Roger Ingold, a veteran of many years of field service in Nigeria, has resigned as Africa representative for the World Ministries Commission.

Ingold's service in Africa began in 1960 when he and his family moved to Nigeria, and he took a position with Waka Teachers' College. After a few months, Ingold was named field secretary for the

mission, succeeding Stover Kulp. He also served 10 months as assistant director of the Christian Council of Nigeria's Relief and Rehabilitation Commission after the Nigerian Civil War in 1969.

In 1975, Ingold moved his office to the denominational headquarters in Elgin, Ill., although he had been serving as Africa representative for several years while still living in Nigeria. Currently he is chairman of the Africa Committee of the National Council of Churches.

Phyllis Carter has resigned as district executive of Florida/Puerto District to become pastor of the Goshen City (Ind.) Church of the Brethren.

Previously, Carter had served as pastor at the Bethel Center and Wabash churches in South/Central Indiana District. She has served as both moderator and chairwoman of the district. In 1968 Carter was elected to the General Board, and she chaired the World Ministries Commission from 1974-1978.

Earl K. Ziegler has been named district executive of Atlantic Northeast District beginning Sept. 1. He succeeds Harold Z. Bomberger, who is retiring.

Ziegler is well-acquainted with the district. Brought up and ordained in the Heidelberg (Pa.) congregation, he served as pastor of the Mechanic Grove (Quarryville, Pa.) church for the past 13 years. He has also been district moderator.

A graduate of Elizabethtown College and Bethany Theological Seminary, Ziegler has served in other full-time pastorates at the Black Rock (Hanover, Pa.) and Woodbury (Pa.) churches.

Law tying draft to aid okayed by high court

Applicants for Federal student loans once again are required to indicate whether they have registered for the draft.

A US district judge had declared the law unconstitutional, but a June 29 order from the Supreme Court temporarily set aside that ruling. Judge Donald D. Alsop, in St. Paul, Minn., had ruled June 17 that the requirement was a violation of the constitutional protection against self-incrimination. By issuing a stay of that order, the Supreme Court has not finally settled the matter, but has permitted the Government to file an appeal of Judge Alsop's order for possible hearing during the high court's 1983-84 term.

At the same time the Supreme Court acted, the Selective Service System announced that it plans to send the Justice Department the names of 70,000 young men for possible prosecution for failing to register for the draft. The announcement was described as "all this rhetoric and fanfare" by Barry Lynn, president of Draft Action. He said that "prosecution of nonregistrants has come to a virtual standstill," and noted that only 15 young men had been indicted in the past year.

The Supreme Court action is expected to produce massive confusion since many colleges have not been requiring aid applicants to indicate their draft-registration status since Judge Alsop issued a preliminary injunction against the rule on March 9.



Twelve post-30 BVSers complete training

Brethren Volunteer Service Unit 160, meeting May 2-10 in St. Charles, Ill., has completed its orientation. Pictured above are (front row) Marie Ebersole, Margaret Miller, Ann Gump, Vivian Burris, Mary-Belle Rife, Wanita Miller, and Mildred Frantz, and (second row) John Ebersole, William Miller, John Carter (leadership), Beverly Weaver (leadership), David Haney, Jacob Frantz, and Jerry Shaw.

God before and

Read Psalm 90.

The fascination with the sweep and flow of time in Psalm 90 dovetails with a striking story. Recounted by Methodist pastor Don Shelby, the story concerned an unsuccessful try on a mountain summit. Upon the climbing team's return from the peak, a reporter interviewed them. "Disappointed?" he asked.

"No," responded one of the members. "You see, mountains are scaled on the shoulders of others. A part of the way we went up along the line that other climbers had gone. Then...we blazed the trail. Someday, someone else will safely trek the route we traveled and carry on."

The psalmist mirrors this clear sense of linkage to what has gone on before and what others can carry on. The Scriptures are replete with such keen awareness of yesterday's history and tomorrow's hope.

But the psalm writer's contemporaries had not sensed deeply enough. The Author of their world and Creator of their peoplehood became captive to their narrow experience and near-sighted hopes. How easily that happens with people rooted deeply in the riches of tradition!

But it means shrinking the largeness of God's purposes. Faith becomes an inadequate foothold for understanding life, and a shoddy foundation upon which to build a framework with which to meet crisis. Some crisis was compelling the people to find meaning behind the tangible and the immediate.

The psalmist is eager to push the legacies of history, and promise strides further: God's people not only stand on the shoulders of history, but they rest in the presence of One who inhabits eternity, whose heritage reaches back and forward, before and beyond (verse 1).

So verse two reminds, "Before...thou hadst formed the earth and the world, from everlasting to everlasting, thou art God." This is the language not only of story and recollection, but of worship. Likely we are immersed here into the cadenced awe of a litany from temple worship. Only there would the sight of the Hebrew worshiping community be stretched beyond lackluster memory and plain hopes. Reverence!

But also humility. With all their absorption with the anxieties of ambitious plans and self-centered projects, the responsive worship dialog would stop them cold:

Thou dost sweep (people) away; They are like a dream, Like grass which is renewed in the morning. (verse 5)

Next to God's grandeur and preeminence, is not pride a futile and visionless folly? Our seeming self-sufficiency is empty and thin against the backdrop of eternity.

Instead of evading and denying life's limitations and transitory character, the psalmist would have us face them.

I listened with a responsive chord when I read of a woman's struggle to these limitations in the light of her father's poignant yearnings. Reflecting on his

death, she explained that he had planned for his life to be a symphony, but it was more like a whisper. Few had known he had come and gone. The inheritance left her could be contained within a small envelope. What he had left, meaningful enough for a daughter, could not be measured by external recognition or passing acclaim.

The dramatic thrust of the psalm is that our story from the past, even our vision for tomorrow, stops short unless it recognizes the Lord before time and beyond history. Meaning is not found by grabbing for more of life, but finding more depth within it.

Here the psalm rings clearly. The eternity of God may underline the brevity of human life. It also supplies the answer to it.

The eternal God of whom humanity's experience is but an instant (verse 4: "For a thousand years in thy sight (are) but...a watch in the night"), whose existence reaches far before memory (verse 5: people are like a "dream"), is also helper and shelter. "Thou hast been our dwelling place in all generations."

In the background here is likely the ancient custom of temple asylum and sanctuary for the troubled and beleaguered. Now in this liturgy of lament for the gathering community, the people, the *nation*, of distressed and broken hopes finds in the tabernacle (literally: place of dwelling) a refuge.

The language is reminiscent of Deuteronomy 33:27. There the context

Tomorrowis a place of promise.

beyond

was the wilderness wandering of Israel and her hope in the trial of uncertainty. Its trusting tone now weaves its way into the psalm.

This is why the psalmist evidences a pendulum-like swing of mood in verse 14. The "dwelling place" of Israel's homeless exodus wandering could be a refuge now.

From minor to major mode, the writer moves from pessimism over life's shortness to confidence about tomorrow.

Satisfy us in the morning with thy steadfast love....

Make us glad as many days as thou has afflicted us. (verses 14, 15)

Let the night of broken faith and dark crisis and stinging judgment move toward dawn!

It must have been a time like our own. Polls reveal that for the first time the public believes that the past was a better time than the present, and is likely to be better than tomorrow.

But what is nostalgia, asks John Claypool, but the fear that God cannot do in the future what he has done in the past? How faithless to forget that yesterday's God holds possibilities for tomorrow's faith and life!

Life may be brief, even fragile, but not futile. Our lives can leave a mark in eternity and history. Our labor, to anticipate Paul the apostle, need not be in vain.

However little the room for pride, there is ample place for constructive, productive hope. "Let the favor of the Lord our God be upon us," prays the psalmist as he



looks toward tomorrow.

George Bernard Shaw once put it this way: Life for him was no weak candle. "It is a torch which I've got hold of for the moment, and I'm going to make it burn as brightly as possible before handing it on to the next generation."

The psalmist found encouragement in just such conviction. We are not only connected to a past, but we also form links to a broadening future nudged and drawn by the everlasting Lord. Tomorrow is a place of promise for us because God inhabits our future as well as our past.

So now the worshiping body in the psalmist's time is moved to ask,

Let thy work be manifest to thy servants,

and thy glorious power to their children. (verse 16)

Let God ring the changes and move us through the key changes in this touching psalm. God can transform cautious nostalgia into growing hope.

The psalmist and his worshiping brothers and sisters could supplicate, "The work of our hands establish thou it." They uncovered that trust and that perspective from an everlasting God. So may we.

Timothy K. Jones is pastor of the Southern Plains new church development project beginning this fall near Houston, Texas,

/by Timothy K. Jones

by J. Bentley Peters

Ecumenical optimism

I am one of the vice presidents of the National Council of Churches of Christ. For my entire 13 years on the General Board staff, I served on some NCC committee.

As an NCC vice president, I chair one of the three major program divisions, the Division of Education and Ministry, Since so much media attention is focused on the political and social actions of the council, the work of this division is not well known. The division is responsible for professional church leadership and ministry issues including seminary education, continuing education, support and compensation and ordination; the copyright to the Revised Standard Version of the Bible: Christian education concerns such as curriculum and development, family life, and human sexuality; higher and public education; outdoor education and publication of resources. Not very controversial programs!

Yet all I hear and read is that the NCC is totally involved in questionable and radical issues and programs and misuse of funds. In the division I chair, much of what takes place under the banner of the NCC is related to the core of congregational life. Never in all my years related to the NCC has any action been taken or decision made that violated my personal, Church of the Brethren, or total Christian beliefs.

The Church of the Brethren offers much to the NCC and receives much in return. We regularly contribute major leadership to the council—which means not only that we carry far more responsibility than our denominational size would indicate, but that we also have significant influence on what decisions are made and what strategies and programs are developed. At the same time, the monies we contribute are expanded far

beyond what we can do alone. Further, we have the opportunity to learn from other denominational strengths, use resources that are far more extensive than our staff can provide, and be influenced by the experience of our brothers and sisters in other communions.

The NCC is an imperfect human organization! In no way would I argue that there are not problems within the council. Communicating the work, the program, and the specific communion roles to denominational constituencies is inadequate. At many points the structure is top-heavy and cumbersome. The Governing Board is not as involved in decision-making as it should be. Communion executives hold too much power. It may be too centralized in New York. It may, at times, have been oriented around too narrow an arena of issues.

It is not, however, dishonest or faithless. Decisions are made and actions taken at times with which I do not agree. That, too, is true of Annual Conference, the General Board, and the congregation in which I am a member. My response, however, is not to turn away, criticize from misinformation, or make false accusations. Frequently, the way that NCC decisions are made, programs are developed and sensitivity is shown for the faith and human needs of persons throughout our society causes me to feel at "home" as much as I do at Annual Conference and within the Church of the Brethren.

In order that major concerns and weaknessess of the council can be addressed, a special committee, chaired by Bob Neff, has been working for well over a year to study the past and present and to formulate the council's future. Through this Presidential Panel, Bob Neff, and again the Church of the Brethren, have a



major influence on the council, its program, and its future.

To this point, my comments about the NCC have been organizational. But there is another word—a biblical and theological word. God calls us to strive for and live in unity.

Nowhere in my understanding of the gospel are we called to denominationalism. Denominationalism is a necessary reality built on our human shortcomings. The NCC is an imperfect, human—yet faithful—effort toward celebrating and learning from diversity and pointing us toward a oneness—within that diversity—with God. Mixed within the multi-faceted mosaic that is ecumenicity are many experiences from which we can learn much about faithful commitment and living—for ourselves and the Church of the Brethren.

My hope is that the members of the Church of the Brethren will seek information, ask hard questions, and make responsible decisions about the NCC, based on the knowledge of people you know and therefore can trust. I'm committed to the NCC because I think it is an effort toward wholeness and oneness in God and because I think it is good for the present and future Church of the Brethren. The vehicles of the media and misinformed outside critics may have very mixed motives for their positions. God calls us to unity. And the NCC, with Church of the Brethren support, is one faithful effort toward that end.

J. Bentley Peters is organizational development consultant for Evangelical Health Systems Corp., Oak Brook, Ill.

THE BRETHREN IN BALTIMORE



What will we remember about Annual Conference in Baltimore—the Human Sexuality paper, sermons on God's grace, the singing of the Nigerian sisters, or perhaps some serendipitous happening or encounter of our own?

Whatever was memorable about Baltimore 83, we hope this summary will help to capture it.





Photography by William F. Smith





Index to Conference business Items

Readers who want to refer to the Annual Conference Booklet as they read their MESSENGER will find this index handy. The number in parentheses following the business item is the corresponding page number in the Booklet. The number after the dash is the page in MESSENGER on which the item is reported.

Unfinished business:

- 1. Associate Membership (121)-18
- 2. Office of Deacon (122)-17
- 3. War Tax Consultation (142) 20
- 4. Human Sexuality from a Christian Perspective (148) 14
- 5. Recommended Statement on Abortion for the Church of the Brethren (162) 26
- 6. Report to Annual Conference Regarding Bethany Hospital (167) 26

New Business

- 1. Request of the On Earth Peace Assembly for Recognition by the Annual Conference (170) – 20
- 2. Alternative Service Registration (171)-20
- 3. Guidance in Relation to Genetic Engineering (172)-18
- 4. Affiliation with the National Council of Churches of Christ and the World Council of Churches (172) 22
- 5. Study of Leadership Development and Ministry Issues (173) 17
- 6. Church of the Brethren Housing Resolution (174) 20
- 7. Resolution on Providing Sanctuary for Salvadoran and Guatemalan Refugees (176) 18
- International Religious Year of Persons with Disabilities (not in Booklet) -22
- Resolution on Nicaragua: The Undeclared War (not in Booklet) – 18

Gay issue dominates sexuality debate; 'covenantal relationships' ruled out

"How did you decide to include homosexuality in this paper?" pastor Myrl Weyant asked the Human Sexuality study committee in its June 28 hearing.

"Because that's where the church was asking the questions," answered committee member Clyde Shallenberger.

And that's where the church kept asking the questions . . . right up till the final delegate vote on the Human Sexuality paper. No matter that "Homosexual Persons and Sexuality" was only one part of a four-part section that also dealt with single persons, married persons, and family life: The issue at Baltimore was homosexuality.

The paper was presented to Conference by Guy E. Wampler Jr., a Fort Wayne, Ind., pastor, and chairman of the Human Sexuality Study Committee. He anticipated and addressed the concerns of those in the church who take a strong stand against homosexuals.

Wampler reminded the delegates of the necessity for holding the church together. "Almost every one of us would like to change something in this paper. But the paper does represent a balance of thinking . . . without 'columns' or a minority report. This paper is probably the best the church can produce at this time."

As the floor was opened, first to inquiries and then to amendments, it was clear the question was whether the paper's balance could, indeed, be maintained at all. One proposed amendment called for deleting all but the first four paragraphs.

Later, an amendment was proposed that stated that the lifestyle option of "covenantal relationships" between homosexual persons is not acceptable to the church. Going further, the amendment called for deleting a follow-up sentence of text that said, "After struggling with this option, the church is not of one mind."

Ironically, the delegates, in voting on the amendment, were *not* of one mind, deciding by a split vote of 528 to 428 that the church *is* of one mind on covenantal relationships for homosexuals. Commented Wampler later, "I am disturbed about the deletion of the sentence that said the church is not of one mind. When a 55-45 vote decides we are of one mind, we are in danger of forcing a 'consensus,' and, as a result, of cutting out a large section of the church."

Another proposed amendment called for heterosexuals to repent of the ways they have sinned against their homosexual brothers and sisters through lack of compassion and understanding.

Speaking in favor of that amendment.

What does the Church of the Brethren now officially say about homosexuality?

- Homosexuals are no more promiscuous or offensive in their public behavior than are heterosexuals.
- People do not "decide" to become homosexual.
- Homosexual orientation usually is formed early in life.
- Up to 10 percent of the population is primarily homosexual.
- The Bible upholds heterosexuality as the reflection of God's image.
- Modern distinctions about homosexuality are missing in the Scriptures.
- Homosexuals need the active support and love of the church as they struggle with God's plan for their lives.
- The church should offer "redemptive help" to homosexuals in its midst. (The paper stops short of calling homosexuality a sin.)
- Celibacy and "conversion to heterosexual orientation" are acceptable lifestyles for homosexuals. "Covenantal relationships" are not. □

Kerby Lauderdale, an ordained minister and a delegate from the Peace congregation in Portland, Ore., pointed out that if there were 5,000 Brethren present in Baltimore, some 500 of them, by the law



of averages, must be homosexual... but forced to live in secrecy. Lauderdale, an acknowledged homosexual, ended his speech by observing, "There is something profoundly inappropriate in heterosexuals deciding whether homosexuals are whole or not."

The debate, which began Friday afternoon, resumed on Saturday morning. Only the one amendment had passed, but the lines of would-be speakers were still at the microphones. It looked as if more amendments were in the works. Then committee member James F. Myer, a minister in Pennsylvania's White Oak congregation, made his move—a not unfamiliar one for conferencegoers who remember Seattle '79 and Myer's salvaging there of the Biblical Inspiration and Authority paper.

Citing the years of work put into the paper, and the amount of input from churches across the denomination, Myer wondered "whether we are going to improve the paper by continuing to whack away at it." He pled for preserving the "delicate balance" of the committee's work, while confessing there were places in the paper he personally would like to see changes made.

It was a pivotal speech, and one of those memorable moments of Annual Conference drama. The crowd senses an arresting of attention of the delegates. They have been swayed.

Following Myer's plea, a massive call for the question arose. The vote was taken and the Human Sexuality paper was accepted as the official position of the church.

"I feel basically good about what has happened," reflected Guy Wampler a few minutes later. "The affirmative vote looked like about 90 percent to me, and I had not expected such overwhelming support for the paper." He expressed the hope that homosexual Brethren will not feel rejected by everyone because of the amendment calling covenantal relationships unacceptable. "I hope that homosexuals and their friends in the church continue to speak up, that we can all have a chance to continue the dialog."

Concluded Wampler, "I am glad personally to take this issue off the front burner for a while. Not that this is an end to the matter. But sometimes you can deal more constructively with things like this if they are on the back burner for a while."

Whether homosexuality stays on the back burner remains to be seen. But one thing is certain; it won't be taken off the stove. -K.T.

How are Brethren to react to homosexuals?

The Human Sexuality paper calls on Brethren to:

- Welcome into the fellowship of the church all inquirers who confess Jesus Christ as Lord and Savior.
- Work at understanding causes of homosexuality.
- Challenge and counteract homophobia (fear, hatred, and harassment of homosexuals).
 - · Dialog with homosexuals.
- Advocate rights of homosexuals to jobs, housing, and legal justice.
- Insist that all antisocial, sexually promiscuous acts are contrary to Christian morality (for homosexuals and heterosexuals alike).
- Support homosexuals seeking to be faithful to a heterosexual marriage covenant. □

FOR BRETHREN/MENNONITE COUNCIL FOR GAY CONCERNS, BALTIMORE WAS THE TIME TO GET INTO THE DIALOG







Not permitted at this Annual Conference to maintain an exhibit booth or to convene an insight session, the

Brethren/Mennonite Council for Gay Concerns (BMC) still managed to be more involved at Baltimore than at any previous Annual Conference.

Members of the Washington-based group spoke up boldly in the Tuesday evening hearing, and during debate on the Human Sexuality paper later in the week. In addition, BMC held a vigil (see photos above) that attracted over 100 gay and non-gay participants over Saturday noon, protesting the passage of the "nonacceptance amendment" to the paper. BMC also conducted a worship service Saturday evening at Christ Episcopal Church. At the initiation of Barbara Daté of the Springfield (Ore.) congregation, the Annual Conference office arranged a forum on Sunday morning with a panel of six gay BMC members, attended by about 200 people.

"This week was great in many ways," reckoned Martin Rock, BMC coordinator. "More gays than ever were willing to take the risk of speaking out, of being identified. Several Brethren who are homosexual confided the fact for the first time at this Conference—to their delegate, pastor, friends, relatives, or to BMC members."

Dialog was constructive, in Rock's judgment. "Some very anti-gay people showed up at the forum Sunday morning, but at least gays and non-gays were talking issues face-to-face. That was great."

Rock cited examples of eye-opening encounters at Baltimore. At Saturday's vigil a married couple accosted one young BMC member with hostile accusations, only to discover that his parents, who happened to walk by just then, were friends of theirs.

During the floor debate, Helen Brubaker, of Southern Ohio, told the study committee how she loved and accepted her lesbian

daughter Beverly and how Beverly loved the church and had hoped to continue fully in its life and work. "Does this paper encourage such participation?" she asked. She also wondered how the paper speaks to gays who fear for their acceptance and their family's acceptance if they announce their sexual orientation to the church.

"Experiences like that are painful but helpful," remarked Rock. "They dispel the image of gays being anonymous people 'out there' somewhere. They help us discover that gays are all around and among us, normal human beings, who, because of their sexual orientation, must lead lives of deceit to avoid persecution."

As for the Human Sexuality paper and its passage, Rock's assessment was, "The paper is a good start, and worth all the effort and expense of the church. However, the real effect of the 'nonacceptance amendment' will be, for many, to make secret short-term relationships more attractive than open, covenantal relationships. So, all is not the way we'd like it to be. I just hope the dialog that's begun here can continue so everyone can learn and grow. Lesbians and gay men need the church and the church needs them."

The Brethren/Mennonite Council for Gay Concerns, whose ranks contain both gays and non-gays, was founded in 1976, having among its purposes to support lesbians and gay men and their relatives and friends, to provide information on homosexuality, and to foster dialog in the church. Its address is Box 24060, Washington, DC 20024. Tel. (202) 544-0845 (after 6 p.m. Eastern Time).

Deacons paper clarifies functions of office; gives congregations leeway in qualifications

In an attempt to clarify whether or not the Church of the Brethren still recognizes the office of deacon, Annual Conference has worked on a policy statement for three years and changed the makeup of its study committee twice. Delegates in Baltimore finally approved—by the necessary two-thirds majority—the paper prepared by the new committee appointed a year ago.

The new paper on deacons outlines qualifications, duties, and organization of the office, and makes several changes in former church policy on deacons, provisions for periodic accountability reviews for deacons, and separate elections for husbands and wives.

Although the 1982 study committee relied heavily on the work of the previous committee, it did make two major revisions. One is the suggested use of the term "deacon" for both genders, noting that the New Testament uses the same word, "diakonos," for both men and women who are deacons. The term "deaconess," the report points out, is properly used only in reference to a religious order of women. The other change is the addition of "A Vision for Deacons," which gives the basic needs of the church that the

deacons are asked to fulfill.

The debate on the deacon policy paper was fairly extensive. In response to a question about whether divorced people can serve as deacons, committee chairwoman Estella Horning answered, "We have observed that some divorced people can serve some congregations. But we feel that the churches should decide for themselves." The committee emphasized several times that the paper specifies that the decision of whether persons are qualified for or should be disqualified from the office of deacon is ultimately that of the congregation.

Other delegates questioned the paper's suggestion that all individuals elected to the deacon board be elected in their own right. Many churches continue the practice of assuming a spouse of an elected deacon is automatically a member of the deacon board. One speaker was concerned about how or whether the office of deacon would need to be implemented in congregations where deacon bodies are inactive or nonexistent.

The only amendment accepted by the delegates provided for copies of the paper to be made available in Spanish, French, and Korean, as well as in English.—M.K.

New leadership/ministry committee in broad study of pastoral needs

Annual Conference appointed a committee of five to address issues related to the calling, training, licensing, and ordaining of leaders in the Church of the Brethren.

The query from the General Board identified the needs for consistency in understandings of ordination, initiative in calling individuals to leadership positions, standards for licensing and ordination,

options for ministerial training, revisions in educational preparation standards, and resources to implement suggested programs. The study committee is also to examine the reasons for pastoral attrition.

Appointed to the study committee were Carroll M. Petry, Warren Groff, William Hayes, Henry Hunsberger, and Alice Martin-Adkins. – M.K.

Moderator Paul Hoffman scored high in his role as leader, whether making solemn decisions from the moderator's chair or playfully accepting a hug from Dunker matriarch Anna Mow. Said Hoffman in his moderator's address, rather than stew about the past, Brethren should "move within the New Testament in whatever way God leads. The more we try to protect Brethren identity, the more we lose it."





Associate membership query broadened to include more aspects of the issue

Upon recommendation from the General Board, Conference appointed a committee to study all current definitions of membership categories and to update the church's understanding of membership.

The General Board's Congregational Renewal Team had been charged with studying the feasibility of establishing an "associate membership" category for students and others who temporarily reside away from home. The team concluded that a more extensive study of the entire issue of membership was needed, and recommended the appointment of an Annual Conference study committee.

The committee, also studying the concern of associate membership, consists of Hubert R. Newcomer, Harold E. Yeager, Judy Hershey Herr, Howard A. Miller, and Rick Gardner. – W.S.C.

Genetic engineering slated for study

In response to a West Marva District query on genetic engineering, Annual Conference instructed the General Board to seek out possible Brethren participation in the development of guidelines for ethical research. It requested the Board to examine the areas of concern, controversy, and change, and to report to the membership within two years in the form of a study paper or by other means.

The delegates also encouraged the Brethren Health and Welfare Association, and other interested groups in the church, to continue to evaluate and discuss the issue of genetic engineering. — W.S.C.

Sanctuary offered political refugees

Sanctuary is "an appropriate Christian response to injustice being suffered by Latin American and Haitian political refugees," Annual Conference said.

The delegates emphasized the church's commitment to obey the law unless such obedience violates conscience, and "encouraged congregations to employ all lawful means to protect refugees, including: providing legal assistance to refugees through administrative or judicial appeals of actions of the Immigration and Naturalization Service, petitioning Congress and the State Department to grant refugee status to those fleeing political oppression in Latin America and Haiti, and providing the general public with information on the crucial issues."

When lawful means have been exhausted, Annual Conference "encourages congregations to prayerfully consider sanctuary as a faith response to the current situation in Central America."

The delegates also committed up to \$10,000 per year from undesignated balances for grants to congregations that face legal expenses related to lawful assistance and protection or providing sanctuary for refugees such as those from El Salvador and Guatemala. — W.S.C.

Brethren protest Nicaragua stand

The delegate body expressed disapproval of US "military covert action in order to destabilize the Nicaraguan government" and also protested economic boycotting of Nicaragua.

Annual Conference called on the US Government to withdraw all activity that has the effect of undermining and overthrowing the Nicaraguan Government; to respect the right to self-determination of the Nicaraguan people; to dialog with Nicaragua's Government to negotiate the differences; to encourage in the negotiations involvement of the Organization of American States and the United Nations; and to resume full trade relations with Nicaragua.

The delegates prefaced their call to the government by saying the message was "in keeping with our heritage of peacemaking and our biblical calling to be ministers of reconciliation, and in the spirit of the 1974 resolution adopted by the General Board which states, 'That we urge the President and Congress to instruct the CIA . . . to avoid any actions which . . . deny the rights of nations and peoples to manage their own internal affairs.'"—W.S.C.



Mediation workshop foresees network

Conflict is a part of everyday life, and our natural tendency is either to avoid the conflict or to bring in outsiders such as attorneys and law enforcement officers. A third option is mediation, in which a third party attempts to guide the disputants in arriving at their own solution to the conflict. The mediator uses listening skills as well as problem-solving techniques to obtain this goal.

A pre-conference mediation workshop at Baltimore brought together some 140 participants interested in developing ways to deal with conflict among the Brethren. Groundwork for the event had been laid a year ago, at a special meeting called during the Wichita Conference.

Leadership for the workshop consisted of Ron Kraybill, director of the Mennonite Conciliation Service; Barbara Daté, Springfield, Ore.; Larry Hoover, Harrisonburg, Va.; and at least a dozen other trained mediators from the circles of the





Nigerian choir hit of Conference

Easily the most popular group at Conference, the 18-member Nigerian women's choir sang at meal events and insight sessions as well as participating in Saturday night worship. Wherever they appeared, their joyous music, enthusiastic witnessing, and gracious manners added new dimensions to Brethren conceptions of their mission work in Nigeria, and made easily understandable the term "unity in Christ."

Left: Noami Gambo talks with Ellen Keim of North Manchester, Ind., about Nigerian life.

Friends, Mennonites, and Brethren. A valuable portion of time allowed the participants to become familiar with the process of mediation by witnessing a simulated role play, consisting of two disputants and one mediator. The onlookers then had their chance to try the role of mediator.

At the end of the day-and-a-half workshop, the participants divided according to districts to discuss specific action that could develop in their local areas. The ideas shared with the larger group included introducing mediation to local congregations and providing training to interested parishioners.

While the Church of the Brethren has often spoken out against war and violence on the international level, conflict on a personal level has frequently been neglected. The workshop pointed out scriptural support for mediation. In Matthew 18, for example, the advice is to deal with conflict by personally confronting the other party. If this fails, two or three other church members are to become included. If the conflict is still not resolved, it is to be dealt with by the entire church.



Ron Kraybill explained conflict resolution to mediation workshop participants.

Planners of the Baltimore workshop expect it to be the impetus for the formation of a Brethren conciliation service—one coordinated by Chuck Boyer, peace consultant for the denomination, and carried

out by a network of trained mediators.

"The Church of the Brethren has emphasized the aversion to shedding blood and participating in war more than it has emphasized some of the other dimensions of peacemaking," says Boyer. "We all recognize that there is a need for inner personal peace, peace between groups of persons. We realize that we don't know how to be peacemakers locally, and we want some skilled training.

"I think that, as individuals gain skills to work locally and interpersonally, they will find that there is an interrelatedness between peacemaking at home and peacemaking far away from home."

Boyer and others helping to launch such a program have benefitted from the expertise of others already involved in mediation work. In particular, they have received the support of the Mediation Group of New Call to Peacemaking, a cooperative effort of the three historic peace churches—the Mennonites, Friends, and Church of the Brethren.—DAVE

Dave Leiter of Waynesboro, Pa., is a student at Bethany Theological Seminary.

On Earth Peace now Board program; Assembly exec member of WMC staff

The On Earth Peace Assembly, Inc. (OEPA), will become General Board program and an officially recognized part of the denomination's peace program as a result of an action by the Baltimore Conference. OEPA petitioned the 1982 Standing Committee for Conference recognition in order to solicit funds throughout the denomination. Standing Committee postponed its answer for one year, requesting that a relationship be explored with the General Board.

Applauding the work of a team of negotiators, including representatives from both the General Board and OEPA, Conference delegates accepted the team's proposal that for a three-year trial period OEPA function within the World Ministries Commission. Under the agreement, OEPA will retain its incorporated status, elect a board of directors to guide its program, and have a full-time General Board staff member related to it. Budgeting, funding, and promotion of OEPA activity will follow the regular policies of the General Board, with the ex-

ception that OEPA will continue to approach individuals on its mailing list for support during the three-year trial period. OEPA will not solicit funds from congregations.

The proposal brought appreciation from delegates for the unity it brings to Brethren peace efforts. The specifics of integrating OEPA staffing and program within General Board structure will be the shared responsibility of the executive for the World Ministries Commission and the president of OEPA. Standing Committee appointed a committee of three (Paul W. Hoffman, Clyde C. Fry, and Anita Flowers Metzler) to oversee the implementation of the relationship between OEPA and the General Board.

Primary activities of the On Earth
Peace Assembly, Inc., are the Brethren
World Peace Academy, the Brethren
World Peace Bookstore, and periodic
meetings of professional groups on timely
peace issues. The OEPA program will
continue to be based in New Windsor.

—F.W.S.

In its list of recommendations, the committee suggested that "congregations and church-related institutions give consideration to a range of extra-legal options." Included is the option of corporate civil disobedience by supporting an employee involved in war tax resistance.

Moderator Paul Hoffman said that by recommending civil disobedience the study paper became a position paper, and needed a two-thirds majority—which it did receive from the delegate body.

Preceding the listing of extra-legal options was a listing of legal means by which institutions could support employees involved in tax resistance. The committee stated that only after legal means were exhausted should an institution enter into civil disobedience.

In conclusion, the committee called on the larger church community to give support to any church-related organization involved in civil disobedience.— I. A. B.

Right to housing urged for all

In response to the current housing crisis, delegates affirmed the right of every person to have a decent place to live, the need to raise awareness to the housing problem, and the importance of finding ways to build and maintain housing.

Some opposition was expressed by delegates who said the resolution was pointed to the government, thereby denying the responsibility of individual Christians.

The resolution got strong support, however, from a number of other delegates, including Joe Myer, Mid-Atlantic, and Dwayne Yost, Southern Ohio. Both are involved in nonprofit housing corporations. Myer emphasized the need for skills banks, housing corporations, and housing ministries, and said, "People are living in such poor housing because they have no choice."

In addition to affirming various ways the Church of the Brethren is involved with housing issues, the resolution calls on the Federal government to reinstitute funding for low-income housing programs and social programs that care for the needs of the homeless. The paper also calls upon state and local governments in the US and Puerto Rico to respond to their communities' housing needs.—M.K.

Conference lifts up alternative service

Alternative service is still an acceptable recommendation for the Church of the Brethren to make to its youth, according to an Annual Conference response to a query from Northern Indiana District.

The query, written in August 1982, was in response to newly proposed alternative service regulations from Selective Service. The proposals set priorities on job placements by how they met national military interests, and also could have hindered Brethren youth from serving through Brethren Volunteer Service.

Many churches and peace groups, including the Church of the Brethren through its 1982 Annual Conference, protested these proposed regulations. And last March a new, and much-improved, set of alternative service guidelines was approved by Congress.

Because of the changes, Annual Conference answered the query, "Yes, we can continue to recommend alternative service to our youth." The response said the new guidelines include a likelihood for civilian administration in the near future; freedom for conscientious objectors to seek their own alternative service assignments, including BVS; the possibility of overseas assignments; and the accessibility of civilian review boards in case of unsatisfactory work assignments.—J.A.B.

War tax holdback recommended act

What started out at the 1982 Annual Conference as a study on war tax resistance came out of the 1983 Conference as a position paper.

The job of the study committee on war tax consultation was to answer the basic question of how an institution should respond to employees who object to payment of the part of their taxes that goes for military support, said Phillip Stone, General Board member and chairman of the committee.

Brethren musicians perform in plaza

The Brethren made their presence in Baltimore known in several ways. While some pulled weeds or shopped at Inner Harbor, other Brethren gave to Baltimoreans the gift of music.

The Center Plaza Ministry in Music offered a lunchtime entertainment menu to both Brethren and city natives. Wednesday the Brethren Chapel Bells from the Hagerstown (Md.) church performed; Thursday Tiff Bates of Utica, N.Y., ministered with clowning; and Friday the Nigerian women's choir brought the music of Africa to downtown Baltimore.

The 4-H's, a male quartet from East Chippewa, Ohio, was scheduled for Saturday, but a mix-up resulted in no electricity for the group's amplification system, and the event had to be cancelled.



Shoppers and workers passing by Center Plaza had a lunchtime treat each day as Brethren musicians gave a gift of music to the city. Among the entertainers were the Brethren Chapel Bells, a bell choir from the Hagerstown (Md.) church, led by Karl Schrock.

Sue Snyder, coordinator of the music ministry, was pleased with the success of the program. "The people we touched were glad we were there," she said.

The group that got the best response

was the Nigerian women's choir, Snyder said, because of its great volume and also because by Friday people had become accustomed to seeing performers in the plaza. – J.A.B.

Brethren ministers hear Harrel Beck

If you were an Old Testament professor asked to address a group of Brethren clergy, what would your purpose be?

For Harrel F. Beck, of Boston University School of Theology, that question was answered simply: "I want to get these clergy to take a fresh look at the Scriptures." For harried pastors, Beck maintains, it is all too easy to assume they've "read all that before." This attitude prevails especially in regard to much of the Old Testament.

"A fresh look" is certainly what Beck gave to members of the Ministers' Association at their annual meeting, just prior to Annual Conference. Speaking on the topic "Old Testament Wisdom: a Literature for Anxious Times," he regaled his listeners with insights, stories, and images all aimed at driving home the importance of wisdom literature. The Law and the Prophets have gotten most of the attention from scholars and preachers in recent years, said Beck, but the books of Proverbs, Ecclesiastes, the Song of Songs, and Job are essential to an understanding of the full biblical message.

Why is wisdom literature so important?



Speaker Harrel Beck encouraged Brethren ministers to take a fresh look at wisdom writings in the Old Testament.

Because it is honest about life and about suffering, because it will not permit reducing God to a formula, because it reminds us that faith is relational more than prepositional, and because Jesus was himself greatly influenced by wisdom teachings and, in fact, was a wisdom

teacher called "rabbi" by his disciples.

Spicing his presentation with frequent tales from his own experience, Beck kept his hearers with him. He modulated from hilarity to poignancy with expert touch. "Very entertaining," was a frequent response from listeners. Maybe a bit too entertaining? Several in the audience thought he overdid the funny stories and one-liners. They struck some listeners as gimmicky and even annoying.

"I really didn't hear anything I hadn't read in seminary," commented a recent graduate. But no one questioned his ability to communicate. One pastor's spouse especially appreciated that Beck's presentation, although offered to clergy, was "understandable." Other words used to describe his lectures were "very stimulating," "provocative," "challenged us to be a biblical people."

There can be little doubt that Beck achieved his purpose of encouraging Brethren ministers in attendance to take a fresh look at wisdom writings in the Old Testament. His gift for aphorism was apparent with such statements as: "God is the most incorrigible humanist there is," "Justice is love activated," "Life is lived in the space between faith and agnosticism," and "God loves honest people."—KENNETH L. GIBBLE

NCC/WCC concerns answered in 1981

Annual Conference recognized the concern of a Southeastern District query about the National and World Councils of Churches.

The delegates adopted Standing Committee's recommendation that asked the churches of Southeastern District to study the 1981 Annual Conference paper entitled "Affiliation with the National Council of Churches of Christ and World Council of Churches."

Standing Committee asked the churches in Southeastern District to give special attention to the reasons given for continued membership in both organizations. The query had asked for the Church of the Brethren to consider withdrawing membership because the NCC and WCC "do not follow the 'time-honored peace stand of our church,' but instead have supplied arms and ammunition to some of the Third World countries."

Standing Committee said, "We believe that each of the concerns listed in the query is addressed in that paper."—W.S.C.

Brethren urged to gid disabled

Endorsing the 1983 International Religious Year of Persons with Disabilities, the delegate body urged congregations to move toward more awareness of the problems faced by people with various handicapping conditions.

The goal of the 1983 Year is for congregations to become accessible, by overcoming attitudinal, communication, and physical or architectural barriers. The delegates also recognized the decade of 1983-1992 as the Decade of the Disabled, as designated by the United Nations.

"Since we have been talking about human rights in other countries," said Chris Tobias, Standing Committee delegate from Northern Ohio, "we believe we should do something about the rights of these persons in this country."

The resolution refers interested people to the Church and Persons with Disabilities Network of the Church of the Brethren, a part of the Brethren Health and Welfare Association.—M.K.



Kenneth L. Gibble's play, "That Your Days May Be Long," provided a focal point for discussion at the Health and Welfare Conference. In the scene above, actors Ken Gibble, Carol Nelson, Jim Tice, and Jim Nelson discuss the termination of elderly citizens.

Health and Welfare Conference talks values, ethics, priorities

Could our older adults be forced to live in restricted environments and then be convinced that voluntary termination, or euthanasia, would be a highly moral act in the best interest of society? Could economics and politics be higher priority than human life?

This was the theme of Ken Gibble's play "That Your Days May Be Long." Participants in the Health Care Conference, held in Baltimore just prior to Annual Conference, were deeply affected by the drama, which appeared uncomfortably real. The play was set in the year 2031, and the "venerables," or senior citizens, had become a burden to society. Categories had been established to determine who would be "terminated" first.

Who would be next in the list of expendable people? The "slippery slope" argument states that one exception to the rule will lead to a decline of moral values. And the direction cannot be reversed.

Those attending the Health Care Conference wrestled with the moral dilemmas that exist in the world of health and human values. Modern developments in health care have created many choices: When will new technologies be used? Who will benefit? Who will be given the authority to make those decisions? Genetic testing, in vitro fertilization, advanced diagnostic procedures, and rare and expensive medications are a few examples of new technologies.

Leaders Frank Harron, an Episcopal

minister with experience in medical education, and Marlin Wenger, a doctor from the Elizabethtown (Pa.) Church of the Brethren, presented the group with the moral dilemma of whether or not medical treatment should always be provided to all people, regardless of the consequences. Small groups discussed four case studies dealing with moral decisions, euthanasia, applied genetics, and economic and political factors.

Group members found it difficult to make decisions about the moral choices. Is the preservation of life more moral than relief of human suffering? Does the development of genetic testing present an obligation to future generations to decrease the incidence of genetically determined disease? Should age, "social worth," or the ability to pay be a factor in providing costly medical treatment? Who has the right to make proxy decisions about life-saving standard medical treatment for incompetent people?

These questions and the problems they present are increasingly being recognized as the problems of all people, including those within the Church of the Brethren. After being confronted with moral values, ethics, and priorities, many participants left the conference sessions with more questions than answers.—TERRI FRYMAN

Terri Fryman is a member of the Greenville (Ohio) Church of the Brethren. She is a licensed practical nurse at The Brethren Home, and a member of the steering committee of the Church and Persons with Disabilities Network.





The 1980 Conference featured a first—signing of worship services for the deaf and hearing impaired. This year provided a first—simultaneous translation of worship services into Spanish. Rene Calderón, Parish Ministries staff for Hispanic ministries, was the translator for all the services.

Dinner hour music vies with noise

During dinner hours at Annual Conference, one could hear guitars, flutes, handbells, soloists, quartets, and choirs. The one man who heard them all was Dale Dowdy, pastor of the Conestoga congregation (Leola, Pa.), and program coordinator for the dinner hour.

On Wednesday, vocalist Paul Roth sang secular and religious music, including duets with Del Keeney. He was followed by Ruth Litz, who "sang in the style of Joan Baez." She played the guitar and performed both secular and religious music.

On Thursday, three groups performed: Curtis Nolley, singing with piano and guitar accompaniment; flautist Deb Crouse Morris; and the ZME (Nigerian women's fellowship) Choir. "The people were really delighted by them," said Dowdy.

On Friday, Cheryl Nauman began the program by singing several religious songs, and was followed by the East Chippewa Male Quartet, which performed quartet and gospel numbers.

Three choirs performed on Saturday: the Koinonia Handbell Choir, the Midway Church of the Brethren Senior Choir, and the Lightshine Choir, which sang two numbers from the musical "Lightshine."

There was some trouble with crowd noises, and Dowdy is thinking of suggesting that next year the dinner-hour program be in more of a concert setting.

— M.K.



Ruth Litz, guitarist and singer, was among the entertainers who provided dinner music each day in the cafeteria. As always in such settings, music competed with noise.

Insight sessions 'all looked good'

Choosing a Conference insight session to attend was like trying to choose candy at a store. They all looked good.

On Wednesday, you could go in one room and hear the question, "What do you read in MESSENGER?" You could step into another and hear an explanation of the United States agricultural system or into another and hear Jan Thompson say, "We are a church with refugee rootage," as he spoke of displaced persons. You could hear laughter in another and walk into the 35th-anniversary celebration of Brethren Volunteer Service.

On Thursday, one room held a session on computers with information being "signed" for the deaf. Another room had a session on the problems of multi-ethnic worship in cities. Another had representatives from The Brethren Press excitedly discussing their historical books. Still another showed videotapes on stewardship. Then there was the loud, ringing voice of John Davis singing for an appreciative audience.

Friday's sessions continued the variety. There was one about the old Brethren hymns and when they were printed. There was another about the mission in Sudan, where there is frustration and fear, but hope. There was yet another where many discussed the problems of the electronic church.

In the end, it was a pity you couldn't take in more. But perhaps it was best you didn't try. -M.K.

Elections and appointments bring new faces to General Board and committees

The two candidates for moderator-elect put forward by Standing Committee, James F. Myer and Guy E. Wampler Jr., have had considerable exposure before the denomination because of their years of work on the Human Sexuality Committee. At one point early in the week at Baltimore, Myer jokingly suggested the two of them run on a joint ticket, be comoderators, and have as their theme, "Human Sexuality."

As it worked out, however, Myer became moderator-elect on his own, chosen from a ballot that had Joan Deeter, North Manchester, Ind., added to it, nominated from the floor. Myer, a 43-year-old dairy farmer and minister from the White Oak congregation in Pennsylvania, will moderate the 1985 Annual Conference in Phoenix, Ariz.

Other elections and appointments: General board, district representatives (5-year terms): Peggy Reiff Miller, Kalamazoo, Mich. (Michigan); L. Gene Bucher, Brodbecks, Pa. (Southern Pennsylvania); and Esther Frantz Boleyn, Morgantown, W. Va. (West Marva).

General Board, at-large representatives (5-year terms): Anita Smith Buckwalter, Lansing, Mich. (Michigan); David B. Eller, Bluffton, Ohio (Northern Ohio); and (filling an unexpired term until 1985) Harold S. Martin, York, Pa. (Southern Pennsylvania).

Annual Conference Central Committee (3-year term): Lois Fike Sherman, Fort Wayne, Ind.

Committee on Interchurch Relations (3-year terms): Roderico (Tom) A. Grahan, San Diego, Calif.; and Naomi Kulp Keeney, Harrisburg, Pa. (General Board appointee).

Bethany Theological Seminary Board of Directors (5-year terms): Guillermo Encarnación, Falfurrias, Texas (clergy); and Janice L. Ruhl, Manheim, Pa. (laity).

Standing Committee's Nominating Committee (2-year terms): Ruthann Angle, Milford, Ind. (Northern Indiana); James M. Beckwith, Oaks, Pa. (Atlantic Northeast); Carl Cawood, Ashland, Ohio (Northern Ohio); and Clara Patterson, Dayton, Ohio (Southern Ohio).

Continuing through 1984: Betty Ann Cherry, Huntingdon, Pa. (Middle Pennsylvania), chairwoman; Warren M. Eshbach, York, Pa. (Southern Pennsylvania); Lavon Rupel, Stockton, Calif. (Pacific Southwest); and June Wolfe, Roann, Ind. (South/Central Indiana).

Ministers' Association (3-year term, elected by the association): Ronald E. Wyrick, Bridgewater, Va., secretary. (William K. Roop, Roaring Spring, Pa.,

Abortion Statement Study Committee (appointed by the General Board, October 1982): Kenneth L. Brown, North Manchester, Ind.; Sharon P. Graybill, Pottstown, Pa.; Elaine M. Sollenberger, Everett, Pa.; Donald E. Miller, Lombard, Ill.; Lauree Hersch Meyer, Lombard, Ill.; and Fred W. Wampler, Mountain City, Tenn.







Commission chairmen Phillip Stone, Fumitaka Matsuoka, and William Hayes.

serves as chairman for 1983-84; Jean Lichty Hendricks, Sheldon, Iowa, is vice chairwoman; and Delbert W. Kettering, Walbridge, Ohio, is treasurer.)

Review and Evaluation Committee (serves through 1985): Wanda Will Button, Conrad, Iowa; A. Blair Helman, North Manchester, Ind.; Wilbur R. Hoover, McPherson, Kan.; Dean M. Miller, Hagerstown, Md.; and Nevin H. Zuck, Lancaster, Pa.

General Board/On Earth Peace Assembly Oversight Committee: Paul W. Hoffman, McPherson, Kan.; Clyde C. Fry, Mansfield, Ohio; and Anita Flowers Metzler, Nappanee, Ind.

Annual Conference Study Committees: Leadership Needs and Ministry Issues Study Committee: Warren F. Groff, Lombard, Ill.; William A. Hayes, Baltimore, Md.; C. Henry Hunsberger, Mercersburg, Pa.; Carroll (Kaydo) M. Petry, North Manchester, Ind.; and Alice Martin-Adkins, Kensington, Md. (A staff liaison will be announced later.)

Membership Study Committee: Hubert R. Newcomer, Sebring, Fla.; Harold E. Yeager, Saint Thomas, Pa.; Judy Hershey Herr, Grand Junction, Colo.; Howard A. Miller, Clarksville, Md.; and Rick Gardner, Elgin, Ill.

Bethany Hospital Foundation Study Committee (appointed by the General Board): Graydon F. Snyder, Lombard, Ill.; Dorothy Garst Murray, Roanoke, Va.; Jay Gibble, Elgin, Ill.; Stewart B. Kauffman, Elgin, Ill. (staff liaison); Hazel Peters, New Windsor, Md.; and Larry Ulrich, Lombard, Ill.

Hymnal Council: Named by the General Board as Brethren representatives to a four-denomination Hymnal Council to consider a joint hymnal are Robert C. Bowman, Elgin, Ill.; Nancy Faus, Lombard, Ill.; Robin Risser Mundey, Elgin, Ill.; and Jimmy Ross, Lititz, Pa.

General Board reorganization: Executive Committee: Re-elected chairman is Curtis W. Dubble, Lancaster, Pa. (1984). Re-elected vice chairwoman is Elaine M. Sollenberger, Everett, Pa. (1986). Fran Clemens Nyce, Westminster, Md. (1986), and H. Fred Bernhard, Gettysburg, Ohio (1985), serve as at-large members. The three commission chairpersons are also members of this committee.

Goals and Budget Committee: The above group, chaired by Elaine M. Sollenberger, plus Administrative Council, comprises the Goals and Budget Committee, with three ex-officio members: district executives Donald E. Rowe



Consecrated at Conference end were Paul Fike, 1984 moderator, and James Myer, moderator-elect and 1985 moderator.

(Mid-Atlantic), Carl E. Myers (Illinois/Wisconsin), and Bert G. Richardson (Southeastern).

Pension Board. The members of the General Board also comprise the Pension Board. The Pension Board chairman and vice chairman are, respectively, Lowell A. Flory, McPherson, Kan. (1986), and William H. Cable, Syracuse, Ind. (1987). (Wilfred E. Nolen is secretary/financial officer, salaried staff.)

The Pension Board Executive Committee includes, besides Lowell A. Flory and William H. Cable, Vernard Eller, La Verne, Calif. (1984); Robert G. Mays, Seattle, Wash. (1984); Dorris Murdock, Nampa, Idaho (1986); Dorothy Garst Murray, Roanoke, Va. (1985); Kurtis Friend Naylor, Mountain Grove, Mo. (1987); and Randall Lee Yoder, Kokomo, Ind. (1985).

General Services Commission: Phillip C. Stone, Linville, Va. (1987), chairman; William H. Cable, Syracuse, Ind. (1987); Vernard Eller, La Verne, Calif. (1984); Lowell A. Flory, McPherson, Kan. (1986); Robert G. Mays, Seattle, Wash. (1984); Dorothy Garst Murray, Roanoke, Va. (1985); Dorris Murdock, Nampa, Idaho (1986); and Elaine M. Sollenberger, Everett, Pa. (1986).

Parish Ministries Commission: William A. Hayes, Columbia, Md. (1985), chairman; L. Gene Bucher, Brodbecks, Pa. (1988); Anita Smith Buckwalter, Lansing, Mich. (1988); Emily Mumma, Largo, Fla. (1987); David B. Eller, Bluffton, Ohio (1988); Fran Clemens Nyce, Westminster, Md. (1986); Jorge Rivera, Castañer, P. R. (1987); and Randall Lee Yoder, Kokomo, Ind. (1985).

World Ministries Commission: Fumitaka (Matsu) Matsuoka, Fremont, Calif. (1986), chairman; H. Fred Bernhard, Gettysburg, Ohio (1985); B. Stanley Bittinger, Kingsville, Texas (1984); Esther Frantz Boleyn, Morgantown, W. Va. (1988); Karen S. Carter, Daleville, Va. (1984); Peggy Reiff Miller, Kalamazoo, Mich. (1988); and Kurtis Friend Naylor, Mountain Grove, Mo. (1987).

Ex-officio members of the General Board are Paul H. Fike, Orrville, Ohio (Annual Conference moderator); James F. Myer, Lititz, Pa. (Annual Conference moderator-elect); Warren F. Groff, Lombard, Ill. (president of Bethany Theological Seminary); Graydon F. Snyder, Lombard, Ill. (dean of Bethany Theological Seminary); and Beverly Dunston Scott (observer/consultant from American Baptist Churches). — K.T.



Bible study electives and scripture teaching at mid-morning business session breaks are becoming fixtures at Annual Conference. Harold S. Martin (above) was one of the most popular Bible teachers, seen here elaborating on a point from his study series on 2 Timothy. Editor of the *BRF Witness*, a publication of the Brethen Revival Fellowship, Martin was elected at Baltimore to the denomination's General Board.

Nvwa Balami (right) addressed the Conference Saturday evening. He illustrated God's grace with a description of a traditional Nigerian ceremony for reconciling a murderer with the community. We are given a new identity as we are transformed by God's grace. Living that identity is to carry out the Commission of our Lord, Jesus Christ.



News briefs: Some other big items and a whole lot of little ones

- · The World Council of Churches Assembly in Vancouver July 24 - August 10 had Brethren on hand as participants and press. (The October MESSENGER will carry a report.) In their report to Conference, WCC representatives explained why Brethren need to be in that world body: "It is neither the fact that we receive from others or give out of our rich heritage to others in the context of the Council that calls us to be involved with the World Council of Churches. Our membership is a theological statement of who we are in the Body of Christ and what our vision for the church and the world is."
- General Secretary Bob Neff, reporting on the NCC, said it would have been desirable not to have had recent adverse criticism of the Council by the media, but it has given opportunity to highlight the good that the NCC does. (See the August MESSENGER, much of it devoted to NCC coverage.)
- The Brethren Health Education Foundation granted six 1,000-dollar scholarships, one 2,000-dollar graduate fellowship, and loans exceeding \$24,000 during 1982 to Church of the Brethren students preparing for professions in the healing arts. The Fund marked its 25th anniversary in 1983.
- The new Bethany Hospital in Chicago is nearing completion, ahead of schedule. The development drive has produced nearly \$5 million in pledges and contributions, including gifts from Church of the Brethren congregations.
- Bethany Theological Seminary a tiny enclave of Brethren scholars? Hardly. In 1982 Bethany had students from India, Hungary, Nigeria, the USA, and Vietnam representing 13 denominations. The seminary had 36 graduates this June, the largest graduating class in recent years.
- The Church of the Brethren Pension Board had a growth of \$3.5 million in 1982. That was the first year of selfinsurance for the Group Insurance Plan, and the switchover resulted in higher premiums to cover claim backlogs. Wilfred E. Nolen is the new Pension Board executive.
- Yes, next year is 1984, and Big Brother and all the other Brethren will be watching for you at Southern Illinois University in Carbondale, Ill., June 26 - July 1. The

- University is offering a package deal (\$154 a person) for lodging and meals. Future sites and dates: Phoenix, Ariz., July 2 7, 1985; Norfolk, Va., June 24 29, 1986; Cincinnati, Ohio, June 23 28, 1987; and St. Louis, Mo., June 28 July 3, 1988.
- Annual Conference attendance didn't meet expectations this year. Sunday morning attendance reached only 5,295— nowhere near the 9,000 Sunday morning in Pittsburgh in 1980. Total registration was higher than Pittsburgh—6,132 total registration, including 1,089 delegates.
- Conferencegoers gave \$20,978 toward Annual Conference expenses and \$24,624 for the Brotherhood Fund, for a total of \$45,602 in offerings during the week's worship services.
- SERRV sales at Baltimore totaled \$16,663, about \$100 less than Wichita sales in 1982. SERRV personnel attributed the disappointing sales partially to Harbor Place competition.

Brethren Press book sales, on the other hand, soared to a new record - \$55,450 - \$8,500 over Wichita's total. Maybe it was the buggy and the buckets that did it.

- The party's not over. The quilting party goes on and on it seems, as popular as ever. Five quilts were produced at Baltimore and sold at an auction at week's end for \$10,810. The fifth quilt went for \$1,010, then was resold for \$3,400, the highest price ever, someone said. Half the profits were donated to Brethren work in Sudan. The other half went to AACB (the Association for the Arts in the Church of the Brethren), the sponsor of the quilts project.
- The Brethren Journal Association (BJA) is jubilant these days. Its Edward K. Ziegler Endowment Fund has reached \$44,000 (the goal is \$60,000). BJA publishes Brethren Life and Thought, a 28-year-old scholarly journal "published in the interests of the Church of the Brethren." The association, whose president is Joan Deeter, North Manchester, Ind., elected Leland Wilson, Washington, D.C., its new vice president at its Baltimore meeting. Re-elected to the BJA Board were Marlin Heckman, La Verne, Calif., and Emmert Bittinger, Bridgewater, Va. Newly elected to the Board is Olden D. Mitchell, Elkhart, Ind.
- The study committee on the Bethany Hospital Foundation will bring a report to





the 1984 Annual Conference, as will the study committee on abortion.

- · Congregational Renewal and Growth, a movement stemming from the 1981 Diminishing Membership action of Conference, is living up to its name. Advances in renewal and growth are being made in four districts - Southeastern, Southern Plains, Virlina, and Mid-Atlantic, One of the moving forces behind this impressive progress is Paul E. R. Mundey, working this past year from his home base in Linthicum Heights, Md., as part-time interim field staff in evangelism/new member ministries. Starting this month, Paul is on the national staff, full-time. (Watch for the November MESSENGER, which will focus on this ministry.)
- The Brethren Encyclopedia project continues on schedule, in the printing stage now, with plans to have the first two volumes (the ones containing articles) ready by the end of 1983. Volume 111 (statistics, lists, appendices, and bibliography) will be ready in 1984. Sets may be ordered in advance for \$130 plus \$3.25 postage and handling from Brethren Encyclopedia, P. O. Box 18869, Phila-



Far left: Steve Strycker of Goshen, Ind., defies sexist rolecasting as he adroitly threads a needle and joins the annual quilting party. Left: Critics who say we have taken the bread of life, the gospel, out of MESSENGER, may have wondered if we were saying, "Let them eat cake." To celebrate the 100th anniversary of The Gospel Messenger, the magazine's staff served over a thousand pieces of cake after Thursday evening service. Below left: Youth demonstrate that Brethren values of simplicity and ingenuity are still around, as they don trash bags in an evening downpour. Below: Finally, let's just say that John Schrock of Mayom, Sudan, is . . . well, "into art."



delphia, PA 19119.

- · "Empowered by our Birthright" is the theme for the upcoming centennial of women's organizations in the Church of the Brethren. A number of events are planned, including a Church of the Brethren International Conference in the summer of 1985, and a book, to be authored by Pam Brubaker Lowe.
- The 1983 Church of the Brethren Ecumenical award, presented annually by the Committee on Interchurch Relations (CIR), went this year to Ira W. and Mabel Moomaw, Sebring, Fla., for their long-time work in India and in Agricultural Missions. CIR also presented its Wanda Luce Callahan Ecumenical Scholarship (\$250) to Gail Erisman, a Bethany Seminary student, (The scholarship is named for the previous year's recipient of the Ecumenical Award.)
- · Samantha Smith, eat your heart out! Clyde Weaver, Brethren Press marketing director, is in Moscow this month and hopes to hand-deliver a letter to USSR president Yuri Andropov. The letter, calling for friendship and peace, was displayed at Conference and signed by over

- 2,000 people, some of whom added their own mini-messages.
- · Sister Anna Mow, a Conference habitué, called to the editor's attention the fact that at Baltimore she not only wore a brand-new dress, but also one even older than the dress shown on the covers of the September 1976 and September 1982 MESSENGERs. Surely the most admired woman in the Church, Sister Anna turned 90 on July 31.
- · "Paul's Epistles" were a feature of this Conference-daily letters to the delegates from moderator Paul Hoffman. Part inspiration, part update, part pep talk, the letters were apparently an effort to confront the perennial problem of the delegate body being a bunch of individuals (and a few mavericks) instead of being a unit whose members are sensitive to the mood of the total group.
- · Myron Augsburger, noted Mennonite educator and evangelist, addressed the New Church Development and Evangelism Dinner. Said this pastor of a new church on Washington's Capitol Hill, "Evangelism is anything that makes faith in Jesus possible. If we are not evangelistic,

- the church will dry up on the spot."
- · Sylvia Oiness was on her way to the Nigeria mission field in April 1941 when her ship, the ZamZam, was torpedoed and sunk by the German navy. Sylvia never got to Nigeria, and 42 years passed before she met any of her would-have-been fellow missionaries. After her rescue she changed plans and served 30 years as a nurse in Swaziland. At Baltimore, Sylvia and fellow ZamZam survivor Alice Engel (in Nigeria 1937-40) were special guests at the Mission '80s Luncheon. One poignant greeting, from retired Nigeria nurse Mary Dadisman, "Sylvia, so I finally meet you! I was your replacement, in 1941!"
- · A prayer vigil was held over the noon hour on Friday, to show support for sanctuary for refugees, and to protest unjust conditions in Central America. Held at the Holocaust Memorial in Baltimore, the vigil was sponsored by the Brethren Peace Fellowship and the local Clergy and Laity Concerned. Among those who spoke to the group was Julia Esquivel, exiled Guatemalan poet, whose book Threatened With Resurrection was published by The Brethren Press last year.

Showing Baltimore how to volunteer

The 1983 Annual Conference featured something new—the presentation of a gift to the host city.

The gift given to Baltimore wasn't material or expensive, however. In good Brethren fashion, the gift was volunteer service to the city for two hours on Thursday and Friday of Conference week. The project was conceived and coordinated by Lorele Yager, Churubusco, Ind.

About 130 people participated in pulling weeds, edging sidewalks, painting picnic tables, and other projects. For many, it was not only a chance to do something constructive and helpful, but it was also an opportunity to stretch legs and relax other parts of the body tensed up by sitting through business meetings.

One group of about 30 people went just across Pratt Street from the Convention Center and pulled weeds from a bank by the sidewalk. A larger group walked to the Federal Hill park, which overlooks the Baltimore Harbor, and swept sidewalks, painted park benches, and trimmed grass.



Arnold Lein takes a break and explains Brethren volunteering to a local TV reporter.

And a third group was more spread out, doing jobs such as cleaning glass panels and—what else—pulling weeds.

Reasons for participating were as various as the participants themselves. Kenneth Fogelsanger said it was "the relaxing end of Conference," while E. Merritt Holst said he was there because "I've been compelled to love."

As ordinary as acts of service are for the Brethren, they are extra-ordinary for the people of Baltimore. At the Pratt Street location, motorists at the busy intersection gazed at the odd collection of laborers. One curious passerby stopped a

worker to question him about the goingson, and then stood and stared while the worker returned to his weeding.

The volunteer work even received coverage from two local television stations. Arnold Lein, pastor of the Brooklyn (Iowa) church, was one of the surprised laborers-turned-TV star. He told the reporter that he was simply "showing his love" by volunteering.

One television reporter went so far as to report that 9,000 Brethren had worked on the project. With only 6,000 at the conference, that is unlikely. Maybe next year. – J.A.B.

There is neither Jow our Grack, day of text, make the final for you are all one of Ord Aria (1990). NATIFE ORDER (1990). NATIFE OR

Supplementing the General Board report was an impressive exhibit in the main lobby of the convention center, highlighting Brethren "heroes" who "counted the cost." Among them was Mattie Dolby, the first woman officially installed in the ministry in the Church of the Brethren (1911).

Board reporting goes multimedia

In "the bold, new medium of radiovision—sometimes radio, sometimes television, sometimes live, sometimes not so live," the General Board came to life for Annual Conference participants on Friday morning.

Anchored by General Board members Elaine Sollenberger and Phillip Stone, the board report, "Count Well the Cost," used interviews, slides, and film to recount the past year of Board activity.

A distinct element of the report was the commemoration of several anniversaries. The 35th anniversary of Brethren Volunteer Service was marked by a slide show and a song written by BVSer Jill Duffey. While she and fellow BVSer Leslie Billhimer performed the song, slides depicted BVSers at work.

Another anniversary marked was that of 60 years of Brethren involvement in Nigeria. After slides of the anniversary celebration in Nigeria, Naomi Bitrus Sawa, a member of the Nigerian women's choir, was interviewed by Donna Elliott.

The l00th anniversary of The Gospel

Messenger was noted with an audiovisual presentation. Also noted was the 90th anniversary of Brethren involvement in India, which comes up next year. The October Worldwide Mission Offering Emphasis will highlight work in India, and a new resource—a slide/tape show called "As a Living Tree"—premiered during the board report.

Mission work in the Sudan was also given coverage. Ruby Rhoades, executive of the World Ministries Commission, interviewed field workers Steve and Karen Metzler and Roger and Carolyn Schrock, who were back in the US. The four discussed the well-digging and primary health care projects, and also described the tensions caused by civil unrest in that country.

Reports were also given on The Brethren Press, MICAH Mission, Disaster Child Care, People of the Covenant, and other programs. A slide/tape show by Jim Lehman gave an overview of an area of common enthusiasm among the Brethren—new church development.

General Board Chairman Curtis Dubble summed up the multimedia report with a statement on the true meaning of "counting the cost."—J.A.B.

Conference manager Doris Lasley: New to the title, not to the job







by Judd Blouch

Annual Conference has a new manager, Doris Lasley. But the Big Meeting is not in the hands of an untried greenhorn. Doris has had six years of experience working with her predecessor, Matt Meyer. And she has great help in the new job—her secretary is...well, just like one of the family.

Annual Conference for most people is a heetic schedule of business sessions, meal events, insight sessions, hugs from seldom-seen friends, and even some sightseeing and swimming in the hotel pool.

But if participants stop and think, they realize that somebody is responsible for putting the agenda in their hands, a dinner in their stomachs, and a bed under their tired legs at the end of the day. The place where responsibility lies for this endless stream of big and small details is the Annual Conference office.

Actually, the Annual Conference office is staffed by only two people—the mother/daughter team of Doris and Karla Lasley. What might be misconceived as nepotism is actually just a simple twist of fate. At the same time that Karla had become disenchanted with her job as

switchboard operator at the Elgin offices, Doris' secretary resigned for health reasons.

"I wasn't sure about Karla coming to work with me, but it's the best idea anybody ever had," Doris said. "It is uncanny that we have such a professional relationship."

Karla wasn't as surprised as her mother. "We've always gotten along perfectly," she said. "Just like best friends."

After serving as administrative assistant to the general secretary for nine years, Doris took the position of assistant Annual Conference manager in 1978. She landed the position of manager after Matt Meyer resigned, assuming her new responsibilities this July.

Doris believes very strongly that Annual Conference is for all the Brethren, not just the delegates and church officials. Her top priority is to keep a personal touch present in all aspects of Conference planning and administration.

"Annual Conference time is a time for all these people to come together," says Doris, who handles many of the small items like individual calls and inquiries. "When that phone call comes in, that's the most important thing I have to do at the moment."

People with more nervous personalities than Doris and Karla have might not be able to handle the job. Doris attributes her survival to flexibility, a sense of humor, and enjoyment of people.

"If you'd get uptight, you'd have a crackup," Doris says.

One appreciates this statement even more when the list of Doris and Karla's responsibilities is examined. The planning of a conference is actually begun four or five years prior to the meeting. This is when possible sites have to be inspected, submitted to Annual Conference Central Committee for approval, and finally reserved.

The detailed planning of a conference begins about a year and a half in advance.

The first step is the organization of a coordinating committee consisting mostly of people from around the conference area. From this, individual teams are developed to organize specific programs such as child care, youth and young adult activities, and music. These committees keep coming back to Doris with questions, and she monitors what is going on and how they are doing by reading the minutes from their meetings and keeping in close contact.

One of the biggest jobs, says Doris, is getting every meeting room scheduled with complete set-up instructions. Some convention centers charge \$.50 a chair that must be moved, so a major miscalculation can be costly. But before any rooms or chairs can be arranged, Doris and Karla have to collect all the information on insight sessions and other activities from committee coordinators and General Board staff.

While all this is happening, new business items, changes in the agenda, and other details are flowing into the Conference office and must be dealt with. Late registrations and last-minute details continue to arrive up until the Lasleys leave for Conference.

"People are constantly calling in and saying, 'I forgot this, change this, do this,'" Doris says. But she denies being frustrated by procrastinators and perfectionists. "I feel good about the confidence they have in me," she says. "I'm just grateful that I can be there to hear what they have to say."

A Church of the Brethren Annual Conference is unlike most other conventions. The number of participants varies from conference to conference, and even over the course of the week. Convention planners who are used to meetings of veterans or auto workers have difficulty envisioning and understanding what "Annual Conference" is like.

"One of the hardest things each year is when you go in to do planning with cities or convention centers," says Doris. "They can't seem to understand the scope or complexity of the program."

For the Lasleys, a conference isn't over when the last straggler leaves the convention center. Bills must be sorted out, costs distributed, minutes published, and study committees convened. And then there is always next year's conference, the planning for which started a couple of years ago and which will remain on Doris's agenda long after the event is over.

How did we manage before we had an Annual Conference manager?

Annual Conference is almost as old as the Church of the Brethren itself, but the position of Conference manager is not. Doris Lasley is only the fourth person to hold the position.

The first Annual Conference manager was Donald Rowe, now executive of Mid-Atlantic District, who took the job in 1961. He was followed in 1970 by Hubert Newcomer, now director of The Palms retirement home in Sebring, Fla., who was succeeded in 1977 by Matthew Meyer, now pastor of the Naperville (Ill.) Church of the Brethren.

Before Donald Rowe became manager, administration of Annual Conference was handled by various committees, such as the Locating, Program and Arrangements, and Nominating Committees. Responsibilities were rotated among General Board staff members. The closest thing to an Annual Conference manager was the coordinator of the Program and Arrangements Committee, a position passed around among Administrative Council members.

The major change that occurred with the introduction of an Annual Conference manager, according to Rowe, was a movement toward pre-conference registration, briefing, and planning. Prior to 1961, delegates to Conference had to register for credentials and then waited to appear before and be approved by the Credentials Committee.

In addition to pre-conference registration, the sending of materials to delegates ahead of time was introduced, and the Nominating Committee began to meet before Conference.

A major advantage of having a year-round Conference manager has been the smoother handling of the rapidly growing scope of Annual Conferences. Rowe recalls that there used to be few meetings at Conference other than business sessions and evening worships. But modern Conferences have 200 or more extra meetings, insight sessions, and meal events. The growth of Annual Conference has also required more extensive facilities, in turn necessitating more advanced planning and consistent management.—J.A.B.

Listening to the word

The Lord said, 'Go!'

by Chalmer E. Faw

Read Acts 9:1-19.

The Christians of Damascus are startled by the news that Saul of Tarsus is on his way to their city. He has already ravaged the church around Jerusalem. Now he is coming to Syria, where he will arrest and bring to trial and possible death as many of their number as he can.

Ananias is one of these Christians, possibly their leader. What a surprise, then, when he hears the voice of the risen Lord tell him to go across town to a certain address and ask for this man Saul. This is enough to send a shiver down the spine of the most stout-hearted Christian. It sounds like, "Go stick your head in a lion's mouth." Quite understandably Ananias protests. He reminds the Lord of the harm this fellow has caused his followers in Jerusalem and tells him of this new operation here in Damascus.

This is not the first time the Lord's faithful servants have talked back when confronted by a divine command.

Abraham talked back, as did Moses and various ones of the prophets. The Lord listens, as always: fears, inadequacies, inhibitions. God has heard it all before.

But the divine answer is simply "Go."
Just go, Ananias, and you'll find out what
it is all about. "This man," the risen Jesus
explains patiently, "is a chosen instrument
of mine to carry my gospel to the far-flung
Jewish world and even to the Gentiles."

Well, this word helps Ananias. It really is the Lord then who is speaking. Only he could pull this one off, transforming a man like Saul into an agent of his eternal purposes.

Then Jesus says something that speaks most convincingly to Ananias. "I will show him how much he must suffer for the sake of my name," he adds. Good! This fellow

has been making others suffer. Now he is going to get a taste of it himself. Then, too, this means he is becoming a Christian, for they are the ones who always seem to get in on suffering.

Even before this, the risen Lord shares something so mysterious and wonderful that Ananias must still be trying to grasp it. Saul is over on Straight Street, he says, praying in the house of Judas. While doing so he has seen a vision of Ananias



himself coming in and laying hands of healing upon him—and all this before it even happens. It is a vision within a vision. Yes, this is the Lord all right, and he is working at both ends of the line to bring about a meeting of these two men.

So Ananias goes. What thoughts and fears race through his consciousness on the way over we may never know. The account simply says he leaves his house and enters that of Judas. There, just as Jesus said, Saul is bowed in prayer. But something great has taken place within Ananias. His fears are now gone. Whatever anger and hostility he harbored toward this man are changed to compas-

sion. He enters and lays warm, loving hands on Saul and utters what must be two of the sweetest words in the whole New Testament. "Brother Saul," he says. Not persecutor Saul or arch-enemy Saul, but Brother Saul! Jesus himself had taught this sort of thing, and now Ananias finds himself practicing it.

"Brother Saul," Ananias says, "the Lord Jesus who appeared to you on the road by which you came, has sent me that you may regain your sight and be filled with the Holy Spirit" (Acts 9:17).

Jesus, the risen Lord, who caused Saul's blindness with his divine light out on the road, is now Lord of them both and has brought them together to witness two miracles: the restoration of physical sight and the infilling of the Holy Spirit. What a wonderful moment in the history of Christianity! Here God is using this otherwise obscure believer to bring to salvation and complete Spirit-infilling and healing a man destined to become one of the greatest missionaries of all time and the author of about a fourth of our whole New Testament.

What else took place on that memorable day we are told only sketchily. Scales fell from Saul's eyes and he could see. This was no mere psychological experience, but the actual removal of organic matter obscuring his sight. He rose up a new man, took food, and was strengthened after his days of fasting. Then he joined the disciple group in Damascus, the very people he had come to lead to their death.

Moreover, through his same encounter with the Lord, Ananias was healed of his fears and his hurts. The Lord had said "Go," and in full obedience he had gone. □

A retired Bible teacher and missionary from Quinter, Kan., Chalmer E. Faw and his wife, Mary, are helping with the expanded ministry at the Antelope Park Church of the Brethren, Lincoln, Neb.

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AGING

To maximize our understanding of aging in others and within ourselves, there are two critical assumptions: 1) the aging process is universal and none of us escapes it; and 2) because we have never experienced being older than we are, the only avenue for understanding the person older than ourselves is through a creative use of empathy.

Because we are free moral agents, we do have the option of choice. We can do something about the quality of our own lives. This is at the heart of the gift of the Christian faith.

Following are some avenues that are open to us. Unless otherwise indicated, all books are available from The Brethren Press, 1451 Dundee Ave., Elgin, IL 60120.

In print

Christian Living magazine's March-April issue, a special one on aging, is an excellent resource of testimonials of older people. My experience sharing it with an older friend suffering from cancer indicates the quality of the publication. A single issue costs \$2.95 and is available from the Mennonite Publishing House, Scottdale, PA 15683.

A new book that presents a message of hope for folk concerned about the quality of the aging process is written by Eugene C. Bianchi and entitled Aging as a Spiritual Journey (Crossroad/Continuum, \$17.50). "The transitional challenges of middle age afford us . . . unique oppor-

munity service," writes Bianchi. "Through the negativities of this period, we learn to accept our limits, and even to transform them into occasions for spiritual growth. . . . We begin to discover within ourselves a new center for integrating the light and the dark, consciousness and unconsciousness, the inner and outer, past, present and future."

tunities for personal growth and com-

Of a broader base is a carefully edited softback book on *Health/Medicine*, by Martin E. Marty and Kenneth L. Vaux (Fortress Press, 1982, softback, 350 pages, \$19.79). This book, which includes viewpoints from philosophers, physicians, historians, and theologians, sets forth ways the faith traditions in medicine shape a life and deals with the questions of health and sickness, in light of the "increasingly frequent medical dilemmas with which modern technology confronts us."

Conferences

Jay Gibble's office, with the denomination's Parish Ministries Commission, is sponsoring five Church and Health Conferences across the country. Two have already been held with excellent results. A schedule of the other three area conferences is available from his office. A summary of the first event, held June 1982 at Juniata College, will soon be available from his office.

A first was a Health and Welfare Conference held Monday evening and Tuesday of Annual Conference week. Frank M. Harron and Marlin E. Wenger provided leadership, under the theme of "Health and Human Values." Harron, most recently director of the Health and Human Values Program of United Ministries in Education, wrote the study book used at the conference; Health and Human Values - a Guide to Make Your Own Decisions (Yale University Press, 1983, softback, 194 pages, \$6.95). Write to Yale University Press, 92A Yale Station, New Haven, CT 06520. Wenger is a member of Elizabethtown (Pa.) Church of



"The aging process is universal and none of us escapes it."

the Brethren and is in private practice with Lancaster Rheumatology Associates.

New directions

Also at the Baltimore Annual Conference was the initial meeting of a new Task Force on Aging, to be chaired by Leah Zuck, co-chaplain at Brethren Village, Lancaster, Pa. This task force, which is being developed by Jay Gibble's office through the Brethren Health and Welfare Association, has the following responsibilities:

- a) To develop a denominational policy statement on aging.
- b) To identify needs regarding aging within the Church of the Brethren.
- c) To be an advocate for goals and objectives relating to aging within the denomination.
- d) To recommend denominational strategies and programs.

e) To identify resources that are available.

Three resource books being used as foundation pieces by the task force in-

- Ministry with the Aging, edited by William M. Clements, Harper & Row, 1983, softback, 274 pages, \$8.95.
- Aging—the Fulfillment of Life, by Henri J. M. Nouwen and Walter J. Gaffney, Image Books (Doubleday & Co. Inc.), 1976, softback, 160 pages, \$3.50.
- A Future with Hope, by Harvey S. Kline and Warren Eshbach, The Brethren Press, 1978, softback, 93 pages, \$2.95.

Resources are available all around us. The best counsel that can be given: Keep your eyes open to see what is available through books, films, conferences, and significantly through faith in God. -HARVEY S. KLINE

Harvey S. Kline is administrator of The Brethren Home, New Oxford, Pa.

"One of the most helpful guides I know to basic Christian living." -Billy Graham



THE POWER WITHIN YOU by Pat Williams and Jerry B. Jenkins

A successful manager in professional sports presents his key to enjoying a more productive and satisfying life as found in the Christian faith. This down-to-earth book shows how to tap the resources that are within you, turn weaknesses into strengths, and start living from the inside out to become the person God intends. "Transforming reading."

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UNCOMMON

James S. Evans

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The Westminster Press.



925 Chestnut Street Philadelphia, PA 19107

On assertiveness, Japanese-American

Wesley Brubaker

The importance of coming on strong

The most annoying fellow around is the person who rocks the boat. Just when everyone else is satisfied with the status quo, he has to come up with something to make the rest uncomfortable. And he always has to be dramatic about it. He comes on strong. Everyone else is satisfied; why can't he let well enough alone?

Those who come on strong are usually pioneers in a cause. They see something that needs, according to their standards, to be corrected.

At the close of the Civil War, the Constitution was amended to give black people the same rights as the whites. What happened? Nothing. The reason nothing happened was that there were few

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers. among the blacks who had enough training to lead their people. For nearly a century they endured a situation that was little better than slavery.

But the time came when they developed leaders, and they decided it was time that their rights be recognized. The rest of us complained because they came on so strong. They had learned that being passive got them nowhere.

Then the women's movement developed. Women complained that they were tired of being second-class citizens. We complained that they came on too strong. Why couldn't they just negotiate a settlement of their grievances?

After them came the pro-lifers. For 10 years unborn children have been slaughtered by the millions. Their rights have been violated, said the right-to-life movement. These people said that the American Holocaust must be stopped. Persistent in their efforts, they have pointed out the inconsistency of a peace church complacently accepting all this killing. Again we complain that they are coming on too strong.

As our nation kept getting involved in one undeclared war after another, "peaceniks" tried to point out how this was leading us into waters that would soon be over our heads.

Finally we began to realize that if we

weren't careful we might become involved in a nuclear war that would vaporize us by the millions. Some who had been indifferent began to speak out when they saw that their own lives were at stake. They believe it is time to become involved. And they are coming on strong.

After 10 years of legal abortion we have gotten onto the slippery slope of infanticide. Newborn babies are being destroyed because they have some defect with which their parents don't want to cope. The callousness of the Brethren is made apparent in that we as a denomination have never uttered a word of protest.

But there are those within the church who feel we have dilly-dallied entirely too long and that now we should become involved. Those who are crying out in protest are accused of coming on too strong.

If you are accused of coming on strong when the rights of the weak are being violated, accept it as a compliment. Every victory recorded in history came about because someone was concerned enough to come on strong.

Yes, Jesus came on strong. He cleansed the temple. He said to the high priest, "God shall smite you, you whited wall."

And we must come on strong if we are going to make the world any better. Our adversary, the devil, comes on strong, and by God's grace, we must outdo him.

Wesley Brubaker, a member of the Union Church of the Brethren, Walkerton, Ind., is active in the Brethren anti-abortion movement.

35th Anniversary

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Alice B. Abbott

Insults and shame at Manzanar Camp

Cheers to the General Board for adopting a resolution calling on Congress to acknowledge the wrongness of the internment of Japanese-Americans and to make just redress for the damage done to those citizens. This action was taken in October 1981. What have they or we done since? I wasn't aware of this until it was men-

nternment, and miscarriages

tioned in the May MESSENGER (page 5).

Many people lost brothers, husbands, or sons in World War II, so, of course, they don't agree with my position.

My husband and I worked almost three years in Manzanar Camp. He was assigned to the motor pool, and I was hired as a second-grade teacher. Later my husband was an evacuee escort, driving "Japs" (as they were called by everyone) to the state line, Kingman, Ariz., Los Angeles, or wherever they were permitted to go. Like prisoners, they couldn't go anyplace without an evacuee escort.

At the time of the first anniversary of the bombing of Pearl Harbor, there was a demonstration, and the Army used tear gas to force people back to their barracks.

Later on they forced the adults to sign statements indicating whether they were loyal to the US or to Japan. This caused friction among families and friends.

Most of us teachers did the best we could for the children and their parents. But in no way could we make up to them the harm our government and most of our people did to them.

The area in southern California was stripped of anyone who had a speck of Japanese blood—red-headed Irish, Mexican, babies born out of wedlock, the old and dying, farmers, tradespeople, business people, college students, and doctors. Most were forced to sell at low prices or give away family possessions. In no way can we make up for all those insults.

Some day I'll write a book about my experiences at Manzanar. In the meantime, I recommend the following book: *Tule Lake*, by Edward Miyakawa, House by the Sea Publishing Co. (8610 Highway 101, Waldport, OR 97394), 1979.

Alice Abbott is a reader from Riverdale, Calif.

(MESSENGER has carried three major stories in recent years about Japanese-American internees of World War II—"Liberty and Justice Suspended," by Esther Ho, June 1976; "Mary Blocher Smeltzer: Peace Is no Passing Fad," by Steve Simmons, December 1981; and "Another Day of 'Infamy,'" by Dean L. Frantz, December 1981.—Ed.)

Theo Waits Barber

A letter from a grieving mother

I lost a child. I don't know if it was a boy

or a girl. It had no name, no body, no form, Yet it was still a child to me.

Many women suffer through miscarriage, and many suffer alone. Since miscarriage is quite a common experience, why does the church ignore this event, this death? The Church of the Brethren



has funeral services for other deaths and anointings for illnesses; why is it so silent when hope and love are lost through "natural" abortion?

All death experiences are different, but the need for support and love for the grieving is the same. It is difficult to reach out to the wife whose spouse has died, or to the sister who has lost a brother. It is even more difficult to minister to a parent who has lost a child. But the need to reach out is recognized.

The loss of an unborn child is not so recognizable. In my case, there was no body to be buried. What had been my baby was simply thrown into a garbage can. There was no need for a funeral.

Or was there? My baby, who had been real to me, was dead. So were my hopes and dreams for that child. Where was the church in my time of need?

Some of my friends were able to support me, to help me through my time of mourning. Most were unable to face my pain. They ignored the fact that anything had happened to me at all. They did not even reach out to touch me.

People say that they can't visit the grieving because they don't know what to say. It isn't the words that count; often they hurt more than help. Answers aren't necessary at such painful moments, but acts of love are essential. A simple touch can say more than words. Much of Jesus' healing was done through the power of touch. We, as God's representatives to the world, must not forget this power.

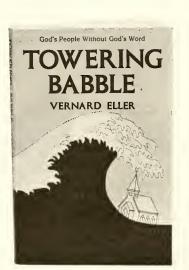
I had relied upon the church to help hold me together, to help me through the incredible pain of loss, the nights of dreams in which I heard my baby cry. I wanted more than anything for friends to touch me, to hug me. Yet it seemed that a touch was impossible for them to give. Where can we turn, to whom can we go, if not to the church for that loving, healing touch?

God was there in the emergency room that night as the doctor cleaned what had been my baby, what had been the embodiment of love, out of my body. God was not somewhere up above judging me, telling me, "You can't have this baby" because of some past, forgotten sin that I had committed. God was with me in my pain.

God was also with me in the form of a doctor who held my hand and wiped away my tears. The doctor was present, not just as a physician, but as a father who had also lost a child, as a man reaching out to a woman in his care.

How can the church congregation show its care for the parents who have lost a child through miscarriage or stillbirth? One, it can face up to the reality of what has happened. When we announce this death during the sharing of joys and concerns on Sunday morning, or pass the word along the prayer chain, we can say that Jane and John have lost a child. Or at least that Jane has miscarried.

The only one who had the guts to say to me, "I'm sorry you lost your baby," was the nurse in the hospital. It was a simple, but difficult, statement. It showed me that she understood exactly what I was going through. It also served to help me to face up to what had happened, to help



TOWERING BABBLE:

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wonders. The book abounds with
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The Shiny Dragon Esther Vogt, award winning author of Turkey Red and Harvest Gold (David C. Cook), has a new mystery/adventure book for 8-to-12-year-olds. Through the mystery of the shrouded mansion and the shiny dragon that guards the tower, children will learn something about God's love and care for little things, as well as big. Paper \$3.50

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of peace."-John Stoner, MCC

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you walk with father, son, and

interwoven with the struggles of

conscientious objection of three



Herald Press Dept. MES

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WANTED—Any person who has knowledge of Brethren locating in the Washington D.C. area, please notify the Evangelism Commission of Flower Hill Church of the Brethren, 7412 Muncaster Mill Rd., Gaithersburg, MD 20877.

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For more information, contact: University of La Verne, 1950 Third Street, La Verne, CA 91750. Tel. (717) 593-3511. Other Brethren schools are Bridgewater College, Elizabethtown College, Juniata College, Manchester College, and McPherson College.



me recognize my own real loss.

The church also needs to recognize that the father needs just as much support and care as the mother. He has lost someone too. It wasn't just something that happened to the mother's body. It was a very real death in the family.

A possibility for showing concern for the grieving family is to provide names and telephone numbers of support groups for parents who have lost children through miscarriage or stillbirth. One such group is called "Compassionate Friends." There did not happen to be such a group in my community. These groups help the parents to not feel all alone in their grief, to know that others are facing the same

loss. To open this door to them may be like throwing a life preserver to a drowning person.

Counseling parents after they've suffered a miscarriage should also be included in the training of our pastors at the seminary. Ministers often suffer from the same inability to console the grieving as do laity. They feel they should have the answers to the question "why?" There are no answers. There is only compassion and love to offer for healing.

Pastors also need to learn how to minister to each other. They suffer from the same human frailties and losses. Pastors and their wives often suffer from having no minister of their own.

God reaches out to us through other people. Sometimes, however, we are not open to God working through us. Jesus calls us to follow his example and be physically present for others when they are sick or in mourning. They are hurting too much to ask for us to meet their needs. It is a rare person who can say, "Please touch me, I'm hurting."

Where is God when we need God's healing presence? God is present in the church, in people. Where are we, the church, when those among us are in such pain that they are desperate for just a simple touch?

Theo Waits Barber is a member of Worthington Church of the Brethren, Reading, Minn., where her husband is pastor.

turning points

Licensing/ Ordination

Baker, David Wentworth, Jr., licensed June 5, 1983, Long Meadow, Mid-Atl.

Baldeo, Isaac, Nazarene ordination recognized, May 29, 1983, Rockingham, Missouri Brown, Edward M., IV, ordained May 29, 1983, Fruitdale, Southeastern

Estep, John Robert, licensed May 24, 1983, Trout Run,

Shenandoah Foster, Harold Sanford, censed May 15, 1983,

Messiah, Missouri Fry, Dorotha Winger, ordained June 5, 1983, Turkey Creek,

No. Ind. Griffin, Kathi D., ordained May 29, 1983, LaPorte, No.

Ind Henckel, Elmer, ordained June 5, 1983, Canaan, Western Pa. Malnlero, Andrew John, li-

LaVerne, Pacific S.W. Meyer, Lauree Hersch, dained May 29, 1983, York Center, Ill./Wis.

Morphew, Timothy, ordained June 18, 1983, Kokomo, So./ Central Ind.

Nowak, Steve Jeffrey, licensed June 19, 1983, Lake Breeze,

No. Ohio Oxley, Leah Lyn, licensed June 12, 1983, Columbia, Oakland

Mills, Mid-Atl. Replogle, Norman L., ordained June 12, 1983, New Paris,

So./Central Ind. Van Houten, Steven Wayne, ordained June 12, 1983, Blue River, No. Ind.

Pastoral Placements

Blby, Fred M., from other de-

nomination, to Fresno, Pacific S.W., assoc. pastor

Bohrer, Bradley C., from Bethany, to Brook Park, No. Ohio

Bowman, Harold I., from Cloverdale, Virlina, to Buena Vista, Shenandoah

Brown-Clszek, Deanna, from secular, to Skyridge, Michigan

Crummett, Wilmer, from Troutville, Virlina, to Staun-

ton. Shenandoah Ebersole, George D., from Albright, Middle Pa., to Moh-

ler, Atl. N.E.

Eiam, (Paul) Joseph, from Beaver Dam, Mid-Atl., to Friendship, Mid-Atl.

Fike, Emerson S., from Mid-Atl., to Valley Pike, Shenandoah

Fike, J. Melvin, from Bethany, to Framington Bethel, West-

Fisher, Chester L., from Old Furnace, West Marva, to Leake's Chapel, Shenandoah

Griffin, Kathi, from Bethany, to Sebring, Fla./P.R., asso-

Griffin, W. LeRoy, from chaplain and secular, to The Palms, Fla./P.R., chaplain

Hanley, Richard, from Lancaster seminary, to Monroeville, Western Pa.

Heisey, Dean, from Bethany, to Elkhart Valley, No. Ind. Huggett, John B., from Bethany, to Champaign, Ill./

Hunter, Jonathan C., from Glade Valley, Mid-Atl, to Harrisburg, Ridgeway, Atl. N.E.

Wis.

Longenecker, Samuel W., from retirement, to Staunton, Shenandoah, interim McKinnell, James C., from Rockford, Ill./Wis., to Sun Valley, Birmingham, Southeastern

Miller, Robert R., from Bethany, to Oakton, Mid-Atl. Moyers, Clarence M., from

Barren Ridge, Shenandoah, to Meadow Branch, Mid-Atl. Oxenreider, Kirby Lee, from Bethany, to Buffalo, South-

ern Pa. Radeliff, David Richard, from Roanoke, Williamson Road. Virlina, to Midland, Mid-Atl. Ricclus, Dan, continue part-

time at Bethany, to Michigan City/LaPorte, No. Ind., part-time Riley, Bobby A., to Mount Joy,

Virlina, part-time Ross, Jimmy, from Codorus, Southern Pa., to Lititz,

Atl.N.E., senior pastor Sifrit, Lynn C., from chaplain, to Canton, Ill./Wis.

Smeltzer, Kenneth Kline, from Bethany, to Highland Ave., Ill./Wis., associate half-time Strawderman, Dennis, from Sandy Ridge, Shenandoah, to

Grottoes, Shenandoah Waltersdorff, Chris, from secular, to York, First, Southern Pa., youth director Williford, Kathy F., from secular, to Beaver Creek,

Southeastern, interim Zlegler, Earl K., from Mechanic Grove, Alt. N.E., to District Executive, Atl. N.E.

Anniversaries

Baker, Frank and Alice, Waterford, Calif., 60 Ditmer, Emerson and Thelma, Laura, Ohio, 50 Ditmer, Harold and Martha, Phillipsburg, Ohio, 50 House, John and Ruby, New Madison, Ohio, 50 Ikenberry, Mr. and Mrs. Gil-

ford, McPherson, Kan., 60 Johnson, Russell and Clara, Waterford, Calif., 60 Jones, Charles and Mary,

LaPlace, Ill., 58 Koehler, Mr. and Mrs. Chris,

Lititz, Pa., 61 Lehman, Harvey and Ruth,

McPherson, Kan., 55 Lehman, Mr. and Mrs. Hobart, Windber, Pa., 62

Marchand, Earl and Dorothy, McPherson, Kan., 55

McKimmy, J. Ray and Mary, Beaverton, Mich., 63 Parker, Delmar and Irene,

Beaverton, Mich., 50 Rash, Ocel and Irene, Water-

ford, Calif., 56 Ream, Mr. and Mrs. Walter, Windber, Pa., 50

Utz, Harley and Sylvia, Arcanum, Ohio, 65

Deaths Andrews, Kenneth W., 63, Susquehanna, Pa., June 2, 1983 Balsbaugh, Nancy, 42, Arcanum, Ohio, May 28, 1983 Burger, Lawrence, 83, Thomas, W. Va., April 30, 1983 Burns, Lena F., 85, Flora, Ind., June 6, 1983 Cassell, Wiley, 73, Delphi, Ind., April 8, 1982 Cripe, Ruby Mae, 82, LaPlace,

Ill., May 5, 1983 Dewalt, Agnes, 64, Lebanon, Pa., June 3, 1983 Diehl, Weltie, 70, Elkton, Va.,

May 2, 1983 Echard, Iva Eye, 80, Harrisonburg, Va., May 1, 1982 Ellwood, Olin W., 81, McPher-

son, Kan., June 13, 1983 England, L. Chester, 97, Everett, Pa., May 14, 1983 Flemming, John, 96, Oakland, Md., May 18, 1983 Gabelman, John Alvin, 86, New Carlisle, Ohio, June 14, 1983

Gnagy, Margaret, 89, Glendora, Calif., May 5, 1983 Good, Isaac, 60, Harrisonburg, Va., April 25, 1982

Good, Virginia Sipe, 86, McGaheysville, Va., Oct. 24,

Hershberger, Evelyn, 78, Windber, Pa., April 5, 1983

Inman, Margaret, 85, Green-ville, Ohio, April 15, 1983 Jarrels, Myrle Hulvey, 77, Port

Republic, Va., April 8, 1982 Jones, J. Wesley, 100, Preston, Minn., May 1, 1983

Kenworthy, Alice 85, Delphi, Ind., Feb. 16, 1983 Kinzie, Ralph Vernon, 69.

Tonasket, Wash., May 2, 1983

Kipp, Dorothy B., 73, Neffsville, Pa., June 1, 1983 Lehman, Hobart, 86, Windber, Pa., April 29, 1983

Mamozie, Eva, 67, Lebanon, Pa., May 22, 1983 Metzier, Vernon J., 83, South

Bend, Ind., June 14, 1983 Paul, Ruth, 84, Fort Wayne, Ind., May 25, 1983

Pence, Herbert W., 77, dorado, Ohio, June 6, 1983 Riggs, Virginia Fifer. Dayton, Va., May 5, 1983

Shipp, Marcus, 77, Waynesboro, Pa., May 25, 1983

Slaubaugh, Ezra, 97, Eglon, W. Va., April 18, 1983 Wader, Otto H., 84, South

Bend, Ind., May 16, 1983 Wampler, Harold, 69, Mount

Crawford, Va., Nov. 22, 1982 Wampler, Ruby Oellig, 81, Bridgewater, Va., June 25, 1983 Wenger, Mrs. Paul, 77, Leola,

Pa., May 19, 1983 Weyant, Anna M., 73, Roaring Spring, Pa., May 8, 1983

Whitaere, Jennings, 61, Ridgeley, W. Va., June 16, 1983

Let's raise the cost of war

How easily we assume that life is simple and happy for ordinary people in faraway places, and how quickly those people can be reached by war . . . our western, *first*-world version of it.

A few years back I had a Central America assignment that called for a sidetrip to El Salvador. (See "Song of Jocoaitique," September 1977.) I recall now, with grim irony, that I told friends, "This is the first time I've been to a country I knew nothing about beforehand." I recall with further irony that on that carefree trip I even hitchiked on the Pan-American Highway, innocent of impending disaster for El Salvador.

Several years before that trip, I showed up one day in N'djamena, the drowsy little mud-walled capital of the central African country of Chad. Driving into town with no idea where to lodge, our party decided to look up the American embassy and seek its counsel. We turned in at a gate with an American emblem on it, only to discover it was not the embassy but the ambassador's residence.

Sweaty, dirty, and quite casually dressed from our desert ride, we tried politely to retreat. But a gracious African servant welcomed us in and insisted we sit and await the ambassador's arrival.

Several minutes later, we were emptying our drink glasses for the third or fourth time, when the ambassador walked in . . . as casually dressed as we were (but cleaner). He had been strolling by the river in the relative cool of the late afternoon. "Nothing ever happens here," he explained, obviously delighted to see six Brethren Volunteer Service guys on his verandah. "My stroll is the big event of the day."

I wonder if today's US ambassador to Chad takes evening strolls along the cool green banks of the Shari.

Who would have imagined a few years back ever seeing Chad in big headlines on the front page of US newspapers? Yet the Reagan administration has committed \$25 million in military aid to that remote country, which exports virtually nothing, has almost no mineral resources, and is of negligible strategic value to any country. American AWACS radar planes scan the Saharan skies, and in that once drowsy town of N'djamena, US military "advisers" are busy teaching Chadian soldiers how to use Redeye missiles against Libyan aircraft.

A cartoon in West Africa magazine says it eloquently: Tanks bear down from all directions on a cowering peasant, who quavers, "Why me? I can't help being a Chadian."

No, he can't. And because he can't, my conscience as a Christian and as a citizen of a war-exporting country is heavy burdened.

The 4.6 million Chadians are an amalgam of religious and ethnic groups that were arbitrarily united by French colonial rule. Joined within an artificial boundary are the nomadic Muslim culture of the Sahara and the black African traditions of Christians and animists on the farmlands of the south. Like neighboring Sudan (where Brethren are engaged in mission), Chad began its internal struggle as a north/south conflict. Now it is a power struggle between two Muslim warlords.

To the north, in Libya, Colonel Moammar Qaddafi (who rules over people who can't help being Libyans), covets at least the northern borderland of Chad and is intervening in the war. As for the US presence, our government apparently feels that Chad is important to its Middle East strategy, since it is neighbor to our allies in Sudan and Egypt. And, besides, the US can't stand Colonel Qaddafi.

So once more, by proxy at least, each of us in this country is supporting calamity on innocent people as our government helps to introduce them to warfare US style. I have few illusions about persuading *any* government to avoid war for moral considerations. It jars my Christian sensibilities that our own government apparently can be dissuaded from war only by a calculation of the pragmatic political costs of a protracted struggle. That certainly seems the case in Central America and, if the Chadian conflict continues to worsen, I assume the same would hold true there.

If the political cost is what gives President Reagan pause, let us in the churches do what we can to make that cost as dear as possible. The best war news I have read lately was a statement by the White House blaming the news media and the churches for "continuing public ignorance of and opposition to the administration's (war) strategy." That "ignorance" leaves me positively blissful. — K.T.

'You belong to Christ, and Christ belongs to God' To the divided Church at



To the divided Church at Corinth, the apostle Paul spoke forthrightly. He urged the Christians to put aside their competing loyalties and to lay claim to their rightful inheritance. "Actually, everything belongs to you," he wrote; "Paul, Apollos, and Peter, this world, life and death, the present and the future—all these are yours, and you belong to Christ, and Christ belongs to God."

Paul's message of unity and solidarity has special meaning in India. There the church is in the process of becoming as a living tree with deep roots and spreading branches.

The challenge to the Church of North India, which the Church of the Brethren helped form in 1970, is to be responsive to the reconciling power of the Gospel. It is to be a sign, a pathfinder, a bearer of the liberating Word. It is to sustain the significant breakthroughs in evangelism and in service now being achieved.

For this year's World Mission Offering on October 2, give in support of the General Board's ministries in India. Express thanks for the courage and vision of our India sisters and brothers. And pray with them that Paul's message of unity may empower us all:

"You belong to Christ, and Christ belongs to God."

World Mission Offering



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messenger



THE CHURCH OF NORTH INDIA: **FLOURISHING AMID ADVERSITY**

- 8 In Many Tongues. The World Council of Churches Sixth Assembly was primarily a place of worship, reports Wendy Chamberlain. Brethren played a significant role in this worldwide gathering of Christians, described by one as "a celebration in many tongues, but with one accord."
- Church of North India. "Outsiders tend to look upon India as a land of mysticism and spirituality, of inwardness and acceptance, of serenity," writes Howard Royer in the lead article of a cluster on India. These perceptions are accurate, he says, but there is also much conflict and confrontation. Despite the obstacles, in the Church of North India the work of ministry flourishes.
- Rural Service Center. Eighty percent of India's population live in rural areas and depend on agriculture for their livelihood. This has made agricultural improvements and education an important part of the church's work in India. Howard Royer and Lila McCray write about the Rural Service Center, an innovative and enterprising program that the Brethren helped start to benefit India's rural people.
- Other Ministries. The Brethren have also had an impact on women's involvement in the church; the publishing of tracts and books; improvements in adult literacy and translation of reading material; and theological training for pastors. The section on India is concluded with an "India Q & A" by Lila McCray.

In Touch profiles Valibai Bhagat, Bulsar, India; Amersingh Rajwadi, Netrang, India; and Glen and Betty Campbell, Monticello, Ind. (2) . . . Outlook reports on Mennonite conference. Personnel changes. Emergency Disaster Fund. World Peace Tax Fund. Wheaton mission conference. Video network. Amsterdam 83. Nicaragua peace visit. Sanctuary. Hunger resolution. Nigeria personnel (start on 4) . . . Underlines (7) . . . Update (8) . . . Poetry, "Letting Go," by Emily Sargent Councilman, and "Eastern Boundary," by Mark Mitchell (12) . . . Resources, "Death Penalty," by Bob and Rachel Gross (23) . . . Opinions of Lauree Hersch Meyer and Bruce Wood (24) . . . Turning Points (26) . . . Editorial, "From What Spring Will Justice Roll?" (28)

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VOL. 132, NO. 10

OCTOBER 1983

CREDITS: Cover, 2, 8 (2nd and 3rd), 11, 13-22 (excepted as noted below) Howard E. Royer. 3 William Smith. 4 left, 8 top, bottom, 9, 10 Wendy Chamberlain. 5 Peter Michael. 6 Billy Graham Association. 14 top left Glen Campbell. 8 top left Jack McCray. 21 boltom left James H. Lehman. 23 RNS.

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Nov. 1, 1982. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: \$10 one year for individual subscriptions; \$18.50 two years. \$8 per year for Church Group Plan. \$8 per year for gift subscriptions. School rate 50¢ per issue. If you move

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UNITED STATES NOT CHRISTIAN

Phillip D. Carter's opinion (July) "Don't Make Liberals the Scapegoat," states well my own thinking. Carter is right, that our nation is not a Christian nation, and on target about the lack of religious liberty in early America.

I doubt if many people today would like to live under such restrictions as nonestablishment groups had to contend with in their worship of God in colonial times. Baptists and Quakers were banished or punished in some of the colonies.

I don't understand why some of our present-day Christians, including some Brethren, want to force school prayer on children in the public schools. I heard many sermons on religious liberty by Brethren ministers when I was young. This is one reason why I don't always agree with the "electric church." Some of the television ministers sound as if they would like the United States to be a theocracy (under their leadership, I suspect). They mainly use Old Testament references that applied to ancient Israel to prove their point.

I don't believe that the "people of God" and the "United States" mean the same thing. Sometimes, it may be the one against the other. JASON HOLLOPETER

Selinsgrove, Pa.

THRILLING EVENTS IN JULY

No periodical, religious or secular, ever brought more interesting and thrilling events to my mind as those contained in the July MESSENGER.

One of the real joys of old age is the ability to review and reflect on events and people who have influenced our lives. James Quinter was a hero of my grandparents and I spent many an hour listening to tales of the great church leader. D. L. Miller was the hero of my parents' day. Johnstown was the hometown of a prosperous uncle, where we often visited. Anna Mow is someone I greatly admire. Paul Jenkins' feature is finished to perfection by the illustrations.

RAYMOND R. STAYER

Denver, Pa.

REQUIREMENT FOR PACIFISM

The July editorial states that "The antiabortion rights people are busy, still trying to get a satisfactory answer to the question of how Brethren pacifists can oppose all war but not all abortions."

Actually, those who oppose all war but not all abortions are *not* pacifists. To be a pacifist you must reject the Church of the Brethren's 1972 position on abortion and support the right-to-life movement. Furthermore, it is derogatory to refer to opponents of abortion as "anti-abortion rights people," We are pro-lifers.

The editorial also says there is no harm in allowing the Brethren/Mennonite Council for Gay Concerns to have a booth at Annual Conference and offer literature explaining its cause. I agree. In fact, the position taken by the Brethren/Mennonite Council should be the official Brethren position.

It may not be fashionable to defend gay people and the unborn at the same time, but Christians are called to defend all the oppressed.

JERRY C. STANAWAY

Elmhurst, Ill.

(I prefer the term "anti-abortion" rather than "pro-life" because the latter term suggests that unless one is rigidly opposed to all abortions one is "pro-death," which, of course, is not true. In any case, I prefer dialog instead of a shoving match over what to call each side in the issue. And I'd still like an answer to the question referred to in the editorial. —Ed.)

ENCOURAGE THE DIALOG

"Amen!" to the July editorial, "Crawfishes at Conference." I was quite appalled to learn that the Brethren/Mennonite Council for Gay Concerns (BMC) was not allowed to have a booth nor to make announcements from the podium at Annual Conference. The reason given was that BMC is not officially recognized by the church. It is interesting to note, however, that not all booth-holders nor announcement makers are officially recognized by the church—for example, the Brethren Revival Fellowship.

I think the General Board and the Annual Conference manager should not only permit, but encourage, dialog from groups that represent something other than the norm. Is this not the way we learn, grow, change, and accept even "the least of these"?

BEVERLY A. BRUBAKER

Camden, Ohio

THE GIFT WITHOUT THE GIVER

Arriving home again tonight from the Baltimore Conference, I unpack, unwind, and reflect a bit, feeling both filled and exhausted. For the moment, I am spent, having given my all to the church, as I have for much of my life.

Many people thank me for contributing to their experience at Annual Conference. People praise my leadership as "spiritual" and "inspiring." I believe them because I, too, felt the leading and enabling of the Holy Spirit. Some of these same people support an action that declares my life "unacceptable" in the church I love and serve.

Thankfully, I trust in the priesthood of all believers, where the gift of God's grace comes directly to me through faith in Christ, and I need not look to a pastor or deacon board, or even to the Annual Conference of our small segment of the Christian church, for the dispensation of salvation. My relationship with God is secure.

Yet I feel some all-too-human pain that the church that so gladly accepts my gifts can be somehow unable to accept me. Perhaps someday....

NAME WITHHELD

UNAWARE OF THE FROWNS

In order to understand Stella Brubaker's complaint about MESSENGER "promoting rape," I took another look at the June cover photo. I saw two children about 10 or 11 years old, playing in what looks like a stream. They are fully dressed—in shorts, tee shirts, and even shoes and socks. And they give themselves to their innocent children's play with exuberant faces.

I am glad they were yet unaware of the frowns of those who see in their photo only a "promotion of rape" and find their behavior contrary to the Word of God.

Thanks to Messenger for a refreshing, wholesome picture of fun and joy in God's out-of-doors.

KAREN S. CARTER

Daleville, Va.

PROMOTING ROMPING, NOT RAPE

When I read in the August MESSENGER the letter from Stella Brubaker suggesting that the June cover photo "promoted rape," I immediately looked up that issue. I studied that photo intently, but all I could see were two beautiful, apparently healthy, children enjoying a part of God's great out-of-doors. To my eyes this was "a beautiful scene of God's creation."

Although I agree that we need to use discretion in our dress, I also believe with the writer of the Genesis story that what God created, he saw as very good.

I saw children playing happily, which is one of the ways that we adults as well as children can celebrate God's creative act and claim the new life Christ promised. We are a new creation and through play and laughter we affirm that we are re-created through Christ.

CLARA ZIMMERMAN

North Manchester, Ind.

SORTING WHEAT FROM CHAFF

Robert Beery (June, page 27) seems to have talked himself into a reassurance that by encouraging our bright young people to seek a better world through better understanding, peaceful resolution of conflict, greater attention to justice, and rearrangement of values and a reordering of priorities, we will really not have to fear this "high tech" world.

In addition, his concern that a number of liberal arts colleges are requiring more mathematics and science courses may be misplaced. I'm sure he would agree that one way to understand a subject more fully is to study it. If so, then he would agree that those requirements represent progress, and that during my attendance at Manchester College 30 years ago the fact that I was granted a degree without taking one mathematics course was a mistake.

We have not thrown out television because much of what is offered is "trash" or trivial; rather, we have practiced selective viewing, and have encouraged quality offerings. In the same manner, it seems to me, we should applaud advances in technology that may have much to offer for the future good of humanity. As practicing Christians, then, we may continue to sort out the wheat from the chaff, and, to the best of our understanding, the good from the evil.

WADE BOLLINGER

Tucson, Ariz.

page one

The crest of the Church of North India incorporates a lotus blossom in its design. I had not spotted it, but, in a helpful explanation of the crest I found in a CNI brochure, I read, "Behind the cross is a lotus, the symbol of the spiritual quest of India. The lotus is also the symbol of purity rising out of the mud under the water."

While Howard Royer and Lila McCray were in India gathering material for this month's cluster of articles on the Church of North India, they had occasion once to take

a stroll on the beach, along the Indian Ocean. There they saw a young woman drawing in the sand. They asked her what she was drawing, and she explained it was a traditional lotus design.



Howard wanted to photograph the lotus, but a wave rolled in and erased it. The young woman obligingly redrew the design and Howard got his photograph (see cover) before the next wave arrived.

This lotus drawn in the sand seemed to add a new symbolic dimension to the Church of North India crest. It symbolizes the resiliency of the church in India and, indeed, of the Christian church wherever it has sprung up in the world . . . "purity rising out of mud."

As Howard and Lila's stories attest, despite adversity, Christ's church in India continues to flourish. In all the muck and mire of sin, of mistrust and suspicion, of prejudice and hate, of divisions among Christian sisters and brothers, the lotus continues to blossom.

Like the young woman who redraws her lotus blossom when the sea attempts to destroy it, there are faithful Christians in India who are not daunted by waves of adversity, but instead are strengthened by them, and continue to witness to Christ and the gospel.

We thank God for them.

And they need our gifts and our prayers. Our brothers and sisters in India face the challenge to be responsive to the reconciling power of the gospel. In Howard Royer's words, their challenge "is to be a sign, a pathfinder, a bearer of the liberating Word. It is to sustain the significant breakthroughs in evangelism and in service now being achieved."

Read and respond. - THE EDITOR

in touch

Valibai Bhagat: 'God will take care of us'

Valibai Bhagat is the mother of seven sons and three daughters, none of whom live in her home community of Bulsar, India. As a matter of fact, three of her children live in the United States and one in England. Among her daughters- and sons-in-law she counts persons of Hindu, Catholic, Methodist, Maharashtrin, Chinese, and American backgrounds.

Such a global and ecumenical perspective was not something Valibai experienced early on, although she is a second-generation Christian. At age 15 and already married, she declined the urging of her husband and others to pursue schooling beyond the seventh standard. The training school was a six-hour trip away; her response was, "Who would want to go that far from home?"

Her husband, the late P. G. Bhagat, was one of the foremost leaders not only of the Church of the Brethren but of the wider Christian church in India. From his study both of the Bible and of Brethren



beliefs, he discerned that the character of Christ's church is unreservedly ecumenical.

While P. G.'s work involved him in extended travel in India and abroad, Valibai saw as her calling to keep the family going and to provide hospitality for a continual stream of guests. Included in the latter were not only church people but beggars. "We are the Church of the Brethren," she told her children, "and that means everyone's brother."

In her early married years Valibai taught primary school, placing her newest infant in the cradle beside her in the classroom. As the family grew larger, she maintained a herd of water buffalo to augment the family diet and income. She did the milking; the children delivered the fresh milk to customers.

After his death in 1968, she declared, "The house where my husband died is where I want to live."

Fifteen years later, she sits in the chair by the table and cupboard where P. G.

Amersingh Rajwadi: One with his people

Amersingh Rajwadi grew up in the village of Taropa in India's Gujarat State. His family were farmers and continue to work the land. Amersingh attended the large mission school in Taropa, then the Vocational Training College at Anklesvar. After becoming a teacher, he and his wife, Sumati, went back to the villages to teach primary school. The two often talked together about the future and what they wanted for their children.

Teaching as a life's work did not satisfy them. They were not surprised when leaders of the church suggested that they go to theological school. Feeling this was what God wanted them to do, they packed up their belongings and took their small children to Baroda, where the United School of Theology was then located. They lived there as a Christian family – working, studying, and playing together, removed from the world, almost. However, upon graduation they said goodbye and turned to the life of a village pastor's family.

Finding he needed resources in English,

Amersingh began language study. He never became proficient, but he could read and lead short worship services in English. For many years he has used the English edition of *The Upper Room* for

his personal devotions.

Amersingh is now pastor of the large Church of North India congregation at Netrang. This church area encompasses many miles of jungle, 50 villages, and

Amersingh Rajwadi, center, speaks with two young evangelists from the Netrang area.



had daily devotions to engage in her own meditation. While cataracts make reading difficult and arthritis slows her pace, she offers prayers of thanks for those who look after her and for all who come to visit. She also prays for "the people of the church to work together" and for "the broken to be healed." At times she bursts forth in song; her favorite hymn is "He Leadeth Me."

The diminutive, dynamic Valibai wishes of course that she might more frequently see her 10 children and their spouses, her 42 grandchildren, and her 12 great grandchildren. Still, she is not anxious over their whereabouts. Out of a lifetime of trust and obedience, she says with assurance, "It doesn't matter how far away we are from one another. God will take care of us." — HOWARD E. ROYER

Howard E. Royer is director of interpretation on the Communication/Stewardship Team.

people of many dialects. Amersingh has three evangelists working under him. He travels by bicycle and bus to keep all his appointments.

Amersingh is noted for the bright twinkle in his eyes and the shy duck of his head as he laughs. His stories are filled with humor. All the problems and difficulties fade away as he laughs at himself. On the other hand, living for God is serious business and any suggestion of being lax brings a stern, straight look from those usually twinkling eyes.

Amersingh presents the gospel simply. He is one of the people and has no pretentions of being someone above them. The people respond. It is no wonder that here on the growing edge of the church hundreds are turning to believe as they hear the outpouring of God's love through this humble follower. — LAURA SEWELL

Laura Sewell is a Church of the Brethren missionary in Bulsar, India.

Glen and Betty Campbell: A journey of love

Having lived and worked in India for 16 years, Glen and Betty Campbell viewed with mixed emotions an invitation to return there. Of course, they would like to greet old friends, but they knew they would be saddened by the divisions that had developed in the church in recent years. After much prayer Betty and Glen responded, "If this is God's will, he will make it happen." And it happened.

The Church of North India had asked the Campbells to come for three months, specifically to work toward a "spirit of fellowship and unity" among the Christians of the South Gujarat area. Though the Church of the Brethren in India had joined with five other denominations to form the Church of North India in 1970, after a few years some members wanted to return to the former church structure. The Campbells were encouraged to meet and fellowship with as many Christians as possible, on both sides of the issue. They also were to lead institutes and retreats, and to conduct lay and pastoral training.

In January, February and March of this year, the Campbells were in a hundred cities and villages of India, speaking 110 times and visiting in more than a thousand homes. They found the Christians eager to share their joys and concerns. "Some groups meet regularly to pray for the work and witness of the church throughout India and for healing and reconciliation among the Christians, A few seem to be working for their own personal ends, rather than for the good of all the church," they say.

From India, Glen and Betty returned to their work in the Guernsey and Monticello Pike Creek churches in South/ Central Indiana District, thankful for the warm spirit with which they had been received and heard. "It could well be that the true purpose of our going to India was to be a living witness to God's love, a love that cares enough to approach all people without prejudice," they reflect.

The Campbells continue to pray for healing and reconciliation within the India church. They see this time of struggle as a test of faith. While many Christians describe the period as painful, they also recognize it as a time of spiritual growth. "Reconciliation and healing will never come from without," the Campbells declare, "but only as God's Spirit works within the lives and hearts of those who are separated from one another."—LILA MCCRAY

Lila McCray, a former India missionary, was, until July, a member of the Communication/Stewardship Team.



War taxes and sexuality on Mennonite agenda

Meeting jointly for the first time, the General Conference Mennonite Church and the Mennonite Church approved the first part of a two-part study on human sexuality, called on the US Government to halt military aid to Central America, and called on the US to halt deployment of Pershing missiles in Germany.

Separately, the General Conference Mennonite Church authorized its officials to cease withholding taxes from the wages of employees who, for reason of conscience, choose not to pay part of their taxes because of military expenditures by the Government. This endorsement of civil disobedience is similar to the Church of the Brethren paper on War Tax Consultation, approved this year at Baltimore.

The Mennonite Church, later in the week, offered moral and religious support to church members who withhold a portion of their taxes.

The first part of a study paper on human sexuality was approved by the delegates after intense discussion. Uppermost in the minds of many was the treatment that the study eventually would give to the subject of homosexuality. Representatives from the Brethren/Mennonite Council for Gay Concerns held a workshop and distributed literature during the conference. The churches will resume discussion of the study paper after the committee has drafted the second part of the two-part document.

The Mennonites also accepted a study on Justice and the Christian Witness, a guide on individual and congregational applications of the biblical concepts of righteousness and shalom. On the topic of Central America, delegates called upon the US Government to halt military aid to any government or counter-government group and to observe a policy of military non-intervention. The delegates asked the Canadian Government to raise the 2,000-a-year limit on the number of refugees allowed from Central America, and they asked both governments to actively encourage a negotiated settlement of the conflict in Central America.

In response to "the celebration orchestrated by President Reagan's Tricentennial Commission to commemorate the 300th anniversary of the coming of German settlers to America," the delegates expressed concern over the "militarization of the

Mennonite-Quaker story." The delegates called upon the US to halt its deployment in Germany of Pershing missiles and encouraged the US "to cultivate a new community of friendship among nations, not only with the people of Germany, but also with the peoples of other

nations, including the Soviet Union."

In a closing resolution, delegates from both churches committed themselves to seek additional ways to work together. The General Conference Mennonite Church has 65,000 members, and the Mennonite Church has nearly 100,000.

Herzog resigns staff; Eshbach appointed DE

Lynn Herzog, personnel relations and development staff for the General Board, has resigned her position effective Dec. 1. She joined the staff in November 1981.

A graduate of Bethel College, St. Paul, Minn., Herzog previously worked in the personnel offices of the Zurich-American Insurance Co. She has also worked for Tyndale House and the Metropolitan Life Insurance Co. She plans to return to school in preparation for a possible career change.

Warren Eshbach, pastor of the West York (Pa.) congregation, has been named district executive for Southern Pennsylvania District, effective Nov. 1.
Previously he was pastor of the Friendship congregation near Baltimore and chaplain at Cross Keys Home, New Oxford, Pa. A graduate of Gettysburg (Pa.) College and Lutheran Theological Seminary, Eshbach has served as a member of the Annual Conference Standing Committee.

Lynn Herzog

Warren Eshbach





EDF to benefit Sudan and Central America

The General Board's Executive Committee has asked the Communication/Stewardship Team to raise up to \$60,000 to help buy a small plane for use by missions in Sudan. The board is also seeking a pilot/mechanic for the program.

The money, appropriated through the Emergency Disaster Fund, was requested by the Sudan Council of Churches to help toward the total cost of a half-million dollars to be raised over three years. The amount includes personnel and program costs related to the project.

Brethren workers in Mayom and Bentiu must have access to a plane, said World Ministries executive Ruby Rhoades, because air transportation is the workers' only access to the outside world during the rainy season. Services from Missionary Aviation Fellowship have been cut recently, and commercial services are unreliable.

Another Emergency Disaster Fund appropriation has been made in response to Church World Service's appeal for Central America. The \$15,000 will help provide legal protection, reception centers, food and medicine, and other refugee needs in Central America.

Refugees in the US will benefit from an

EDF grant of \$45,000, to be used for the refugee program at the New Windsor (Md.) Service Center. The money will provide follow-up services and other obligations to refugees already in the country, and will aid refugees who will arrive in the US to be placed by Brethren groups.

An allocation of \$15,000 will aid victims of Hurricane Alicia in Texas. Sixteen Brethren child care workers and one bilingual volunteer to help with Spanish-speaking victims worked in the Houston area in late August and early September.

Peace tax fund efforts widened to grassroots

The national steering committee of the World Peace Tax Fund has begun a grassroots pilot project to put more pressure on Congress and generate more support for the bill. Previously, lobbying for the tax fund was focused on gaining additional congressional co-sponsors.

The World Peace Tax Fund bill, introduced into Congress 10 years ago, would amend the Internal Revenue Service Code so that conscientious objectors could have their tax payments spent for nonmilitary purposes. This year's Annual Conference affirmed its 1978 endorsement of the bill when it passed the War Tax Consul-

tation paper (see September, page 20).

Hoping to move the bill toward passage, the steering committee has appointed three regional coordinators to generate persistent grassroots lobbying. The pilot project area of Michiana—southern Michigan and northern Indiana—was chosen because of the high concentration of Brethren, Friends, and Mennonites. Other regional coordinators are in New England and Richmond, Ind.

Lobbying will be done by letter, personal contacts, and visits by delegations with members of Congress.

The addition of 10 congressional cosponsors during 1983 drives that group's size to 42. Mark Hatfield (R – Ore.) is the only Senator sponsoring the bill.

Evangelicals discuss mission philosophy

A conference of evangelical Christians held in Wheaton, Ill., attempted to deal with the problem of so-called "cultural imperialism" of Western missionaries.

More than half of the 300 participants were from Africa, Asia, and Latin America. Sponsored by 50 churches, denominations, and service agencies, and convened by the World Evangelism Fellowship, the gathering on the nature and mission of the church was meant especially as a sounding board for non-Western evangelicals.

The conference dealt with the church in its local setting; the church and new frontiers for missions; and the church and response to human need. The diversity of viewpoints meant extensive redrafting of the statements on these three areas. But the participants worked together on the "Wheaton 83 Letter to the Churches," which was issued at the close of the conference.

The letter noted the sometimes serious tensions between churches and parachurch agencies and appealed to those involved to be responsible stewards. It also observed that "a century ago mission was still mostly a one-way operation. Today it is different. Churches in all parts of the world are crossing frontiers at home and abroad, creating their own sending agencies."

While acknowledging that many churches and Christian agencies are involved in the work of relief, justice, and transforming community, the letter called on the churches not to limit the gospel to a message about life and death.

Video project: Visible ministries in Indiana

It's showtime in South/Central Indiana District. Ten churches, Camp Mack, and the district office have acquired videotape equipment, thus forming the first video network in the Church of the Brethren.

Peter Michael, co-pastor of the Northview congregation in Indianapolis, is audiovisual director for the district and the driving force behind the network's creation. He initiated the idea about five years ago and received enthusiastic support from district executive Kaydo Petry.

The main concern about starting the network was that it might cost too much for individual congregations to get involved. The cost was held down, however, by a special rate arranged with RCA, along with subsidies from the district's special projects fund, the General Board, and the Gemmer Foundation.

Although the network is quite young and the equipment quite new to the churches, the benefits of videotaping are already being noticed. Churches have been recording Sunday services and special events, enabling them to extend their impact. Recorders and tapes can be transported easily to allow shut-ins and the ill to see, and not just hear, what is happening at church. Congregations can also share programs with other churches.

A popular use of the videotaping equipment is the recording of personal events such as dedications, solos, consecrations, and ordinations. "Everybody wants their wedding videotaped," says Michael.

New uses for the equipment are being



Mark Hinkle of the Northview church videotapes the mayor of Indianapolis.

discovered. Michael said his church taped Indianapolis Mayor William Hudnut, a former Presbyterian minister, as he discussed the role of churches in the city.

Petry discovered a money-saving use for videotaping when he taped interviews of candidates for a job opening with SERRV and sent the tapes to the New Windsor Service Center. Instead of paying to send an interviewer from Maryland to Indiana, SERRV paid Petry \$20 for expenses.

An important part of the video project in South/Central Indiana is development of a strong video network. The cooperative will expand the scope of each church's budget while keeping costs down. The network hopes to tap the resources of the General Board staff, Bethany Seminary, and Manchester College. Another key element is the district's video library, which is small but growing.

"We're just in the fledgling stages,"
Petry said about the entire network. "The future is opening up to us."



Amsterdam event is eye-opening: Kettering

Meeting just days before the World Council of Churches Sixth Assembly, some 4,000 itinerant evangelists gathered in Amsterdam to reaffirm their biblical and evangelistic beliefs, and to receive training and trade strategies for use in their work. The 10-day International Conference for Itinerant Evangelists – dubbed Amsterdam 83 – was sponsored by the Billy Graham Evangelistic Association.

One of the participants was Bob Kettering, pastor of the Florin (Mount Joy, Pa.) Church of the Brethren. In addition to serving as assistant coordinator of workshops, Kettering was the official Church of the Brethren representative to the event, observing for the denomination's evangelism office.

Kettering said the experience was eyeopening and gave him fresh, unexpected insight into "non-Western" Christianity.

"Non-Western Christians are more forthright, more eager to share their faith and win converts," he said. "Our attitude is come and see; theirs is go and tell."

Graham and his associates put forth a special effort to get evangelists from all over the globe to attend the conference. Because this meant recruiting many evangelists with little or no income, transportation, room, and board had to be provided. But even the poorest evangelists had to find their own way to the nearest international airport. Johannes Gobai, who works in Indonesia, sold his pigs to raise the \$300 to get to Jakarta. That was equivalent to one year's wages.

Kettering said that this effort to have representation from around the world gave the event an international spirit instead of domination by North Americans. Conferencegoers represented 133 countries.

Kettering was also pleased by the attention paid to social concerns, particularly by Graham, whose first speech was on peace. With so many people from impoverished areas, social issues naturally came to the forefront, said Kettering.

At the end of the conference, the evangelists adopted a set of 15 affirmations—simple statements that formed a sort of code of conduct and belief. The Amsterdam Affirmations call for authentic biblical faith, personal morality, shunning of manipulation and coercion of converts, ethical use of money, close relations



with local churches, and authentic evangelical and social concerns.

Though the conference is now over, aid for evangelists in developing countries will not end. Each Third-World evangelist was given a tape recorder to take home, and a tape ministry is being planned for preachers in remote areas. Conference planners also envision an international network of itinerant evangelists, conferences such as the one in Amsterdam being held on every continent, and schools of evangelism to train lay people.

Public sanctuaries total 45 in nation

As of early August, 45 individual church congregations in the US had declared themselves public sanctuaries for Salvadoran and Guatemalan refugees, according to the Chicago Religious Task Force on Central America. Those 45 sites are being supported by more than 500 publicly endorsing congregations and several national denominational bodies, including the Church of the Brethren. More than 100 congregations are involved in sanctuary organizing committees in more than 40 cities.

Anti-hunger resolution approved by Congress

Heavy lobbying by more than a thousand church groups has produced an overwhelming vote in the House of Representatives against any further cuts in domestic food programs. The House voted 407 to 16 in favor of the "Preventing Hunger at Home Resolution," initiated by the Christian anti-hunger lobby, Bread for the World. The resolution was approved by the Senate in a voice vote in late June.

The non-binding resolution puts members of Congress on record in favor of protecting poor and newly unemployed people from further reductions in Federal food and nutrition programs in fiscal 1984 and 1985. In shaping the 1984 budget, Congress derailed administration efforts to cut another \$1 billion in Federal food program spending. In its first two years, the administration cut \$5 billion from food and nutrition programs.

US Christians witness for peace in Nicaragua

Two Brethren, Hilda Carper and Jeri Seese-Green, were part of a group of more than 150 US Christians who visited Nicaragua in July. During its six-day stay, the delegation studied current problems and social action programs in Nicaragua, held two peace vigils, and worshiped with the people of the country.

Emphasizing both their religious convictions and their patriotism, the North Americans expressed their belief that the current policy of their government contradicts both.

One of the major parts of the visit was a two-day stay in Jalapa, a border town that has been torn by the fighting between Sandinista soldiers and Honduran-based contra rebels. Hilda Carper of Reba Place fellowship, Evanston, Ill., said a vigil held with the townspeople of Jalapa "was a moving experience for all of us."

"The most moving part (of the vigil) was not planned at all," Carper wrote in her diary. "Three of the mothers of young people who had died in the conflict were there and began talking with several of our group about what had happened to their children.... We all gathered around in silence, weeping with them."

Jeri Seese-Green, a nonresident member of Peace (Portland, Ore.) Church of underlines

the Brethren, was sponsored by the Brethren Peace Fellowship. She stayed in Nicaragua almost three weeks after the rest of the delegation returned.

"During my extra time there I got a sense that the wide majority of people supports the Sandinista Government," Seese-Green said. "The people want to just get on with building a new society."

One of the worship services for the delegation was a mass with campesinos in a slum area of Managua. Fr. Uriel Molina, who led the mass, said to the group: "You, the religious community of North America, are our hope."

In a separate trip, a group of evangelical educators who toured Nicaragua in August voiced support for the Sandinista Government and said there is "little evidence to support (the charge of) a 'communist takeover' in Nicaragua."

The professors and administrators from seven evangelical colleges and universities said, "We and other investigators from a wide spectrum of countries and persuasions have not found in Nicaragua evidence to support our government's public descriptions of this government, nor have we found evidence to support our government's negative positions. What we have found is a desire to be respected as a sovereign nation in control of its own destiny and to live in peace."

Romberger to Nigeria as new music teacher

Sandy Romberger of Codorus (Loganville, Pa.) Church of the Brethren has been named to teach secondary music at-Hillerest school in Jos Nigeria

Hillcrest school in Jos, Nigeria.

Romberger is a recent graduate of Mans-



field (Pa.) State College, with a bachelor of arts degree in music education. She was president of Sigma Alpha Iota, an honorary music fraternity; served as vice president and secre-

tary of the Pennsylvania chapter of the Music Educators National Conference; and performed in Europe with the Pennsylvania Ambassadors of Music.

At Hillcrest, she will be responsible for the high school band and chorus and will give private lessons. She hopes to start a junior high band and to produce some musicals.

A CHAIR FOR ANNA ... "Sister Anna" has been recognized for her long and distinguished service to the church and higher education by two anonymous Harrisonburg, Va., couples. The \$200,000 commitment made to Bridgewater College is the initial contribution toward building a \$500,000 endowed fund that would establish the Anna B. Mow Chair in the Humanities.

NAMES IN THE NEWS ... Alan Kieffaber, pastor of Emmanuel (Dayton, Ohio) church, gathers cans and bottles in what he calls a "trash-a-thon," and sponsors pledge a penny a can to benefit Camp Woodland Altars. . . . Ella Journey, Prince of Peace (Sacramento, Calif.) church, received the Faith and Service Award from the South Sacramento Ecumenical Parish for her work with their food closet. . . Nelda Snider, member of the Middlebury (Ind.) church and a high school home economics teacher, has been named Teacher of the Year by the Indiana Home Economics Association. . . Patricia Cole Stauffer, of Polo, Ill., was the 22nd-place winner in the short story category of the 1983 Writer's Digest competition. Her entry was chosen from more than 8,000 others.

COLLEGE DAYS ... Juniata College (Huntingdon, Pa.) has selected Robert G. Clouse, professor of history at Indiana State University, as the J. Omar Good Visiting Professor of Evangelical Christianity for the current academic year. . . . William G. Willoughby, retired professor of the University of La Verne (Calif.) is this year's scholar-in-residence at Bethany Seminary. . . . Debi Stanley, assistant director of admissions at ULV and a member of the La Verne church, has been named an "Outstanding Young Woman of America." . . . William Eberly, professor of biology at Manchester (Ind.) College, has been appointed to the Council of the Sagamores of the Wabash, the highest honor an Indiana governor can bestow upon a citizen. . . . Robert F. Eshleman, Mount Joy, Pa., was appointed to the Education Commission of the States by Pennsylvania Governor Dick Thornburgh. He is a professor of sociology at Franklin and Marshall College and former president of the Pennsylvania School Boards Association.

<u>MISSION ACTION</u> ... The following Brethren are in mission work throughout the world: <u>Jeanine L. Ewert</u> (Modesto, Calif.), Mennonite Central Committee, Brazil; <u>Steve</u> and <u>Carol Baskauf</u>, (Pleasant View, Lima, Ohio), Mennonite Central Committee, Swaziland; <u>Trent Showalter</u> (Greenmount, Harrisonburg, Va.), Mennonite Disaster Service; <u>Wendy Bachman</u> (York, Pa., Second church), Wycliffe Bible Translators, the Solomon Islands; <u>Donna Fahnestock</u> (East Fairview, Manheim, Pa.), Wycliffe Bible Translators, Brazil; <u>E. Leroy</u> and <u>Evelyn Dick</u>, Christian World Outreach Inc., Haiti.

<u>REMEMBERED</u>... <u>George Mason</u>, longtime agricultural missionary in India, died July 23 in Chehalis, Wash. He and his wife, Rae, worked at the Rural Service Center from 1951 till retirement in 1978, and George returned to India on short-term assignments between 1978 and 1981. A fund has been established for those wishing to contribute to his memory by sending gifts for work at the Rural Service Center. Checks should be made to the George Mason Memorial Fund and sent to the General Board in Elgin.

<u>FOR SALE ... Property</u> formerly owned by the Paoli/Immanuel (Pa.) congregation is available now to Brethren institutions or individuals. Those interested in the 20-year-old building and the 5½-acre lot should contact the Atlantic Northeast District Office.

THANK-YOU NOTE ... The mayor of Baltimore has issued a citation thanking the Church of the Brethren for the <u>volunteer labor</u> given during Annual Conference by about 130 conferencegoers. They pulled weeds, painted benches, and cleaned, as a gift to the city.

<u>WAKE-UP CALL</u> ... For the 21st consecutive year, the three Brethren congregations in the <u>Sabetha</u>, <u>Kan</u>., area served free coffee, cookies, and fruit drink to tourists over the Labor Day weekend. The project encourages safe and relaxed driving, rest, and fellowship during the holidays.

TRAVEL TIPS ... A new Mennonite Your Way IV will be published in March 1984. First published in 1976, the directories list nearly 2,000 host families throughout North America who have agreed to host travelers coming through their area. The majority listed are from Church of the Brethren, Mennonite, Brethren in Christ, and related groups. Those who wish to be listed as hosts should write for an application form by Nov. 30 (Box 1525, Salunga, PA 17538).

<u>JANUARY IN JAPAN</u> ... A special travel/study course called "January Business Study in Japan" is being offered to Brethren college students. The 21-day course is planned by <u>Mc-Pherson</u> (Kan.) <u>College</u> in cooperation with the College and University Partnership Program. The focus is on comparative management practices, cultural understanding, and current economic conditions. Contact James Dodson, 316-241-0731.

MILESTONES ... Owl Creek (Bellville, Ohio) congregation celebrates its 160th anniversary Oct. 15-16. . . . Guest speakers at Milledgeville's (Dutch Town, Ill.) 125th anniversary celebration Oct. 8-9 are Melvin Ritchey, former pastor, and district executive Carl Myers. . . . When Carthage (Mo.) church celebrated its 90th anniversary May 8, the women's fellowship presented each co-pastor with a friendship quilt. . . . West Milton (Ohio) congregation marked its 75th year on Sept. 10-11 with skits, historical displays, and meals. . . . Seventy-fifth anniversaries were celebrated by Dixon (Ill.) church July 31 and the Akron (Ohio) First church Sept. 17-18. . . . Visitors are invited to the dedication of a new Sunday school building at Phoenix (Ariz.) First church on Nov. 13. . . . A homecoming reunion, known as the Prodigal's Return, drew about 200 people to English River (Iowa) church on Aug. 20-21.

DEADLINE ... The Brethren Health Education Foundation
Inc. gives loans to qualified students entering nursing
education or other health-related professions. Send applications by Oct. 15 to the BHEF Office, 1451 Dundee Ave.,
Elgin, IL 60120.





In many tongues





by Wendy Chamberlain

Just before the opening celebration at the World Council of Churches Sixth Assembly, held in Vancouver, B.C., July 24-Aug. 10, I overheard one person say to another, "This is what it will be like in heaven, eh? We'll all be together."

Not all was heavenly at the Vancouver assembly, of course: The family had its share of squabbles. Those who wanted a voice had to have some degree of political savvy. Sometimes individual fervor seemed to overshadow Christian love.

But the ecumenical vision is to struggle through the disagreements anyway, with the conviction that belief in Christ is stronger than our parochial differences. And, amazingly, the commitment works. Though debates on political issues frequently got heated, participants were buoyed by the regular spiritual nourishment received in the tent—that mammoth, yellow-and-white striped symbol of God's pilgrim people. The assembly returned again and again to the theme, "Jesus Christ—the life of the world."

Some seasoned observers mentioned the very evident theological and spiritual underpinnings of this assembly—more noticeable at Vancouver than at any other. The assembly celebrated a liturgy that reflected an epoch-making statement of theological agreement. Called "the feast of life," the liturgy incorporated "doctrinal convergences" expressed in the document "Baptism, Eucharist, and Ministry," approved by the WCC faith and order commission last year.

"In these experiences," reflected Lamar

Left: A feetwashing service highlighted the closing worship at the Ploughshares Coffeehouse. Julie Garber, seated, coordinated volunteers for the coffeehouse. Top: Hope and anxiety show in the faces of father and daughter at an all-night peace and justice vigil. Far left, from top: The worship tent became a symbol for the Vancouver assembly; Brethren delegates were Bob Neff and Mary Blocher Smeltzer; a historic step in the journey toward Christian unity was celebrated in "the feast of life"; Sitnembiso Nyoni, of Zimbabwe, held her baby as she spoke on "Life, a gift of God."



After preaching at a noon worship service in the tent, Brother Roger, founder of the ecumenical monastic community in Taizé, France, greets Wendy Chamberlain. The Taizé community has been host to many thousands of young people and has a worldwide following.

Gibble, an advisor to the assembly, "you have more than a hint of Pentecost – with the celebration in many tongues, but in one accord and with mutual understanding."

Though spiritual unity was a high priority, the assembly did not back away from the controversial stands for which the council has often been criticized. The news media paid particular attention to statements on the Middle East, Central America, South Africa, and Afghanistan:

The Middle East. Among suggestions on the Middle East conflict, the assembly reiterated the WCC position that a peaceful settlement requires "the withdrawal of Israeli troops from all territories occupied

in 1967" and "the right of all states, including Israel and Arab states, to live in peace with secure and recognized boundaries." The delegates also said any settlement will need to ensure "the rights of the Palestinians to self-determination including the right of establishing a sovereign Palestinian state."

Central America. Delegates accused the Reagan administration of trying to "destabilize" the Nicaraguan Government as part of an attempt to "contain the aspirations of the Central American peoples." Their statement commended the Sandinista Government for its "life-affirming" achievements.

South Africa. The South Africa statement asked churches to campaign for disinvestment from South Africa and endorsed "mandatory and comprehensive sanctions" against the Pretoria Government. The proposal was accepted after Bishop Desmond Tutu, a black Anglican who heads the South African Council of Churches, asked that the statement include an expression of "love and care" for the white South Africans. "The world church is not anti-South Africa, but anti-injustice and anti-apartheid," he said.

Afghanistan. While some delegates called for more balance, the assembly adopted a resolution supporting United Nations efforts toward peace in Afghanistan. The statement says arms supplies to opposition groups from outside should be ended, and that Soviet troops should withdraw as part of a total political solution. Said William P. Thompson, moderator of the originating committee: "We have reached a position where it was the least that could be accepted by one side, the most that could be accepted by another." Only 479 of 642 voting delegates approved the paper, with 142 abstaining.

The Sixth Assembly also issued statements on human rights, the situation in Cyprus, the problems of people in the South Pacific, the struggle for land rights of Canada's aboriginal people, and the world food crisis.

An overriding issue throughout the

Briefly....

- One of the 23 US delegates named to the Central Committee was Bob Neff, general secretary of the Church of the Brethren. He and Lamar Gibble both served on Policy Reference Committee II, the body responsible for all public statements of the assembly.
- The WCC welcomed into its membership two churches: the Baptist Convention of Nicaragua, with 35,000 members, and the Evangelical Presbyterian Church of South Africa, with 30,000.
- In a message sent to the assembly, Pope John Paul said, "You have affirmed our common belief that Jesus is the crucified Saviour, the Redeemer of all, the Lord of life...." He called the unity of Christians an "urgent task" which "requires obedience to the will of God and

cooperation with his grace."

- Disabled people sent an "Epistle to the Sixth Assembly," which asked that 10 percent of the delegates to the next assembly be people with disabilities. Among other requests, the epistle called for establishing a desk on "Community and Persons with Disabilities" at the WCC headquarters in Geneva.
- To "create a living bridge of solidarity in Christ spanning the Americas," more than 300 Central American and United States participants signed a Covenant for Life. The covenant called for a freeze on new arms shipments and the withdrawal of all outside military personnel in Central in Christ spanning the Americas," more than 300 Central American and United States participants signed a Covenant for Life. The covenant called for a freeze on new arms shipments and the withdrawal of all outside military personnel in Central

America. Signers committed themselves to unite in prayer and fellowship and to serve as "agents of justice and reconciliation."

- The program guidelines committee set the following priorities for the council's next seven years: progress toward the goal of visible unity; fostering ecumenical relationships; theological work; evangelism; "commitment to justice, peace, and the integrity of all creation"; full participation of women, men, youth, children, the disabled, and laity; making concerns of women integral to all areas of WCC work; and ecumenical learning.
- Native Americans participated actively in the Sixth Assembly. Part of their presence was a 50-foot totem pole given to the churches of the world. Erected temporarily at the assembly, the "Israel pole" is being taken to Geneva for permanent display. W.S.C.

18-day conference was peace and justice. Underscoring its importance to the delegates were the several papers dealing specifically with peace and justice, an all-night vigil on Hiroshima Day, and the popularity of the Ploughshares Peace and Justice Coffeehouse.

The assembly newspaper noted that 25 years earlier the historic peace churches had called on the WCC to urge "total renunciation of all nuclear weapons" for Christians. It's not surprising, then, that Brethren and representatives from the other historic peace churches (Mennonites and Friends) were especially active in the peace and justice issues. Bob Neff gave a short address to the issue group that dealt with "confronting threats to peace and survival." Lamar Gibble helped draft the public statement on peace and justice. Julie Garber coordinated a large group of volunteers who staffed the coffeehouse.

Some feared that the issue would be peace versus justice. Representatives from developing nations said that joining in the peace movement becomes a luxury when people's immediate problems are day-to-day survival. Nuclear disarmament tended to be viewed as a popular cause of North Americans and Western Europeans.

But the final public statement declared emphatically, "No peace without justice," and it recognized the fact that for millions the most immediate threat to survival is not posed by nuclear weapons. The document, considered the strongest yet passed by a major Christian body, declared production and deployment of nuclear weapons to be a "crime against humanity" and called Christians to consider civil disobedience as a way of protest.

"Even though there were hints even before the assembly began that the proponents of peace on the one hand and justice on the other might clash," said Lamar Gibble, "I feel that the two were integrated as they should be and that there were strong and balanced statements related to both peace and justice issues."

While Brethren put much effort into this one issue, their visibility was somewhat wider. Melanie May, invited as a consultant, led a seminar at the Bellingham Forum (a program that ran concurrently with the assembly) and served on a panel discussing "Voices of Women: Language, Identity, Is God Male?" She and delegate Mary Blocher Smeltzer both attended the Women's Pre-Assembly Meeting.

Steve Reid led Bible studies for a conference of seminary students that was held in conjunction with the assembly. Long-time ecumenical laborer M.R. Zigler was introduced during a plenary session as a special invited guest. A number of other Brethren took part in the Sixth Assembly as accredited visitors or as Bellingham Forum registrants.

While the WCC hasn't been known for its evangelistic work, there's good news for those looking for more balance between proclamation and social action.

In an open letter to the assembly, a group of evangelicals said the Vancouver assembly had "challenged stereotypes some of us have had of the WCC." The evangelicals noted "significant progress over the last two assemblies in its overarching spiritual and biblical orientation," and cited refreshing worship, wider space to basic biblical themes, and the calling of the assembly to accept the reality of Jesus Christ as life of the world. Signers of the letter also affirmed the inseparable relationship between peace and justice and the need to relate biblical truths to the problems of today.

The evangelicals did express disappointment that the 1982 WCC statement on Mission and Evangelism was never referred to in a plenary address. The

assembly failed to treat adequately either the gospel proclamation or the invitational aspects of evangelism, they wrote, and little was said about spiritual alienation or personal ethics.

Nevertheless, the evangelicals issued an enthusiastic call for other evangelicals to be actively involved in the ecumenical movement. Mentioning the "scandal of disunity," the signers wrote, "Because we have seen evidence of God at work here, we cannot but share our growing conviction that evangelicals should question biblically the easy acceptance of withdrawal, fragmentation and parochial isolation that tends to characterize many of us. Should we not be more trustful of those who profess Christ's lordship?"

Those who issued this letter were a small group at Vancouver, but their input is a good example of the participation that was emphasized so frequently. Many delegates pushed for increased participation by those who have often been voiceless—women, youth, the disabled, developing nations.

More than anything, perhaps, the WCC assembly is a place to *hear* everyone. It's a place for the body of Christ to gather, to fellowship, to challenge, to confront, to disagree—and to continually reaffirm that Jesus Christ *is* the life of the world.

There was a large contingent of Brethren at the assembly: John T. Glick, accredited visitor; M.R. Zigler, guest; E. Paul Weaver, accredited visitor; Melanie May, consultant; Geraldine Z. Glick, accredited visitor; Lamar Gibble, advisor; Nancy Gibble, accredited visitor; Mary Blocher Smeltzer, delegate. Not pictured: Bob Neff, delegate; Steve Reid, Bible study leader; Howard Rover, Harriet Ziegler, and Wendy Chamberlain, press.





Letting go

by Emily Sargent Councilman

More frost last night.

And today the maple tree relinquished a shower of patterned gold mixed with rusty brown.

You said,
"I like to see them
there
covering the ground." □

Emily Sargent Councilman is a poet from Burlington, N.C.

Eastern boundary

by Mark Mitchell

Out of my window, the farthest trees to be seen aren't that far away, yet there at sunset my world ends. The top maple over the yellow house stands as a kind of eastern boundary for my thought, and seemingly forever, the limits of my life. Somehow it's not an end of thoughts and compassion and dreaming, but a beginning. Even though I know very well what lies beneath and beyond those trees, they still remain for me the solid end of things completed, a beginning of what is always just about to be.

Mark Mitchell, a poet and graphic artist living in Elgin, Ill., is a former editorial assistant with MESSENGER.

utsiders tend to look upon India as a land of mysticism and spirituality, of inwardness and acceptance, of serenity and peace. The image is appropriate, except that one bit of counterpoint needs to be added. And that is that India seldom shies away from a confrontation.

So it is not altogether surprising that within India's Christian community, where love and unity are to be made manifest, there is contention within the ranks.

Care needs to be taken, however, not to overplay the dissent. Observers may erroneously assume that the disruption began with the formation by six denominations (including the Church of the Brethren) of a united church in 1970—the Church of North India (CNI). The fact is that some of the litigation and underlying issues date back years before that epochal event. Onlookers may assume further that the clashes are somehow limited to the Church of North

India. However, Methodist, Nazarene, and Assemblies of God churches—totally unrelated to the CNI—likewise have become involved in lawsuits and disputes over church buildings and properties.

Surprisingly, even in the congregations where polarization is deeply rooted, the work of ministry flourishes. And for the majority of congregations and dioceses that comprise the Church of North India, there is no disaffection at all.

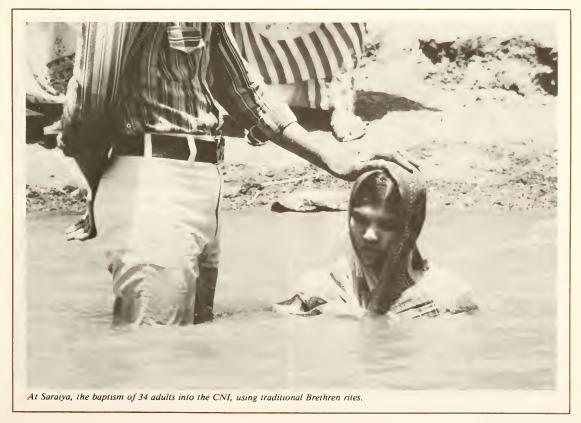
Vyara, a church whose membership of nearly 1,600 was reported a couple of decades ago to be the largest of any Church of the Brethren congregation in the world, is one of the churches experiencing division. Still, the congregation's outreach is vigorous. This past April at just one of the church's many outposts — Saraiya—a visiting delegation from the United States observed the baptism of 34 adults.

In the Dangs, where the former Second

Church of North India

Despite the obstacles, the work of ministry flourishes

by Howard E. Royer



District of the Brethren serves the Marathi-speaking hill tribes, solid growth also has been reported. Last Christmas, the Ahwa church held a festival to commemorate two anniversaries—75 years since the first Brethren missionary arrived in the community, and 50 years since the Ahwa church was established. The festivities climaxed with the congregation and musicians marching three miles to the Bhurra River for a baptismal service for 203 new members.

Both at Saraiya and Ahwa the local pastors officiated, baptizing the new members into the Church of North India and using the traditional rites of the Brethren. At Ahwa, the CNI bishop of Nasik, D.J. Vairagar, admitted the newly baptized into the communicant membership of the church with the laying on of hands and prayer.

Netrang, in the Rajpipla area of Gujarat state, is a former Church of the

Brethren congregation that baptized 124 new members last year. Today the CNI church is served by Amersingh Rajwadi (see page 2), whose parishioners are scattered in 50 villages that he reaches by bicycle or bus. He is assisted by three evangelists—one of them Ramish Chandra Vasand, a missionary sent out by the Bulsar congregation.

n at least two states in India, baptism may be more the occasion for suffering than celebration, for the laws in these states forbid conversion. In isolated instances, pictures of a baptismal candidate about to be immersed have been introduced in court as evidence of physical coercion. Promises of peace in one's heart or of eternal life have been termed inducements. To avert such accusations, the church in some sectors of India gives scant attention to statistics on growth or

records of membership.

On a wider scale, the India government has made virtually impossible the entrance into the country of new missionary personnel on a long-time basis. Of the 107 expatriate workers related to the Church of North India, most have been there for long terms of service. In the next decade a vast proportion will retire. Laura Sewell, the lone Church of the Brethren missionary in India, is due to complete more than 35 years of service and retire at the end of 1984.

The declining presence of missionaries is not all loss, however. The Church of North India has solid leadership at all levels. What fewer missionaries and diminishing investment from abroad means, in the view of CNI general secretary Pritam R. Santram, is that the work will still get done, but it will take the India church longer to do it.

While such rural churches as Vyara and



Under renovation . . . original church building at Bulsar.



Ahmedabad's new egg-shaped church under construction.



Paul Chauhan, bishop of CNI's Gujarat Diocese.



Ishwarlal Christachari, retired bishop of Gujarat.

Ahwa and Netrang exhibit amazing vitality, the top leadership of the Church of North India is deeply concerned about the condition of rural churches in general. One of the chief priorities of the CNI for the next several years is the recruitment of pastors for the rural congregations.

Other key concerns before the Church of North India include:

Evangelism. Whirlwind evangelistic campaigns contribute little to helping the church in India expand and mature. To the contrary, mass crusades disrupt a sense of community and foster distrust and alienation. The Church of North India is laboring hard to define evangelism as more than counting heads; it seeks to relate evangelism to the whole of life and to prophetic witness.

Institutions. The crisis of India's

medical, educational, agricultural, and service institutions is not unlike that faced by church-related institutions in the United States. Namely, who is to benefit from them—the poor and disadvantaged, for whom most of the institutions were created, or the middle and upper classes, who can afford the fees that are essential to sustain the operation? Is Christian distinctiveness, Christian mission, a goal to be maintained?

Property. Given the scarcity of land to purchase in India, and the hunger for it, the issue of who controls property is an explosive one. As missionary societies withdrew, they turned over sometimes vast amounts of property but with the legal implications left unclear. The laws tend to favor squatters or long-time occupants over owners. When matters go to court, the process may drag on not just for years but for decades. There is a sense in which law officials benefit from seeing

that matters do not get resolved.

Pluralism. With Christianity being embraced by only two or three percent of India's people, the relation of the Christian faith to other religious expressions, old and new, is a sensitive and complex matter. While the earliest missionaries saw mission as a conquest of India for Christ, the emerging attitude today calls for dialog with other faiths—to make Christ known through creative interaction.

Worship. A new song is emerging among Christians in India, an Indian song, augmenting the music and worship forms transported from abroad. More in the villages than in the cities, folk art, indigenous instruments, and interpretive dance are being incorporated as contemporary expressions of worship.

When it comes to nurturing the faith community and equipping the people of God for ministry, for this writer one celebrative experience in the Church of



Church of North India's new headquarters in Delhi.



Laura Sewell, Pritam Santram, Bishop Gorai of CNI.



Chapel in CNI headquarters building.



Worshipers at one of the outposts of Netrang church.

North India stands out.

At Agaswan, a 50-year old congregation in the Gujarat Diocese, 350 worshipers gathered from miles around for an evening love feast. The service was conducted in part under a canopy adjacent to the church and in part under the stars.

As the overseas visitors arrived, so too did a bullock cart hauling barrels of water from the river. Men tended the fellowship meal being cooked over an open fire. The young pastor, Thakore Bhagat, a recent graduate of Gujarat United School of Theology, had been ordained only a month before by Paul Chauhan, the bishop of Gujarat, with Glen Campbell assisting (see page 3); this love feast service was the first Thakore had led.

To join the congregation in feetwashing by the light of the moon; to see the members seated on the ground in long rows at three sides of the canopy, partaking of the fellowship meal of rice and dhal; to observe Thakore Bhagat and Navelkishore Rajwadi (a neighboring pastor) break the chappati bread and offer the cup of raisin wine to each communicant; to ponder the congregation's statement of history and mission especially prepared for the occasion; to hear the youth choir play and sing spontaneously long after the benediction . . . these images are indelible enough to last a lifetime.

Some days earlier in Delhi, at a meeting of the CNI executive committee, we had learned that the Brethren-style feetwashing, love feast, and communion service are becoming known and practiced in CNI congregations and dioceses far from where the Brethren have ever been. What a gift—if the celebration at Agaswan is any measure—of what the love feast may come to mean more widely in the Church of North India.

But I hasten to add how enriched the Church of the Brethren is, in turn, by the gifts of Indian Christians. The primacy given to *intra*personal communication, the evident spirituality of the bishops and the pastors in the CNI, the sense of inwardness and interconnectedness of the laity, the expression of patience and hope by persons who could be embittered—these in part are their legacy to us.

After centuries of heavy cultural implantation from Europe, Canada, and the United States, the church of India is moving into its own. The missionary engagement goes on, in fresh and compelling ways, under Indian leadership.

Our task and the task of the church in India is to build the partnership, to increase interaction, to mutally correct and uphold one another, without creating a dependency on either side.

Howard E. Royer is director of interpretation on the Communications/Stewardship Team.



Among 350 worshipers at Agaswan love feast.



Partaking of the fellowship meal of rice and dhal.



Pastor Thakore Bhagat distributing chappati bread.



Indelible memories . . . love feast in the CNI.

gricultural improvement and economic uplift programs have been an integral part of the mission of the church in India almost from the beginning. They are strategic ways of reaching the 80 percent of India's population who live in the rural villages and who are dependent on agriculture for their livelihood.

One of the most enterprising ventures in village development has been the Rural Service Center (RSC), a program the Church of the Brethren helped launch in the early 1950s. While its projects focus largely on Anklesvar and surrounding part of the Broach District in Gujarat State, its impact has been far-reaching throughout India and beyond.

Among the current innovative programs of the Rural Service Center is the construction of biogas systems for converting animal and agricultural wastes into methane for cooking and power. Some 150 plants have been installed to serve

single homes in a dozen villages. Construction is to begin soon on an installation to serve multiple homes or a small neighborhood—a first for the center.

Gobar or biogas plants have been known in India for 40 years, but only recently have they been regarded as a significant energy source. The underground system used by the Rural Service Center and financed in most instances by grants from the India Government, is less expensive and requires less mechanical engineering than previous models.

In further cooperation with the Indian Government, the Rural Service Center has conducted several training programs for masons and supervisors from throughout the region, instructing them how to build the biogas plants.

Another activity in cooperation with government is reforestation, using marginal or unused land to grow eucalyptus trees for fuel, wood pulp, and lumber.

Rural Service Center

The goal is to develop not only the land but the people

by Lila McCray and Howard E. Royer



RSC director Idrak B. Din, right, and colleagues check out a plot of millet.

Besides "energy plantations," as the acreage is called, railway right-of-ways and the ditches along public roads also are being planted. The seedlings are provided by state-operated nurseries.

In 1982 the Rural Service Center assisted farmers in planting 20,000 eucalyptus trees, 1,000 bamboo and other types of trees, 400 fruit trees, and 50 acres of banana trees. Far beyond the yield of fruit or timber, widescale forestry enhances the climatic conditions of the region and the socioeconomic life of the community.

Both the biogas and reforestation programs draw on simple technology to address domestic energy needs. The RSC is at home in applying resources on such a scale; appropriate technology has been the watchword all along.

For example, in deploying the workers it has trained to conduct village develop-

ment projects, the center locates them in the village they are to serve. There the staff not only teach in structured settings but demonstrate in daily living more thoughtful approaches to sanitation, diet, land and energy use.

In public health, the workers (called gram sevaks) give foremost attention to preventive care. They help villagers build latrines and construct smokeless chulas or stoves. They provide immunization against contagious diseases. They offer help in family planning. At one time they enabled 300 leprosy patients to be treated in their homes through the use of DDS tablets.

In addition, the village workers help care for

- exhibits and demonstration farming carried out in conjunction with churches of Gujarat,

- the introduction of high-quality seeds and multiple cropping patterns,
- the selection of fertilizers based on specific soil and water sampling, and

- land leveling and the building of check dams to control erosion, conserve water, and enable irrigation for multiple crop farming.

The Rural Service Center also assists the disadvantaged in buying cattle with the aid of government subsidy and in forming cooperatives to solve problems of marketing.

The Rural Service Center's 17-member staff is directed by Idrak B. Din, who holds a master's degree in agriculture and who has engaged in agricultural research. He and his wife, Rachel, are committed Christians concerned about social justice. They welcome the opportunity to work with the church in addressing ways of identifying with the poor and landless.

The Dins are concerned particularly about the division of Indian society into two groups, one with access to resources and another without access to resources.



Director Din at Anklesvar office of RSC.



Din, left, with officials at eucalyptus nursery.



Maniben S. Bhagat . . . village worker at Limet.



The Vasavas of Limet . . . resourceful farm family.

The former can afford to invest in production; in the process they become richer. The poor cannot participate in this way, and their productivity remains low. The consequence is that the gap between rich and poor, urban and rural, educated and uneducated, widens.

Though the Rural Service Center works through pastors and other community leaders, its program aims to serve villagers without regard to creed or caste. The program has insisted that, so far as possible, the persons receiving help pay for services received.

The autonomous board of the center relates to two overseas churches, the Church of the Brethren and the Irish Presbyterian Church, both of which provide support, and from time to time to other church-related agencies. Beyond an annual grant of \$10,000, the the Brethren this past year made possible the purchase of a new diesel jeep for the center.

Missionary Laura Sewell represents the Church of the Brethren General Board on the RSC Executive Committee. Shantilal P. Bhagat of the General Board staff was the center's first director, for 13 years. Other Brethren especially remembered for their contributions to the center are the late George Mason, agronomist and former director; Leonard and Betty Blickenstaff, doctor and nurse; and Kathryn Kiracofe, adult literacy teacher.

Out of their own rural background in America, many of the Church of the Brethren missionaries brought to India not only a concern for but skills in rural development.

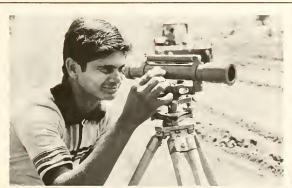
Interestingly, their early endeavors coincided with the program of village reconstruction being emphasized by Mahatma Gandhi, himself a native of Guiarat State.

A forerunner to the Rural Service Center was the Anklesvar Training School opened in 1924. Later known as Vocational Training College, the institution stressed practical education in agriculture from its inception. Its founder, 1.W. Moomaw, went on to head Agricultural Missions, enabling him to apply globally and ecumenically the creative pioneering of the Anklesvar Vocational College.

The upgrading of social and economic life in India's rural areas has not come readily nor without faltering. Yet through the pioneering work of the Rural Service Center in soil conservation, public health, animal husbandry, social forestry, appropriate technologies, family planning, and vocational guidance, development has occurred; strides have come about in wholeness and productivity.

For more than 30 years the Rural Service Center has pioneered in transforming not only land and systems but people. Ultimately, that is what development is all about. \square

Lila McCray, a former India missionary, was, until July, a member of the Stewardship Unit of the Communication/Stewardship Team. Howard E. Royer is director of interpretation on that team.



Davji Rajwadi . . . on RSC's soil conservation team.



Installation for converting wastes into methane.



Last year the center leveled land for 54 farmers.



Biogas systems revolutionize cooking in homes.

Other ministries

Women's involvement

Chronicling the Church History of Gujarat, writer Robin Boyd cited as one of the distinguishing features of the Brethren in India the partnership of husband and wife in leadership. "In speaking of the Church of the Brethren," he noted, "it is natural to name couples who made outstanding contributions to the life of the church—Dr. and Mrs. P.G. Bhagat, Dr. and Mrs. G.K. Satvedi, the Rev. and Mrs. Navanji Solanki, Mr. and Mrs. J.B. Solomon.

At the same time, women's activities flourished and still do under the CNI. Sharda Solanky, of the Bulsar church, is the synod or national president for the CNI Women's Fellowship. Laura Sewell is national secretary. Rachel Din, of the Anklesvar church, heads the work in Guiarat Diocese.

While the Church of North India voted in 1977 to ordain women, as yet none have been called. Rachel Din hopes to change that; she is studying and looking forward to becoming a minister in the united church.



Sharda Solanky of Bulsar . . . heads CNI women.



Rachel Din of Anklesvar . . . an eye toward ministry.

Tracts and books

Translation into Gujarati and publication of *The Upper Room* is among the projects of the Gujarat Tract and Book Society. Translated by Jayavanti Chauhan, an editor and writer, the devotional guide goes to 4,000 homes.

Periodicals and books for women and children are also produced by the society. The Church of the Brethren General Board assisted with funding for the first two titles in a series of full-color books for 12-year-olds and older. One of the titles is *The Life of Jesus Christ*, dealing with parables and miracles. Eight more books are projected, including titles on the resurrection and passion of Jesus and the story of David.

The Book and Tract Society was formed in 1852 representing various missions. Since 1970 it has maintained a large bookshop and literature center in Ahmedabad. Dr. Hamilton Satvedi is secretary of the organization. The General Board contributes regularly to the society's work.



Jayavanti Chauhan of Ahmedabad . . . editor and writer.



Core staff of Gujarat Book and Tract Society.

Literature

From the beginning of missions in India, there has been a critical need for adult literacy and for reading matter in the language of the people. In earlier years, very few of the village folks could read or write; even today only 3 out of 10 Indians are literate.

Through the years Anna Warstler, Lillian Grisso, Kathryn Kiracofe, and Laura Sewell have given leadership in writing, translating, publishing, and distributing resources for pastors, women, children, and youth. Many Indian Christians also have given leadership to the task.

Laura Sewell continues this essential ministry by translating Bible studies, family devotional guides, and World Day of Prayer services into Gujarati. She also copyedits the manuscripts of Indian writers, manages a Christian supply store for the Gujarat Diocese of the Church of North India, oversees a free library for the Bulsar community, and catalogs books for various training institutions.



Laura Sewell . . . translator, publisher, librarian.



Bible studies in four of CNI's nine languages.

Theological training

For 40 years the Gujarat United School of Theology (GUST) has been the prime training center for Gujaratispeaking pastors. Students of Anglican, Brethren, Presbyterian, and Methodist background have lived and studied together under some of India's most noted church leaders.

In 1953, GUST moved from Methodist premises in Baroda to a former Presbyterian campus, Stevenson College, at Ahmedabad. The school, the Bible Society House, the Gujarat Book and Tract Society, the office and residence of the Bishop of Gujarat, and church being constructed for the local Church of North India congregation all occupy adjacent sites.

According to GUST acting principal J.G. Crispal, two of the most urgent needs are to enlist more young persons in training for pastoral leadership and to involve more laity in theological study. Pastoral recruitment is at the top of priorities for the Church of North India.



Bishop J. G. Crispal . . . GUST acting principal.



On campus at Guiarat United School of Theology.

India Q&A

by Lila McCray

When did the Brethren first send missionaries to India?

In 1894 Wilbur B. Stover, Mary Emmert Stover, and Bertha Ryan went to India to begin evangelistic and teaching ministries just north of Bombay. Since that time more than 150 persons from the Church of the Brethren in America have served in India.

Why did the Church of the Brethren in India join with five other denominations in 1970 to become the Church of North India?

The Christians of India make up only 2.6 percent of the population. In 1970 the Brethren had only 9,000 members in a country with a population of over 650,000,000. The Brethren and other Christians felt a need for a more united witness in India.

Why are we not sending more missionaries to India? Does the Church of North India want them?

The Church of North India would be happy to have some additional leaders from Western countries to work with them, but the government of India at this time refuses to grant visas to missionaries from the United States. There are now many Indian Christians who are doing evangelistic mission work in their own country.

Do other religions in India bring pressure on the government to keep out Christian missionaries from abroad?

Since 85 percent of the people in India are followers of Hinduism and 11 percent are Muslim, there certainly is that possibility. There are also public officials in India who resist any outside influence on their culture.

Is the church growing in India?

It is for certain in some areas. Over 200 people were baptized in one service last Christmas at the Ahwa church and 34 were baptized last April near the village of Saraiya. The concern of many church leaders is providing ongoing Christian teachings to help the new Christians become mature in their faith.

Have the former members of the Church of the Brethren integrated well into the Church of North India?

The vast majority of former Brethren – 80 to 90 percent – have identified with the Church of North India. Many pastors and some lay men and women hold positions of prominence in the united church. An estimated 10 to 20 percent of the former Brethren are not supportive of the CNI.

What are the reasons for some former Brethren not fully integrating into the Church of North India?

The reasons are complex. It is my understanding that some do not like the structure of the Church of North India. They prefer to have districts rather than dioceses.

There also is much concern about property and positions of leadership. Other concerns have to do with schooling and medical help and a desire to receive direct support from outside India.

For people who have not lived and worked in India, the situation is most difficult to understand.

Is anything being done to reconcile the Church of North India members in the former Brethren area and the disaffected group?

Yes, at the invitation of the Church of North India, Betty and Glen Campbell (see page 3) were in India for the first three months of this year. They visited in over a thousand homes at more than a hundred locations, working at reconciliation. Upon their return they shared this insight: "Reconciliation and healing will never come from without, but only as God's Spirit works within the lives and hearts of those who are separated from each other."

Periodic overtures have been made by CNI officials to hear grievances and to mediate disputes over leadership and property matters.

How is the Church of the Brethren in America involved in the Church of North India?

We contribute financial resources, prayer support, and personnel. We work as a partner with the Church of North India and its ministries. Laura Sewell, Church of the Brethren missionary, serves on the CNI executive committee and gives valuable leadership to the Women's Fellowship and to literature production. Periodic visits are made by General Board personnel to India and by CNI leaders to the Church of the Brethren in the USA.

Given the current political climate of India, what is the potential for the growth of Christianity?

Some persons in India are afraid to become Christians for fear of being ostracized by their family or community. Still, the spread of Christianity has never been stopped by political climate or persecution.

This is a time of testing for the Christians in India as it is in much of the world. Without adequate ongoing teaching, some may not be able to remain true to their Christian faith.

Neither the church in India nor the church anywhere else in the world can ever be destroyed from without. The church can only be destroyed from within when members fight among themselves rather than share the good news of God's love with those around them.

Lila McCray, a former India missionary, was, until July, a member of the Stewardship Unit of the Communication/Stewardship Team.

DEATH PENALTY

The good news is that many nations have abolished capital punishment in recent years, and the United Nations has urged all its members to do so.

The bad news is that our own country still kills criminals. Over 1,200 people presently are awaiting execution. Many are coming to the end of their appeals process, signaling the likelihood of more frequent executions in the future. The USA remains in the company of South Africa and the Soviet Union as the only industrialized nations still practicing capital punishment.

Since last May, we two Brethren have been working for the National Coalition Against the Death Penalty as its first regular staff. We continue our previous involvement with the Death Row Support Project and Brethren Criminal Justice.

This work has put us in touch with most of the organizations active in work against the death penalty.

Ecumenical effort

The National Coalition Against the Death Penalty (1501 Cherry St., Philadelphia, PA 19102. Tel 215-241-7118) is an information and resource center for persons and groups working to stop executions and to abolish the death penalty. Over 50 organizations are members of the coalition, including church denominations, national organizations, and state death penalty coalitions. Its publications, available from the above address. include:

Lifelines—a monthly newsletter, the only comprehensive newsletter on the death penalty that has a national scope.

Subscriptions are \$10 a year.

Organizing Against the Death Penalty: A Handbook—a looseleaf manual for beginners and experienced organizers, including more than 30 articles on subjects ranging from lobbying and lawyer recruitment to lethal injection. It is available this month (price not yet determined).

Organizations Working Against the Death Penalty—an updated list of all known national, state, and local groups working against the death penalty. Brethren who want to find avenues for involvement in this concern should write for this list to locate their own state or local group.

Other Resources

The following resources may also be ordered from the National Coalition Against the Death Penalty:

Capital Punishment: What the Religious Community Says—compiled and published by the National Interreligious Task Force on Criminal Justice. Its 43 pages include statements of many religious groups on the issue of capital punishment.

The Death Penalty in America, edited

Two groups that help

Amnesty International USA (304 West 58th St., New York, NY 10019. Tel. 212-582-4440) has made the death penalty a major priority and program focus. Most of Al/USA's 360 adoption groups in the USA have people designated as death penalty coordinators.

Fellowship of Reconciliation (Box 271, Nyack, NY 10960. Tel. 914-358-4601) has been centrally involved in death penalty work. It stocks a long list of resources, including:

People Are not for Killing – 20-minute slide show with tape; good for small groups or good sound systems. Best audiovisual now available. Rental \$10; purchase \$50.

Especially for Brethren

Brethren Criminal Justice (c/o Bob Gross, 1501 Cherry St., Philadelphia, PA



by Hugo Bedau. Third edition, Oxford Press, 1982—excerpts from major death penalty cases, empirical investigations, and research data on all the controversial issues in this area; a major work on the subject; 424 pages; hardcover; \$5.

Slow Coming Dark: Interviews on Death Row, by Doug Magee, Pilgrim Press, 1980—interviews with 12 people on death row, with a chapter on the historical perspective; 181 pages; hard-cover; \$5.

Death as a Penalty: A Moral, Practical, and Theological Discussion, by Howard Zehr, 1983—an excellent new booklet covering the major arguments for and against the death penalty, and presenting a good Old and New Testament perspective. Single copies free.

A poster, showing a hand ready to throw a stone, and the text, "Jesus was once asked for his support of the death penalty. His reply: 'Let one who is without sin cast the first stone.'" Single copies free. 19102. Tel. 215-241-7118) is a volunteer ministry within the Church of the Brethren that provides a range of resources (available at our address), including:

Death Penalty Packet for Brethren—the best comprehensive, introductory resource, especially for Brethren. It includes theological, social, factual, personal, and Brethren perspectives on the death penalty, with suggestions for involvement and further resources. \$2.

Death Row Support Project (c/o Rachel Gross, 1501 Cherry St., Philadelphia, PA 19102. Tel. 215-241-7118) is a Brethren-sponsored ministry of correspondence with people on death row. It has been a rich experience for many who have participated, both inside the walls and outside. Write to ask for a correspondent or for more information.—BOB AND RACHEL GROSS

Bob and Rachel Gross are a Brethren husband-andwife-team working for criminal justice in cooperation with the Church of the Brethren Washington Office.

On God's use of the unacceptable, and

Lauree Hersch Meyer

Transforming our unacceptability

Our amendment vote on the Human Sexuality paper at Annual Conference (September, page 14) was so close we counted carefully as the church removed the phrase saying we are not of one mind regarding the lifestyle option that

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

homosexuals live in covenantal relationships. We now say the church finds homosexual covenantal relationships unacceptable.

Unacceptable.

That is a hard word. Yet it is an important word in this paper. I have tried to understand both what we may and what we may not mean with its use.

My earliest memory recalling the pain of this word occurred during World War II, when I was a little girl. Dad was a dairy farmer. Farmers were asked to milk their cows three rather than two times a day to increase the nation's milk production. (Dairy farmers and nursing mothers understand that.) I struggled with our decision to comply since I knew Brethren participation in whatever contributed to war was "unacceptable."

It is unacceptable that Brethren drink

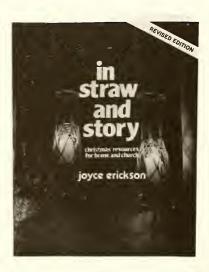
alcohol. Yet we do. And until the late 1800s it was not unacceptable, but was the accepted practice.

It is *unacceptable* that Brethren smoke. Yet we do. We also raise tobacco as a cash crop.

Women as ministers were unacceptable when Sarah Major's evangelistic preaching moved thousands of Brethren. Today it is acceptable that women be ministers. Even so, the church is not of one mind.

Premarital and extramarital sexual relations as well as inappropriate use of sex within marriage in addition to homosexual convenantal relations are, if we read the Human Sexuality paper carefully, *unac*ceptable.

What is and what is not acceptable in a faith community is important. It sometimes changes. At other times we decide how to live with what is unaccept-



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-Dennis C. Benson

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our use of the Bible

able. Brethren, like Paul and centuries of Christians before us, know we are not saved by compliance with what even the faith community finds acceptable. We are saved by God's ever-new incarnate presence and Holy Spirit among us. By grace we are transformed to receive and be a blessing where we had felt ourselves guilty, judged, condemned, cast out by the community and God—or accusing, vindictive, judgmental in God's and the community's name.

God responds marvelously to what is unacceptable. God responds not to condemn but to re-create. In Genesis 3, it was unacceptable that Eve and Adam eat the forbidden fruit. God found and redeemed them. God did not undo the effects of what they had done. But they were transformed from guilty garden outcasts to stewards of God's creation. They were set in the world as "the mother of all living" and one whose sweat and labor would feed and nurture the living.

Throughout scripture, God's response to our unacceptable attitudes and behavior is re-creation. The harder things got, the more God participated in the human condition. Finally, God became human in Jesus Christ.

Even so, we Christians all do unacceptable things. We also disagree as to what is acceptable. Both experiences rend the fabric of communal love and covenant. The church suffers, congregations suffer, families suffer, persons suffer.

But the church-members of the body of Christ committed to spread abroad God's saving presence in all creation-knows what is acceptable. We see and know what is acceptable in witnessing, receiving, and participating in God's response to the unacceptable. However painful, costly, and short of embodying our confessions is our life together, it is acceptable and indeed good that Brethren go with God into unacceptable situations and to persons who do unacceptable things. For God has, from the beginning of human memory and choice, entered into and dwelt among us in our unacceptable places, behavior and attitudes.

We deeply desire to return to or restore the garden, to go back to how we believe things were before pain, chaos, crisis, "the fall." But from the beginning, God responds to what is unacceptable by transforming rather than restoring. Biblical ethics therefore looks forward to God's new creation rather than back to our lost treasure when God's people find themselves in the midst of what is unacceptable. Whether from Genesis 3, Israel's exile, or Jesus' crucifixion, we know God brings salvation into our chaos, making things new, when we confess that the old we treasured has passed away and we dwell in unacceptable territory.

Who can fail to love and magnify the Lord who saves creation by re-creation in the face of overwhelming human unacceptabilities—even in betrayal, denial, and death? Blessed be God whose unspeakable compassion is pleased to dwell in our midst, transforming our unacceptability.

Lauree Hersch Meyer teaches biblical theology at Bethany Theological Seminary.

Bruce Wood

Unwrapping the Bible

The June editorial, "The Bible Wrapped in Cellophane," referred to a 20-minute multi-image slide presentation at the Christian Science Center in Boston. The editor reported how the slide presentation opened up understanding for him, so that "the Word was a lamp unto my feet, not a rule book that I couldn't read in the dark." Then a few days later, back at his office, he received mail concerning a "Year of the Bible," with suggestions for observing it from "an apparently self-appointed National Committee."

I also have some serious questions about a joint resolution of Congress and a proclamation of the President calling for a national year of the Bible or of the Koran or of the Hindu Vedas or any other sacred writings. The variety of religions in our country is too great to make any

(Continued on page 27)

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turning points

Licensing/ Ordination

Davis, F. Mikel, licensed March 22, 1983, Donnels Creek, So. Ohio

Dubble, Carol Cave, licensed June 26, 1983, Big Swatara, Atl. N.E.

Hironimus, Bertha, licensed June 12, 1983, Ligonier, Western Pa.

Shoemaker, Timothy, licensed June 26, 1983, Eaton, So. Ohio

Smith, Shyrl Reynolds, ordained June 19, 1983, South Fork, Shenandoah

Wilson, James Michael, licensed June 19, 1983, Liberty, Ill./Wis.

Pastoral Placements

Bowser, Mark B., from Fellowship Mid-Atl., to Mathias, Shenandoah

Brumbaugh, Lillian, to Denton, Mid-Atl., part-time

Carter, Phyllis N., from District Executive, Fla./P.R., to Goshen City, No. Ind. Freeman, Wendell, from other denomination, to Knob Creek, Southeastern

Glick, J. D., from Troy, So. Ohio, to Harrisonburg, Shenandoah

Gohn, Greg, to Middle Creek, Western Pa.

Groth, John F., from Yellow Creek, No. Ind., to Westernport, West Marva

Long, John D., from Meadow Branch, Mid-Atl., to York, First, Southern Pa.

Morphew, Timothy K. S., from Bethany Seminary, to West Charleston, So. Ohio

Anniversaries

Anstine, William A. and Florence, Hartville, Ohio, 61 Baker, Clair and Orpha, Curryville, Pa., 60

Brumbaugh, Eli and Emma W., Martinsburg, Pa. 52

Brumbaugh, Raymond and Berdella, Hartville, Ohio, 57 Burket, Herman and Mae, Martinsburg, Pa., 50

Burket, Wilson and Freda R., Martinsburg, Pa., 57 Clapper, Ralph and Mary K., Martinsburg, Pa., 51

Dunlap, Percy and Rosetta,
Phoenixville, Pa., 60

Fake, Sylvester and Esther, Bethel, Pa., 50

Gebhardt, Harvey and Anne, Oaks, Pa., 59

Hartman, Galen and Dorothy, Annville, Pa., 50 Hendricks, Herald H. and Vera

M., Adrian, Mich., 65 Holsinger, Paul and Helen S., Martinsburg, Pa., 58

Kagarise, I. Harvey and Alice S., Martinsburg, Pa., 57

Knox, Charles and Esther, Port Providence, Pa., 59 Myers, Roy and Alverna, Hart-

ville, Ohio, 61

Petry, Earl and Lizzy, West
Manchester, Ohio, 70

Smith, Robert and Helen,

Oaks, Pa., 59 Swinehart, Edgar and Dorothy, Ashland, Ohio, 60

Wareham, Irvin and Esther F., Roaring Spring, Pa., 60

Deaths

Armantrout, Rea, 55, Modesto, Calif., Sept. 13, 1982 Auchterman, Genevieve, 80, Hollidaysburg, Pa., June 13, 1983

Baker, Herbert, 57, Goshen, Ind., May 27, 1983

Beeler, Trix, 85, Parsons, Kan., May 9, 1983 Bennington, Leroy, 73, Wash-

burn, Ill., April 14, 1983
Bernhard, Howard W., 72,
Lancaster, Pa., Feb. 27, 1983
Burnidge, Luella Z., 72, Elgin,
Ill., Aug. 4, 1983

Click, Sudie, 99, New Hope, Va., Feb. 5, 1983

Crist, Daniel Floyd, 87, Quinter, Kan., Aug. 3, 1983

Evans, Elizabeth M., 81, Huntsdale, Pa., April 17, 1983

Foltz, Orville M., 81, Hagerstown, Md., Oct. 7, 1982 Hardman, Andrew, 81, Spar-

land, Ill., Jan. 5, 1983 Hare, Joseph, 67, Lowpoint, Ill., Feb. 7, 1983

Henry, Helen, 67, Goshen, Ind., June 6, 1983 Hicks, Grady W., 87, Boones

Mill, Va., Dec. 2, 1982 Holsinger, Cletus A., 86, New Hope, Va., June 23, 1983 Howes, Vernon, 58, Copemish, Mich., May 23, 1983

Knoll, Lloyd, 71, Lowpoint, 111., March 1, 1983

Knotts, Evelyn E., 65, West Manchester, Ohio, June 30, 1983

May, Leonore, 81, Breezewood, Pa., July 14, 1983

Miller, Vola, 87, Wellman, Iowa, June 25, 1983 Myers, Waldron D., 67, Lititz,

Pa., April 20, 1983 Niswander, Vertie E., 96, Cearfoss, Md., Oct. 5, 1982

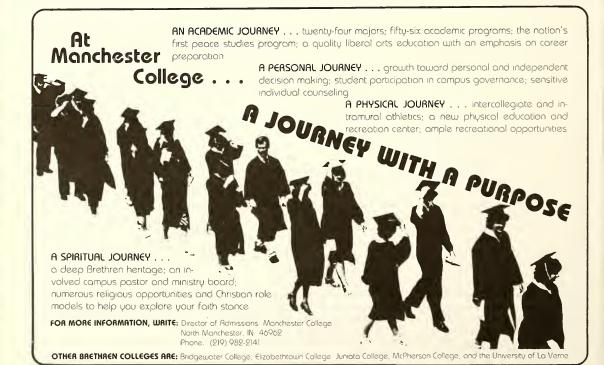
Reeves, Pearl, 93, Olympia, Wash., June 23, 1983 Riley, Clyde, 68, Spring Grove.

Riley, Clyde, 68, Spring Grove, Pa., May 19, 1983 Shuppert, Irene, 86, North

Liberty, Ind., June 16, 1983 Streem, Kathryn Flora, 69, Floral City, Fla., Feb. 9, 1983 Weesner, Geraldine, 58, Harris-

burg, Pa., July 21, 1983 Werstler, Chester A., 63, Greentown, Ohio, April 1,

1983 Workman, Glen K., 74, Massil-Jon, Ohio, March 22, 1983 Zimmerman, Barbara, 87, Martinsburg, Pa., March 8, 1983



(Continued from page 25) proclamations about sacred literature from any of the religions.

Even the word "Bible" has different definitions, depending on who is using it. When Jews speak of the Bible, they mean a collection of 39 writings produced over several hundred years and accepted as authoritative for them. But the Christian Bible includes those 39 books plus an additional 27 that are also authoritative. Some Christians go further and include 15 writings known as the Apocrypha.

Another problem with promoting the Bible with this kind of campaign is that it tends to encourage a simplistic, literalist view of the Bible. This puts all the writings in the Bible on the same level. Thus, a person could supposedly open the Bible and find appropriate guidance from any yerse.

There is much misunderstanding about the origins of the writings in the Bible, and how they were inspired, and how they should be interpreted. Too often the Bible is treated as some sacred idol, mysteriously inspired and guaranteed to be literally true in every detail. Many people who revere the Bible know little about it. They are easily captured by some authoritarian preacher who insists God has specially revealed to him the key to interpretation.

There are others, who, in ignorance of modern Biblical scholarship, have relegated

the Bible to being an ancient writing which seems outdated. The Year of the Bible will probably only further alienate such people. It is a thrill to see the Bible as a collection of living writings by individuals who are wrestling with understanding themselves and their supreme being.

Let's not wrap the Bible in cellophane or put it on a pedestal to worship. Let's unwrap it and study it with intelligence and openness. Then we can learn from its inspired writings how to live and serve, using our God-given minds and hearts to the best of our ability.

Bruce Wood retired at the end of July as pastor of the Community Church of the Brethren, San Francisco, Calif.

CLASSIFIED ADS

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FOR SALE—"The Hagerstown Brethren" by Cathy Simmons Huffman published in connection with Hagerstown, (Md.) Church of the Brethren Centennial Year. Hard cover, over 200 pgs. many pictures. \$12. plus \$1. postage and handling. Women's Work, c/o Mrs. Elizabeth Arnett, Route 3, Box 2, Hagerstown, MD 21740.

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IA 52358. Openings for students grades 9-12. Approved co-educational Quaker college preparatory boarding school; simple lifestyle. Emphasis given to peace issues and social concerns. Students, faculty together clean buildings, do laundry, care for pigs and chickens, work in orchard and garden, bake bread, and cook meals. Small personal caring community that promotes individual growth. Write or call. Tel. (319) 643-5636.

TRAVEL—Bible Land Seminar. Visit Greece, Israel, Egypt. 11 days Mar. 28-Apr. 7, 1984. Includes transportation from NY, first class hotels, meals, sightseeing, dinner on Sea of Galilee. Bus trip from Jerusalem to Cairo across Sinai Desert. Write or call: Rev. Raymon & AnnaBelle Eller, 303 Kohser Ave., No. Manchester, IN 46962. Tel. (219) 982-6541 or Arland & Ruth Reinhard, Rt. 5, Bluffton, IN 46714. Tel. (219) 824-5800.

TRAVEL—Juniata College Tours. Bermuda escape Nov. 11-14 Hamilton Princess from Philas 459. Caribbean Week Feb/Mar, Orient & Japan Feb/Mar/April. Cruise the Arctic: June 14, 12 days from Southampton to Fjords, North Cape, Copenhagen. Option to Greenland & Iceland. Oberammergau & Passion Play 15 days to Germany, Austria, Switzerland: \$1498 land with all meals. Aug. 17-8 days Bavaria & Salzburg with Passion Play \$798 land with all meals. Weimer-Oller Travel, 405 Penn St., Huntingdon, PA 16652. Tel. (814) 643-1468.

TRAVEL—May 28—June 11, 1984. 350th Anniversary presentation of Oberammergau Passion Play in Germany. Also Switzerland, Italy with Rome, Austria, Liechtenstein. Includes ain and land travel, all lodging, 2 meals per day. \$2029 from Chicago. Registration \$100 now due. Contact Rev. John D. & Naomi Mishler, 168 E. 6th St., Peru, IN 46970. Tel (317) 473-7468.

TRAVEL—Grand tour of Europe with Oberammergau Passion Play. June 4-25 and June 52—July 16, 1984. Scandinavia and Oberammergau Passion Play July 16—August 1. For brochure and information write to J. Kenneth Kreider, 1300 Sheaffer Road, Elizabethtown, PA 17022.

TRAVEL - Grand Tour/Israel-Oberammergau/Passion Play. 15 days - Aug. 1-15, 1984.

Tour price including tips and taxes reduced \$1889. Join us. Write to Wendell & Joan Bohrer, POB 67, Middlebury, IN 46540. Tel. (219) 825-7381 or (219) 825-2955. Some places to be visited: Amman/Galilee/Jerusalem/Bethlehem/Dead Sea/Masada/Bethany/Garden Tomb/Vienna/Salzburg/Oberammergau/Passion Play/Liechtenstein/Lucerne/Innsbruck.

TRAVEL—Germany, including Schwarzenau, The Passion Play, and other historic locations. To Israel and Egypt departing July 9, 1984. This exceptionally good tour is being hosted by David Yingling, Pastor of Central Church, Roanoke and Glenn E. Kinsel, Pastor of Antioch Church, Rocky Mount, VA. Write to David A. Yingling, 1827 Mt. Vernon Rd. SW, Roanoke, VA 24015.

WANTED—Pre-1945 records of the Kingsley, lowa, Church of the Brethren. Persons with information concerning the location of minutes of church councils or or congregational business meetings, church boards, commissions, or committees, membership records or records of other church officers or organizations are asked to contact James R. Lynch, Archivist, Brethren Historical Library and Archives, 1451 Dundee Ave., Elgin, IL 60120.

WANTED—Any person who has knowledge of Brethren locating in the Washington, D.C. area, please notify the Evangelism Commission of the Flower Hill Church of the Brethren, 7412 Muncaster Mill Road, Gaithersburg, MD 20877.

WANTED—Persons interested in forming a network to create an energy self-sufficient community in the South/Eastern Pennsylvania area. Especially interested in those with building skills, gardening know-how and commitment to cooperative living. Write Roy A. Johnson, 8204 Jonnie Ln., Gaithersburg, MD 20879.

WANTED—Brethren Village is accepting applications for part-time (25-30 hrs. per week) Director of Development. This key management position is responsible for maintaining and guiding the Village's program of gift cultivation activities and fund-raising. Individuals wishing to apply for this position may do so in confidence by contacting Jacob H. Ruhl, Executive Director, Brethren Village, P.O. Box 5093, Lancaster, PA 17601. Tel. (717) 569-2657.

From what spring will justice roll?

A writer in a recent issue of *The New Yorker*, reflecting on the August 27 "March on Washington," asks, "What are the sources of fundamental change in our society? From what spring will justice roll down like water? That mighty stream of righteousness—how do we find it?"

The writer goes on to answer his own question: "Martin Luther King Jr., in his 'I Have a Dream' speech, delivered at the Lincoln Memorial as the climactic event of the 1963 March on Washington ... located that spring inside people: in their hearts, or souls, or whatever the organ is called that can override selfish calculation and act instead on love."

I was at the March on Washington on August 27, braving the devastating summer heat to march with 300,000 brothers and sisters down the Mall to the Lincoln Memorial. Our Brethren contingent found shade and a place to sit under the trees by the Reflecting Pool. Although we were still so far from the steps of the Lincoln Memorial that we couldn't pick out the speakers there, the speeches and songs were amplified skillfully so that one did not sense a gap between and listener.

The setting reminded me of what it might have been like to be among the "great crowds" following Jesus to the Mount. The voices thundering over the amplifiers sounded more like the Old Testaments prophets in a dudgeon than Jesus listing the Beatitudes, but the image still prevailed.

Like some folks who followed Jesus, I had not thought to bring food and water. When thirst became a major distraction, an old friend I hadn't seen for some time came strolling up with a thermos of cold water. When hunger began to gnaw, I started to go look for food (right in the middle of Jesse Jackson's speech). But another kind friend thrust a bunch of grapes in my hand and then two sandwich halves. I ate one and gave the other to someone else. He broke it and gave half of his half to another hungry soul.

At a Brethren picnic supper that evening in Lafayette Park, we shared our food and drink with passersby—drunk people, men spaced out on drugs, people heading home from the march. In another biblical reminder, the extra food was collected in big plastic bags and taken to a

Washington soup kitchen to help feed the poor.

All day I felt caught up in a spirit of love, compassion, and what can only be conveyed by that out-of-date word, "brotherhood." So why did I leave Washington feeling a bit discouraged, like we hadn't really "pulled it off"?

The New Yorker writer hits the nail on the head when he reminds us how Martin Luther King Jr. succeeded in his cause by changing people's hearts so that the civil rights developments of the 1960s were possible. Today those strides are part of history, even taken for granted by many black teenagers of today, ignorant of the price their parents paid.

Competing with the mean-spirited world of the 1980s, compassion, such as Martin Luther King Jr. could arouse, loses out.

"If all, or almost all, Americans are to have jobs," says the writer, "if 30 million living in poverty are to be given significant aid, if the hungry are to be fed, then taxes must rise and the standard of living for the rest of us must fall. Either that, or there must be fundamental changes in our economic system.

"Like St. Matthew's sorrowful rich man, even those of us who are willing to follow all the Commandments remain powerfully reluctant to part with possessions."

To be courageous and hardworking is not enough, the writer concludes. The champions of the poor and oppressed whom I heard speak in Washington were not the saints and giants needed to "transform people's insides and draw out the good in our souls."

My biblical allusions were getting uncomfortable. It was easy to sit in the shade on the Mall and cheer and clap while speaker after speaker cried, "Woe to those who are at ease in Zion,... the notable men of the first of the nations." But I went away from the Mall feeling sorrowful, because I knew I was part of the problem: I am part of that white middle-class majority that elects Presidents, passes legislation, pays taxes, and dominates America. I have great possessions ...and a reluctance to part with them. – K.T.







For Today's
Families
Experiencing More with
Less Meredith Sommers

Dregni wrote this guide for families and groups of all ages interested in exploring the "life standards" of the book, Living More with Less, using simulations, music, art, games, discussion, practice, worship, and celebration. Excellent for camp and retreat settings, this book makes the subject of responsible living inviting and fun. Paper \$4,95

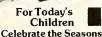
Cherishable: Love and Marriage Dovid Augsburger's new trade

Augsburger's new trade paperback edition of his classic work which explores creative relationships for marnage—wise and warm steps to a lasting relationship. It provides resources to enich any marriage, solve problems, and determine whether a marriage fails, is only bearable, or becomes the relationship of a lifetime. Paper \$4.95

When Caring Is Not Enough David

Augsburger's fourth book in his "Caring Enough." series. Provides clearly defined skills for fair fighting. Through the book readers will grow in their understandings of a just, fair, and trustworthy relationship. Paper \$4.95

Dear Children Hattie Lariham's remarkable story of trial and triumph. "Sensitivity, love, and toughness infuse this autobiography by a Christian nurse who started what is today the Hattie Larlham Foundation, a center providing 24-hour care for severely disabled children. Larlham shares a bit from her own childhood and young adulthood, but her emphasis is on the children themselves. A moving glimpse into the life of a remarkable woman and her family."—Library Journal Hardcover \$9.95



From the authors of Loaves and Fishes, a charming gardening book for children that invites them to participate in God's bountful wonders. The book abounds with clear, practical, step-by-step information illustrated with colorful children's art. Creative "gifts from the garden" and delicious recipes provide children a chance to share the rewards of their work with family, friends, or their neighborhood food bank. Paper \$6.95

Winter Caboose Dorothy Hamilton's latest juvenile novel is a sequel to one of her first books—The Blue Caboose. In this story, we see Jody Bryant and his mother reunited with the father who abandoned them. In the midst of a winter storm, Jody realizes that his mother was fair when she said Barney Bryant deserved a chance to prove that he wanted to be a part of the family again.

Paper \$3.50

The Shiny Dragon Esther Vogt, award winning author of Turkey Red and Harvest Gold (David C. Cook), has a new mystery/adventure book for 8-to-12-year-olds. Through the mystery of the shrouded mansion and the shiny dragon that guards the tower, children will learn something about God's love and care for little things, as well as big. Paper \$3.50

Amish Adventure An automobile accident with an Amish buggy sends 12-year-old lan MacDonald into the bewildering world of the "Plain People." He is confused by the clothes that look about 200 years out of date and the absence of 20th-century conveniences like cars, electricity, and plumbing. But as he gets to know the family, the Benders, that he is staying with, he comes to love and respect them. Once again Barbara Smucker has written a children's book that will be loved by 10-to-14-yearolds. From the award winning author of Days of Terror. Paper \$6.50

New Series for Junior High Readers

In Search of Liberty Ruth Nulton Moore's new, epic novel begins a new series for junior high readers. In it we follow the travels of a 1794 liberty head penny through two centuries in time and across a continent as it brings hope and a message of freedom to the many young people that own it. From a poor chimney sweep in Philadelphia to a slave boy whose parents have been sold down river to a fugitive on the underground railroad to a traveler on the Oregon Trail to an Indian escaping to Canada and freedom to a Vietnamese refugee. Twelveto-fifteen-year-olds will find plenty of excitement in this new book. Paper \$6.50

Acclaimed Children's Bible Story Series Now with Workbooks

"Eve MacMoster's series of story books projected to be 'the complete story of God and his people as recorded in the Bible'

tells the stories with few additions except historical and geographical explanations, using conversation when it is indicated in the Scripture. She has succeeded admirably, retelling each story faithfully and understandably. Action and dialogue maintain interest throughout."—Library Journal

Do you have a small congregation looking for nondated Sunday school material? A house church or fellowship seeking flexible Bible studies for 7-to-12-year-olds? How about families wanting worship aids that everyone can enjoy, young and old? Or a Christian school seeking a faithful retelling of the Bible story without additions or subtractions?

The Herald Story Bible Series with the accompanying Activity Books meet all these needs and more!

Story Books: God's Family, paper, \$5.95 God Rescues His People, paper, \$5.95 New! God Gives the Lond, paper, \$5.95 God's Chosen King, paper, \$5.95

Activity Books: God's Family Activity Book, paper, \$3.00 God Rescues His People Activity Book, paper, \$3.00

Voth's newest treasury of old traditions, recipes, and lore of the Christmas season. Here are recipes for Moravian Lovefeast Buns, Alsatian Zopf, Hungarian Walnut Roll, Ukranian Kolach, and much more. Paper \$3.25

Great Gifts

of Kansas farmland are

For Conscience' Sake

Sol Stucky's novel "recounts the

generations of a Mennonite family

in Kansas. The sights and textures

conscience faced by young men in

interwoven with the struggles of

time of war. From a plow in the

jungles of the Pacific to the 60s

peace rally in Washington, D.C.,

of peace."—John Stoner, MCC Peace Section

Christmas Norma Jost

Paper \$9.95

Festive Breads of

grandson in the search for the way

you walk with father, son, and

sun-warmed soil of Kansas to the

conscientious objection of three



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On Earth Peace

October 1983



NEW WINDSOR, MD.—ON EARTH PEACE ASSEMBLY took the bold step of establishing the BRETHREN WORLD PEACE ACADEMY over a year ago. The Academy celebrates its first year of accomplishment with 86 youth (58 men, 28 women) having participated in eleven Citizenship Conferences. Most were from seventeen Churches of the Brethren in ten states.

The BRETHREN WORLD PEACE ACADEMY relies on local churches to alert its 17 and 18-year-old men and women to the opportunity to attend the BRETHREN WORLD PEACE ACADEMY.

Among typical comments have been:

"This was a vital experience at a crucial time and will be remembered always."

"When you have a follow-up to it, I'll be there."

"I know now that I have a good argument against all war and can back it up."

"I learned lots of things I did not know about war and peace."

Two congregations are sending one or more youth each month. What is your congregation willing to do?

Youth interested in scholarship support may write:

BRETHREN WORLD PEACE ACADEMY
Box 188
New Windsor, MD 21776

ON EARTH PEACE ASSEMBLY, the parent organization of the BRETHREN WORLD PEACE ACADEMY, is a non-profit organization and relies on contributions from supporters who share the vision of M. R. Zigler and the Board of Directors.

One Man's Peace, a story of M. R. Zigler as overheard by Inez Long, is available at a cost of \$3.50 plus 85¢ postage from:

> BRETHREN WORLD PEACE BOOKSTORE Box 188 New Windsor, MD 21776

CALENDAR OF EVENTS

OCTOBER 15: W. NEWTON LONG

RECOGNITION DINNER New Windsci—6:30 p.m.

NOVEMBER 4-5-6: BRETHREN WORLD PEACE

ACADEMY Conference

NOVEMBER 6: BRETHREN WORLD PEACE

FESTIVAL

In celebration of M. R. Zigler's 92d birthday Westminster High School,

Westminster, MD

DECEMBER 2-3-4: BRETHREN WORLD PEACE

ACADEMY Conference

DECEMBER 16-17: ON EARTH PEACE

ASSEMBLY New Windsor

DECEMBER 27-28-29: BRETHREN WORLD PEACE

ACADEMY ALUMNI Advanced Conference

1984, 1st weekend BRETHREN WORLD PEACE

of every month:

ACADEMY Conference

messenger

CHURCH OF THE BRETHREN

NOVEMBER 1983







HELP US, LORD, BE RENEWED



- 8 Marching for a Dream. Michael Klahre was among 200 Brethren marching for "jobs, peace, and freedom" in Washington this past August.
- **11** The Prayer of Faith. Chalmer E. Faw deals with the question of the power of prayer to "heal." Can we pray ourselves well?
- 12 A Prophetic—yet Inviting—People. Paul E.R. Mundey says we are being unfaithful if we are prophetic without being "inviting."
- Awaking a Sleeping Giant. Timothy K. Jones says folks in Virlina District are speaking now with a new evangelistic fervor since experiencing the "Renewal and Growth Plan."
- 14 Keeping up With the Joneses. Judd Blouch profiles an upand-coming pastoral team, Tim and Jill Zook-Jones.
- **17** A Brethren New Age. L. Wayne Fralin explains why the Church of the Brethren is experiencing a new excitement about evangelism.
- Prophetic Evangelism. John F. Alexander calls for an evangelism that sounds more like Amos or Jesus than Jerry Falwell or Oral Roberts.
- North Margi Gets the Gospel. Howard Ogburn describes a new evangelization thrust in the Nigerian church.
- **24** Ordaining the Sisters. Pamela Brubaker Lowe highlights the history of ordaining women in the Church of the Brethren.
- Patience Under Trial. Harold S. Martin explains how Christians "hang in there" when the going gets tough.

In Touch profiles Opel Flora, Rocky Mount, Va.; Julie Garber, Oak Brook, Ill.; and Grace Ziegler, Richland, Pa. (2) . . . Outlook reports on personnel. Gift shop. Disaster relief. BVS anniversary. Peace Letter. Youth conference. Weyland Beeghly. Phone tax. Annual Conference ballot. BVS unit. Airline boycott (start on 4) . . . Underlines (7) . . . Update (8) . . . Resources, "Renewal and Growth," by James McKinnell (23) . . . Opinions of Leo T. Travers, John Warren Dilley, Thomas Fogle, Beverly A. Brubaker E. Myrl Weyant, Albert L. Sauls, and Don Snyder (start on 28) . . . Turning Points (35) . . . Editorial, "Going Forth With Power Endued" (36)

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VDL. 132, NO. 11

NOVEMBER 1983

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17 Nguyen Van Gia 21 Lois Schmidt. 25 Brethren Historical Library and Archives.

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Nov. 1, 1982. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

Subscription rates: \$10 one year for individual subscriptions; \$18.50 two years. \$8 per year for Church Group Plan. \$8 per year for gift subscriptions. School rate 50¢ per issue. If you move

clip address and send with new address. Allow at least five weeks for address change. MESSENGER is owned and published monthly by the General Services Commission, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120. Second-class

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THE GOSPEL IS STILL THERE

I read *The Gospel Messenger* for years, and now am a faithful reader of MESSENGER. I hear some people say they don't subscribe to MESSENGER or read it because there is not enough gospel in it . . . like there used to be.

Maybe it depends on what they call "gospel." Gospel means "good news." And, speaking of good news, there was so much good news in the July MESSENGER. The articles on Hollsopple and Johnstown are demonstrations of Christ's commands to love one another, to serve one another, to bear one another's burdens. Also, these articles show that all things work for good for those who love the Lord.

The editorial, "Crawfishes at Conference," was also good news. July was certainly one of the best issues of MESSENGER in some time.

We live in a changing world, but I hope we never change from having the New Testament as our creed. There is so much greed, selfishness, and evil in the world today. May we all, like the folks of Johnstown and Hollsopple, stand for what is good and right, and help each other.

MARGUERITE SNOEBERGER

Cumberland, Md.

VERNARD ELLER TO THE RESCUE

I attended one day of the Hispanic Assembly in Long Beach (July, page 4) and was disturbed by certain denigrating remarks made about white people by a person of high standing at the meeting. In addition, there was surprising resistance against putting in a statement in the bylaws that placed the mission of the gospel, and mentioned Jesus by name. There was also an underlying current of sympathy with "fiberation theology" and certain un-Christian revolutionary movements that makes me think some of the participants should read chapter 5, "On Selective Sin and Righteousness," in Vernard Eller's new book, Towering Babel.

One bright note: Sylvia Warren Boaz did an excellent job in organizing the meeting. Without her the assembly would have been impossible.

FRANK RAMIREZ

Los Angeles, Calif.

CHRISTIAN SCIENCE IN QUINTER

Thank God MESSENGER isn't edited by someone like John A. Harpold (September letters). How can he so malign another church? I am sure he considers himself a good Christian member of the Church of the Brethren and would protest mightily if someone accused him of bigotry and intolerance.

I am a member of the Mother Church, the First Church of Christ, Scientist, in Boston, Mass. Having no such church near here, I have attended the Quinter Church of the Brethren with my husband for 40 years.

The Harpold letter hurts me deeply as a Christian Science member, but I would have felt the same revulsion had it been a "smear" against any other church.

MRS. WILFRED JAMISON

Quinter, Kan.



A FARMER FOR MODERATOR

Just after Conference, Franklin Cassel and 1 and our wives, Peggy and Eleanor, dropped in at the Jim Myer farm at Lititz, Pa.

Jim's wife, Faye, met us at the door, wearing her prayer covering. She told us Jim was out at the barn. We walked to the barn, only to be greeted by Jim calling out, "Sorry, I can't come right now."

We saw why. Jim and a veterinarian were working with a cow struggling with a breach birth.

Like many Brethren, we had not known whether Jim Myer held forth from an office on his farm and had others doing the manual work, or was a down-to-earth farmer. Few activities could be closer to earth than what we saw.

Not for many years have we had a farmer for moderator of our denomination. God's richest blessings on farmer/moderator-elect Jim Myer, who reflects kindness, courtesy, ability, religious devotion... and is down-to-earth.

A. STAUFFER CURRY

Mamaroneck, N. Y.

ABOUT LETTERS

Letters to the editor do not necessarily reflect the viewpoint of the editors or the official position of the denomination. Letters should be brief and brotherly, short and sisterly. Only a sampling of what we receive can be published. All letters will be edited. To save postage, we have discontinued acknowledging receipt of letters to the editor or sending copies of our edited versions.

We will agree to withhold the writer's name only if the name and return address are given to us. If we don't agree that anonymity is warranted, we will return the letter.

Remember, a letter to any editor (that is obviously an opinion letter) carries with it tacit permission to be published. If you don't want your letter in print, be sure to state that it is not for publication.—The EDITOR

WHO'S ON THE PLAQUE?

In the July Update column, the name of Elsie "Holderead" appeared as a founder of Castañer Hospital. Actually it was Elsie's twin brother, Elzie Ray Holderreed, who served at Castañer and lost his life there.

Andrew H. Holderreed

Buhl, Idaho

SEXIST TO LEAVE OUT MOM

The writer of the article about Jon Royer (August) specifically identified Jon's father but made not the slightest reference to his mother.

Jon's father's position or station in life is insufficient reason to cite only him or to ignore the mother.

How difficult it is to purge ourselves of attitudes and language that bespeak sexism.

FRED RICE

Elizabethtown, Pa.

FOUND: THE MISSING LINK

Harriet Ziegler's August article, "The Brethren and the NCC: An Important Presence," was most helpful in linking the folks at the decision-making level of the NCC with the folks in the local church.

So often those two groups never hear each other. The article connects them by listing activities in which we all participate.

I am grateful for the commitment of people that the Church of the Brethren has made to the NCC through the years. The depth of that commitment is made real by Ziegler's article.

Thanks for the missing link.

TIM RITCHEY MARTIN

Franklin Grove, 111.

GOOD INFO ON NCC/WCC

After so much adverse publicity about the WCC and NCC in the news media, the August Messenger was welcome news. "Inside The NCC," "The Brethren and The NCC," and "Three Weeks in Vancouver" were informative, as were the statements by the Brethren delegates to the NCC and the sidebar, "Do You Know Where Your Church Offerings Go?"

GLADYS HAUGH

Waynesboro, Pa.

CLINGING TO OLD EXPLANATION

Homosexuals are not born homosexual. Nor do they choose to be homosexual any more than heterosexuals choose to become heterosexual. They are the product of their relationship with their parents during their formative years.

The reason the biblical writers were so hard on homosexuals is the same reason they were hard on epileptics and why many Christians today are hard on homosexuals also. They simply did not understand why people become homosexuals. In both cases the biblical writers thought it was an evil spirit. We have learned to accept the scientific explanation of epilepsy but we still cling to the biblical explanation of homosexuality.

JOHN W. GOSNELL

Murfreesboro, N.C.

SHARING A DISCOVERY

I wonder why the Brethren have spent so much time discussing how to act toward homosexuals (September, page 14) when God has told us through Jesus not to judge other people (Matt. 7:1-2; Luke 6:32-38). Since the Church of the Brethren was founded by people who studied and emphasized the New Testament, I am surprised that this often repeated admonition from Jesus has been so neglected.

Most of my life I judged people too. But while I was serving five years in Jerusalem, God told me to study what Jesus had taught us about God in the New Testament. When I found that judging was against God's will, I quit it, and my relationship with the whole human race has been much happier.

Other Brethren should try this also.

RUTH NELSON

Elgin, Ill.

page one

A question often asked me is, "How do you find the stuff you put in MESSENGER?"
This month's MESSENGER is as good an example as any of how we "find the stuff."

The theme for the issue was born one night last January in a Lake Delavan, Wis., restaurant booth. Paul Mundey, Bob Bowman, Wendy Chamberlain, and I had supper together and talked excitedly about evangelism until the restaurant closed and chased us out. Right then and there we said, "Let's have a special issue—say, next fall—on renewal and growth."

We kept talking about it, and commissioned Tim Jones to write the cover article, since he was involved in renewal and growth in his district.

In August, Judd Blouch was doing some assignments in the Roanoke, Va., area, so we decided to have him do a feature on the Joneses, while he was there in the area. September 1, to our joy, Paul Mundey joined the staff as evangelism consultant. One of his first tasks after coming to Elgin was Io write the introductory article for the renewal and growth cluster.

Paul suggested we ask Wayne Fralin to do a "Column," to round out the cluster. Then, just as we were finalizing things, Paul called our attention to John Alexander's article on "prophetic evangelism," so we got permission to reprint it. Next, a routine report from Nigeria caught my attention and looked ready-made for inclusion, so I added that. At deadline time the scheduled "Resources" page hadn't come in, so I asked Jim McKinnell (who was moving next day from Rockford, Ill, to Birmingham, Ala.) Io whip out a "Resources" page on renewal and growth. He agreed.

As for the other November "stuff," the "In Touch" stories are assigned, and Mike Klahre did the "March on Washington" report as a special news assignment. Mike also helps Wendy with the regular news pages.

Chalmer Faw is doing his "Listening to the Word" series every other month through 1984. Pam Lowe's article on ordaining women highlights women's activities as we approach the 100th anniversary of women's work. Harold S. Martin submitted three or four good Bible studies for us to consider and we chose "Patience Under Trial" as the first one.

Of course, "Letters" and "Opinions" are unsolicited, and "Turning Points" come from various sources. And it goes without saying who, in quiet desperation, throws something together for the "Editorial" page and "Page One."—THE EDITOR



Opel Flora: Parallel to a parable

In the parable of the talents, Jesus told of the faithful servant who took the wealth entrusted to him by his master, and increased it. Faithful Christians take the talents bestowed on them by God, and work to develop and use them.

Opel Flora of Rocky Mount, Va., discovered her artistic talent as a quilter when she was seven years old. Later she found she was also good at painting and poetry.

Over the 76 years she has been quilting, Opel has worked on a countless number of quilts. "I wish I knew how many," she says. Last winter alone, she assembled five or six on her own.

Painting is really where Opel has made a name for herself. Eighty-four years old now, she began painting in 1959 at the urging of her daughters, and since then has completed about 160 paintings. She says her late start was due to her full-time job of raising a family and helping her husband, Jonas, run a farm.

Autumn scenes are Opel's favorites, with the different hues of brown and orange. She paints a lot of landscapes, particularly with mountains, of which she is especially fond. Opel doesn't go for the "wild, abstract" style of painting, opting instead for the soft tones of impressionism. "I like to 'do my own thing,'" she says, "And I'm not stingy with my paint."

Although Opel says she hasn't "painted any two alike," she has done a series of paintings of her home church, Antioch Church of the Brethren. The first two were of the original frame church, erected in 1873, and its replacement, dedicated in 1919. A brick addition was added in 1961, but Opel had yet to do an update.

"Buildings require precision and 1 don't enjoy it," she says.

But in the spring of 1982, the pastoral board at Antioch asked Opel if she would paint the church and its addition. The word "No" comes hard to people like Opel, and she accepted the challenge. But her dislike for the exact and precise showed itself in procrastination, and some nudging from pastor Glenn Kinsel was needed before the painting was completed.

"This painting wouldn't have been done yet if it hadn't been for them pushing me," she says.

Such pushing is rarely necessary to start Opel's creative juices flowing. Sometimes thoughts for her poems come to her at night and she climbs out of bed to write them down. Opel doesn't work on her painting at night, though. "You kind of have to get up for that," she says. "I like to paint on a bright day, not on a cloudy day."

Like the "faithful servant," Opel seems determined to multiply the fruits of her talent. "I have more ideas than I know what to do with," she says. — JUDD BLOUCH

Judd Blouch, of Millersville, Pa., is a former editorial assistant with MESSENGER.

Julie Garber: Discipleshi

The stellar cast read like a "Who's who" of the world peace movement: Dr. Helen Caldicott, Randall Forsberg, Coretta Scott King, Julia Esquivel, Philip Potter, Desmond Tutu, Dorothy Soelle, Jim Wallis, John Howard Yoder. The idyllic setting offered sweeping vistas of straits, inlets, mountains, trees. The concerned and committed group of multinational participants numbered into the hundreds and even thousands for key events.

And what an array of events. Forums, films, concerts, drama, caucuses, an allnight vigil, poetry, daily worship and prayer, and a concluding Brethren-style feetwashing service. Two weeks of 12-hours-a-day intellectual and emotional bombardment. And no mere adjunct or sideshow, but a central and persuasive presence.

This describes the public programing of the Ploughshare Peace and Justice Coffeehouse at the Vancouver Assembly of the World Council of Churches. The person charged with orchestrating the events was Bethany Theological Seminary student Julie Garber.

Julie was the only expatriate dispatched

Grace Ziegler: Love is a

When Grace Cox married Victor K. Ziegler in 1952, she seemed to be giving up her dream of becoming a missionary. Instead, as a farmer's wife, mother of three daughters and two sons, grandmother of five, and a full-time homemaker, Grace has found a mission field "white already to harvest" (John 4:35 KJV), just outside her farmhouse door.

"Our door has always been open to anyone with a need," Grace says. "We just live one day at a time and take situations as they come. Our goal is simply to be there for others."

The Zieglers had been married only three years when the Brethren Home in Neffsville (now Brethren Village) appealed for foster homes for children. Having been raised in a foster home herself, Grace felt this was a special call to her. Over the years, the Zieglers have cared for five foster children, two of whom were mentally retarded.

A growing recognition of the needs of

calls for thick skin

by the Fellowship of Reconciliation (FOR) to staff the Vancouver operation, planned by Project Ploughshares of Canada and FOR. She was assisted by a host of local and area volunteers. The Church of the Brethren gave \$2250 for the project.

Julie, whose style is not to fret about tough issues but to do something about them, has worked her way through the ranks of FOR. She helped organize a local chapter in her home community of North Manchester, Ind., in 1979 and 1980, and coordinated the Plowshares Coffeehouse in New York during the United Nations Special Session on Disarmament in 1982. She is a member of the FOR national council.

Although Julie's overseas experience is limited to one semester of study in England while a Manchester College student, her current interest is in Central America and South Africa. Her chief regret about the Vancouver Coffeehouse was the lack of Third World people in the planning, to balance their concern for justice and liberation with the Western world's concern for nuclear disarmament.

Julie feels positive about the Church of the Brethren's approach to peace witness;

the feetwashing service she planned at the closing Ploughshares event is one indication of that fact. She sees her own peace vision as being deeply etched by the Sermon on the Mount and "the resiliency it requires." It is her perception that "we can all be more thick-skinned than we are, less oversensitive, less conscious of the slings and arrows. And when that happens, discipleship and reconciliation become more possible."

Activist, doer, disciple . . .
those roles Julie deems essential
to peacemaking today.

-HOWARD E. ROYER

Howard E. Royer is director of interpretation on the Communication/Stewardship Team.





these special children prompted yet another response from Grace. For the past five years, she has been volunteering a half-day each week in a nearby middle school's special education class. Each summer, she invites these children to visit her home and enjoy a day on the farm.

"My life has certainly not been smooth and easy, but I guess I've been able to see the stumbling blocks as stepping stones ... it seems when one door in life closes, the good Lord just opens another."

In 1972, Idi Amin closed the door to Asians in Uganda. As a direct result of that negative action in Africa, a positive action by Grace and Victor in Lebanon County opened many new doors. Through their local congregation and Church World Service, the Zieglers became the first family in Lebanon County to sponsor a refugee family from Uganda. They have since sponsored 15 families from various countries, nine of whom have lived in their home for up to three months.

They also became the first family in their county to provide foster home care for the elderly. For three years, they made a home in their farmhouse for nine women and one man, all of whom were able to care for their own personal needs, though unable to "keep house" independently.

The Zieglers, members of the Richland (Pa.) Church of the Brethren, are seriously considering a year of Brethren Volunteer Service. As Grace says, "It's not what you do for yourself, but what you do for others that really makes life worth living.

"I know a door was opened for me, and I want to keep reaching out to others.

After all, that's what life is all about, isn't it? Love is the open door."—NANCY KETTERING FRYE

Nancy Kettering Frye, a freelance writer from Lebanon, Pa., was raised in the Annville (Pa.) Church of the Brethren.

James K. Garber named to new executive post

James K. Garber of North Manchester, Ind., has been named executive of Human Resources for the Church of the Brethren General Board, effective Jan. 1.

In this expanded post, Garber will be responsible for creating a plan for human resources in the Church of the Brethren, as well as for supervising the Office of Human Resources. He will be directly reportable to Robert W. Neff, general secretary, and will be part of the Administrative Council, which oversees the organization's goal-setting, budgeting, and program planning.

"Our leadership needs have grown," said Neff. "The church is taking seriously the need for leadership, and this is one of our top priorities."

A Manchester College graduate, Garber earned a master of business administration degree with an emphasis in personnel administration from Indiana University. He has been director of public relations for Manchester College for 20 years. In that position he has directed capital campaigns, directed conferences and workshops, coordinated efforts of the alumni association, taught occasional



classes in economics and business, lectured, published the college catalog, and represented Manchester College.

An active and committed churchman, Garber teaches Sunday school, has held several church board positions, has chaired the annual stewardship emphasis, and is an occasional lay speaker. His extensive community involvements include top leadership positions with organizations such as the Community Chamber of Commerce, Kiwanis Club, YMCA, the Voluntary Action Center of Wabash County, and the United Fund.



Disaster volunteers rebuild Missouri home

Volunteers from across the denomination have completed a disaster project in Ava, Mo. Nine districts provided 50 volunteers who rebuilt a three-bedroom home that had been destroyed by a tornado last Christmas Eve. The American Red Cross provided materials for the house and food for the volunteers. The Church of the Brethren provided project administration and volunteers with the necessary skills. Pictured above are volunteers Ron Stoner of Hanover, Pa., and Cliff Anderson of Wooster, Ohio.

SERRV gift shop opens at Elgin headquarters

Visitors to the General Offices in Elgin, Ill., will see changes in the front lobby. What used to be a bookstore is now an International Gift Shop of SERRV items.

SERRV Self-Help Handcrafts is a nonprofit alternative marketing program of the World Ministries Commission. Based at the New Windsor (Md.) Service Center, SERRV markets over 1,200 handcrafts from 41 countries around the world. The items are sold through churches or other groups on resale terms.

Retail sales are made through the four SERRV-owned International Gift Shops, including the new one in Elgin, managed by Joanne Nesler Davis. Newly appointed as manager of the Nappanee, Ind., store is Barbara Berkey. Other stores are in Oakdale, Calif., and New Windsor.

The former bookstore carried a limited line of SERRV products, as well as Brethren Press books and other books and gift items.

Church resources are still available at the Elgin offices through a new system set up in The Brethren Press area. A telephone-equipped exhibit displays all curriculum, Brethren Press books, and other resources. Visitors at the exhibit can call Doris Walbridge to discuss resources available and then call Bonnie Booth to place an order.

Churches to highlight BVS 35th anniversary

Brethren Volunteer Service will be emphasized throughout the denomination in the Christmas/Achievement offering on Dec. 18. BVS is observing its 35th anniversary this year.

More than 4,300 volunteers have served in BVS since its beginning in 1948. Both at home and abroad, BVS strives to advocate justice, make peace, and meet basic human needs.

Among materials available to interpret the BVS program are two audiovisuals, "Vive L'Amour: The Brethren in Europe" and "I've Troubled for You"; a special tabloid called "BVS Today"; and a dialog drama called "The Dream and the Reality." The audiovisuals are available from The Brethren Press; the print pieces are available from the BVS office.

Most districts have BVS representatives prepared to speak in congregations. Other interpreters available are BVS staff and volunteers.

Brethren peace letter delivered to USSR

Though he didn't meet with Yuri Andropov, Clyde Weaver gave a letter with more than 2,000 Brethren signatures to Archbishop Pitirim of the Russian Orthodox Church, who promised to forward it through the proper channels. Weaver is director of marketing for The Brethren Press and was in Moscow for the International Book Fair.

Signed by participants of the Baltimore Annual Conference this summer, the symbolic gesture of peace read in part, "We want to affirm our common humanity with your country in the midst of our political and economic differences. As Christians we are committed to this end and will use our influence to promote the solving of these conflicts through diplomacy and negotiation rather than through military force."

During his visit in September, Weaver also appeared on Soviet television and read parts of the letter.

Helman to coordinate spiritual life team

The denomination's cadre of spiritual life consultants will be gaining new visibility, as Patricia Kennedy Helman takes responsibility for coordinating their work. Newly named as denominational consultant for spiritual life, she will work with the Parish Ministries Commission (PMC).

An ordained minister, writer, and poet from North Manchester, Ind., Helman is a frequent leader for workshops and retreats and is the visiting chaplain at Timbercrest Home. She is a member of the National Council of Churches planning group on Spirituality and Concern for Justice. That group is planning a conference on spirituality for the summer of 1984

A PMC-sponsored spiritual life retreat is designed to help people focus on the spiritual aspects of life and to enhance private and corporate prayer life. Those available to lead retreats are Mary and Robert Baucher, Modesto, Calif.; Phyllis Carter, Goshen, Ind.; B. Wayne Crist, McPherson, Kan.; Nancy Faus, Bethany Theological Seminary liaison; Paul Grout, Brattleboro, Vt.; T. Wayne Rieman, North Manchester, Ind.; and Edward K.

Ziegler, New Windsor, Md.

As part of her work with the team of consultants, Helman will produce a quarterly newsletter to be sent to pastors, district executives, and nurture commission chairpersons.

SAC team begins plans for youth conference

"Love Never Ends" is the theme of the Study/Action Conference, to be held at Manchester College in North Manchester, Ind., June 22-26. Held just prior to Annual Conference, the event is open to



those youth who have completed ninth grade through those one year out of high school at the time of the conference.

Members of the steering committee are Kathy Ludwick, Doylestown, Ohio (volunteer coordinator); Kathy Gingrich, North Manchester, Ind. (adult advisor); Tim McElwee, North Manchester (college liaison and campus minister); Stephanie Bowman, Polo, Ill.; Denise Clark, Roanoke, Ind.; Dennis Creps, Wabash, Ind.; Paul Minnich, Elgin, Ill.; Mark Shafer, Plymouth, Ind.; and Nancy Stickel, Elkhart, Ind.

At its first meeting in August, the committee discussed leadership, daily schedules, and the daily focus. The conference will center on interpersonal, intrapersonal, international, and inner church conflict, and the affirmation of God's love within that conflict.

SAC conferences and National Youth Conferences are a program of the Parish Ministries Commission. The next NYC will be held at Estes Park, Colo., Aug. 13-18, 1986.

Brethren farmer named US attache in Moscow

A Brethren farmer from Iowa is the new US agricultural attache to the American Embassy in Moscow. Weyland Beeghly, of Pierson, Iowa, began his new position July 1.

A member of Kingsley Church of the Brethren, Beeghly has been working on the family farm since 1978. For two years prior to that he served as assistant agricultural attache in Moscow. Another Brethren, Dale Posthumus of University Park (Md.) church, currently is assistant attache

Beeghly's chief responsibilities in the two-year assignment are determining Soviet crop conditions and promoting the sale of US farm goods to the Soviet Union. He was involved in the initiation of the recent grain agreement worked on in Vienna, and a television interview of him appeared on a Chicago station Sept. 3.

Beeghly holds a bachelor of science degree in agricultural journalism from Iowa State University and a master's degree in agricultural economics from Cornell University. He has attended McPherson (Kan.) College and Bethany Theological Seminary.

He has worked with the Foreign Agricultural Service of the US Department of Agriculture in Washington, D.C., the International Rice Research Institute in the Philippines, and the Ford Foundation, in India.

Phone tax endorsed by Michigan District

The Michigan District board has instructed its district personnel to withhold the Federal excise tax on district telephone bills. It is forwarding the resolution to the Internal Revenue Service and to congressional representatives.

The withheld funds will be redirected to a Michigan District Peace Tax Fund and used by the district witness commission.

The action was based on Annual Conference statements of 1935, 1970, and 1982. The board "commend(s) this witness to all Brethren, local congregations, the General Board, and Annual Conference for their study and prayerful consideration," and also encourages other forms of witness, such as lobbying for the World Peace Tax Fund Bill.

AC nominations sought; theme will be renewal

The 1984 Annual Conference theme will continue the emphasis on grace that was begun this year at Baltimore. The theme, "God's Grace Renews & Empowers," will stress experiencing God's grace and gaining spiritual renewal and power.

Daily topics related to spiritual renewal are "filling the cup"; "personal acceptance"; "indwelling presence"; "prayer, scriptural meditation, and the power of prayer"; "fellowship, celebration of commitment to the church"; and "spiritual renewal, healing, wholistic faith."

The 1984 Conference takes place June 26-July 1 at the Southern Illinois University campus in Carbondale, III. All meeting rooms and dormitories are airconditioned.

Suggestions for nominations for the Carbondale Annual Conference are being requested by the nominating committee of Standing Committee. Individuals, congregations, or district boards are invited to suggest potential candidates by sending suggestions to the Annual Conference Office, 1451 Dundee Ave., Elgin, Ill. 60120 by Dec. 1.

The nominating group or person is responsible for contacting the nominee and obtaining that person's willingness to serve. Only official biographical information forms (mailed in *Source* and distributed at Annual Conference) will be accepted. Additional forms are available from the Annual Conference office.

Positions open are:

Moderator-elect. Two-year term. Ineligible: William R. Eberly, Duane H. Ramsey, Earle W. Fike Jr., Paul W. Hoffman.

General Board (Pension Board) district representatives (three people). Five-year term. Eligible: Any person from Northern Indiana, Northern Ohio, and Southeastern Districts.

General Board (Pension Board) at large representatives (two people). Eligible: No more than one person from a congregation; no more than one district representative and one at-large representative from a district. Ineligible: Florida-Puerto Rico, Northern Indiana, Michigan, Mid-Atlantic, Northern Ohio, Pacific Southwest, Middle Pennsylvania, Southern Pennsylvania.

Annual Conference Central Committee

(one person). Three-year term.

Committee on Interchurch Relations (one person). Three-year term.

Elector, Bethany Theological Seminary (one person representing college). Fiveyear term.

Representatives to the National Council of Churches of Christ (three people). Three-year term.

Four change positions in N. Indiana, Elgin

J. Roger Schrock, a veteran of field service in Sudan and Nigeria, has been named Africa representative for the World Ministries Commission.

For the past three years, he and his wife, Carolyn, have been coordinating the start of a primary health care program for the Sudan Council of Churches. Roger had been instrumental in creating and setting up the Lafiya primary health care program in Nigeria. He coordinated that program from 1971 to 1976. Previously he taught Bible, history, and geography at Waka Schools.

Roger also has experience as a pastor, having served the Lewiston (Minn.)

Church of the Brethren from 1977 to 1980. He is a 1967 graduate of McPherson (Kan.) College.

Ralph and Mary Cline Detrick have resigned from their positions with the Parish Ministries Commission. They were employed nine years ago in the first shared position on the General Board staff.

The Detricks have continued to share the life cycle ministries position for which they were hired. In addition, for the past year and a half Ralph has carried responsibility for youth and young adult ministries, and Mary has carried responsibility for person awareness.

During their employment they have provided leadership on issues such as the roles of men and women in the church, sexuality, family life, intergenerational activities, marriage enrichment, and singles ministry, and have been responsible for youth and young adult conferences. Separately, Mary is administrator of the Global Women's Project.

Ralph has accepted a call to become pastor of the Douglas Park (Chicago, Ill.) Church of the Brethren, beginning Nov. 1. Mary's plans for employment are uncertain.



BVS Unit 161 renovates building in Manhattan

Renovating a building in New York City and hauling firewood in Elizabethtown, Pa., gave the 26 members of Brethren Volunteer Service Unit 161 two different views of the world. They spent two weeks on the Lower East Side of Manhattan helping to renovate a building for A Better Way, a local, nonprofit organization. The group also studied the city's culture and the issue of racism. The unit spent the remaining three weeks in Elizabethtown discussing such topics as human sexuality, nuclear war, drug addiction, economics, and world awareness. A highlight was a Brethren history tour.

BVSers who completed orientation in mid-August are pictured above. Front row: Joan Cunningham, Cynthia Peel, Audrey Cox, Kim May, Martha Beahm, Bev Weaver (leadership). Second row: Brian Clark, Julie Bechtel, Nina Dulabaum, Gail Heisel, Kevin Wagoner, Suzanne Rhoades. Third row: Edward Sidhom, Richard Moyer, Patricia Hornbaker, Lucy Heggenstaller, Jesse Rhoades. Fourth row: Ad de Witte, Dawn Kirkpatrick, Christina Corry, Gemma McKenna. Back row: Kevin Carpenter, John Carter (leadership), Michael Nissley, Michael Klahre, David Hostetter.



J. Roger Schrock

Ronald D. Finney





Mary Cline Detrick

Ralph L. Detrick

Ronald D. Finney has been apppointed associate district executive for Northern Indiana District, effective Oct. I. Since 1980 he has been training and program coordinator for Federally Funded Employment Training Programs. Previous experience includes 17 years of schoolteaching in Indiana and Colorado, and he received an honorable mention in 1978 as a nominee for Colorado Teacher of the Year.

His wife, Harriet J. Finney, is associate pastor of Plymouth (Ind.) Church of the Brethren.

EEO efforts supported by religious groups

At least 15 church organizations, including the Church of the Brethren, have notified their staff and travel agencies to book air travel on airlines that have provided equal employment opportunity validation to Project Equality. The six airlines that have thus demonstrated their commitment to equal employment opportunity are American, Eastern, Midway, Ozark, TWA, and United.

More than \$4 million is estimated to be spent annually for air travel by these organizations. Church of the Brethren staff have been asked to use the approved airlines unless appropriate schedules are unavailable or when the cost is significantly higher.

Project Equality is a national interfaith organization established to encourage and assist employers to achieve equal employment opportunity. The General Board uses its validation service to verify the EEO commitment of suppliers of goods and services.

underlines

THE NEW BRETHREN ... A second Korean minister has been received into the ministry of the Church of the Brethren.

Pastors Dan Kim and Wayne Zunkel directed the service at Valley Korean church, in which Ick Won Kim's previous ordination in the Methodist Church in Korea was recognized.

FILLING CAVITIFS, FILLING NEEDS ... Charles and Catherine Strickler, of the Bridgewater (Va.) church, gave a month of dental service at Hillcrest School in Jos, Nigeria, during October. Catherine, who assisted her husband, is a counselor at Harrisonburg High School. Their son, Aaron, continued his eighth-grade education at Hillcrest during their stay.

SHENANDOAH INTERNSHIP ... Shenandoah District just completed something new. Kevin Daggett, a Bridgewater (Va.) College senior, worked 10 weeks for college credit as an intern in the district office. Among his duties, he attended all board, commission, and committee meetings; served as the primary staff member for the senior high cabinet; and developed the district conference booklet. Kevin is a philosophy and religion major and plans to attend Bethany Seminary.

GIVING TESTIMONY ... Orlando Redekopp, pastor of Chicago First church, testified Sept. 18 in support of an Illinois bill that would permit state pension funds now invested in South Africa to be reinvested in Illinois. As one who lived three years in southern Africa and who now pastors an integrated community church, Orlando supported H.B. 0569 as an end to support for racism and oppression and as an opportunity to generate employment in the US. He also cited Church of the Brethren guidelines and Annual Conference actions that discourage US investment in South Africa.

NAMES IN THE NEWS ... Paul Hoover's poetry is "alluring, fantastic, disarming, curious, probing, and--more often than not--deeply felt," says Chicago magazine in reviewing the Brethren poet's second collection, Somebody Talks a Lot. Hoover contributed to Watermarks, a 1971 volume of poetry published by The Brethren Press. . . An eight-year research project has been completed by Roger E. Sappington, professor of history at Bridgewater (Va.) College. The book of church history, tentatively titled The Brethren in Industrial America, will be published by The Brethren Press in 1984. . . . Philip M. Kulp, former missionary in Nigeria and currently professor of anthropology at Shippensburg University of Pennsylvania, presented a paper, "African Responses to Missionary Activity in Nigeria," at the 11th International Congress of Anthropological and Ethnographical Sciences, in Quebec.

CORRECTIONS ... Charles Lunkley begins his part-time assignment as chaplain at Timbercrest Home in June 1984, after his April retirement as Tri-District executive. An earlier issue incorrectly stated that he had concluded his position as district executive. . . . Esther Ziegler is chaplain at The Brethren Home in New Oxford, Pa., not Neffsville, as stated previously. . . A. Stauffer Curry retired from the Department of Community Mental Health, not the Department of Health, and he worked on the General Board staff from 1946 to 1949 and 1955 to 1960 in addition to the years reported by MESSENGER in the August issue.

<u>TV SPECIAL</u> ... On Sunday, Nov. 20, ABC will air <u>The Day After</u>, a startling account of the effects of nuclear war. The two-hour special will portray what life would be like after a nuclear attack on Kansas City, as seen through the eyes of a doctor who survives the attack and must begin confronting the suffering in its aftermath. Some of the footage was shot at Washington Creek Church of the Brethren.

Ground Zero, a nonpartisan, educational organization, has prepared a brief viewing guide with questions and information to help groups discuss their reaction to the program and to learn more about preventing "the day after" from becoming reality. The one-page guide is available free (individually or in large quantities) from Ground Zero, 806 15th St., NW, Suite 421, Washington, DC 20005, 202-638-7402 or 393-7333.

DUNKER DAY ... Good Shepherd (Blacksburg, Va.) Fellowship held "Dunker Day at Virginia Tech" on Oct. 8, and made Tech's president, William Lavery, an "honorary Dunker" for the day.

SIMPLY DELICIOUS ... Trying to cut down, but finding it hard with all the carry-in dinners? Concerned about overconsumption and its effects on the poor and hungry people of the world? Simply Delicious: Quantity Cooking for Churches, edited by Grace Winn, is a 100-page cookbook designed to help groups reflect their values by making responsible, nutritious, economical, and varied meals for large numbers. The book offers more than 150 appealing recipes, including meatless and low-meat dishes, low-sugar desserts, and alternative snack food and beverages. Order the cookbook for \$4.50 plus \$.85 postage each from Alternatives, P.O. Box 1707, Forest Park, GA 30051. Alternatives is a not-for-profit organization that provides resources for "more responsible living and celebrating."

<u>MEETING IN MEDINA</u> ... A new church has been planted in \underline{Medina} , Ohio. The Northern Ohio district board hopes to place a new pastor into the growing community by Sept. 1.

<u>COLLEGE CHAPLAINS</u> ... Virlina District's Commission on Ministry has begun a <u>college chaplaincy program</u>. The commission selects an active, ordained minister to serve the Brethren students in each college. These ministers will be volunteers on call and will also function as part of the team ministry programs of the colleges.

MILESTONES ... A host of events have been planned to commemorate the 225th anniversary of the <u>Bermudian</u> (East Berlin, Pa.) congregation. An old-fashioned Brethren service was held June 26 at the Altland Meeting House. On Oct. 9 the congregation honored ministry at Bermudian with a homecoming celebration. And Brethren historian Donald Durnbaugh took part in the final anniversary event Nov. 19-20. . . . The 60th anniversary of <u>Windber</u> (Pa.) congregation's church building was observed June 12. . . . The same day was a "note-burning" celebration for the mortgage on the parsonage at <u>Hostetler</u> (Pa.) church . . . The <u>Moxham</u> (Pa.) church held a two-day celebration in honor of the 25th anniversary of the church building.

special report

Marching

by Michael Klahre

"'I have a dream . . . ' was his phrase repeated over and over, one certain to be echoed in America's ear for years to come. He went on to describe his dream as that day when 'the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood' and when a state 'sweltering with the heat of injustice, sweltering with the heat of oppression will be transformed into an oasis of freedom and justice'" (MESSENGER, Oct. 19, 1963, page 20).

A dream. Echoes. Heat. Unity. Freedom. Justice. All these words apply to the March for the Dream in Washington, D.C., on Aug. 27, 1983. The words of Martin Luther King Jr. echoed 20 years later, as more than 300,000 people from all over the country protested injustice and oppression. Their cry was "Jobs, Peace, and Freedom." Their aim was to make more people aware of massive unemployment, to declare a public witness to peace, and to renew commitment to human rights.

More than 200 members of the Church of the Brethren gathered for this commemorative event, which was spearheaded by Coretta Scott King and Joseph Lowery, president of the Southern Christian Leadership Conference. Many of the Brethren had marched in Washington 20 years before.

"The intent of the march is to form a new coalition of conscience," said Leland Wilson, director of the denomination's Washington Office. "It is hoped that new working relationships with other groups will start through this march."

For many in the Brethren group, the march experience began the evening before at a national interreligious service, held at the Metropolitan African Methodist Episcopal church. Television cameras and newspaper reporters swelled the standing-room-only crowd. Gospel singing moved people to stand and applaud their favorites. There was a joy that people were unafraid to express.

Allan Boesak spoke with such eloquence and passion that the crowd rose to its feet, applauded, and began singing, "Oh, Freedom." A South African, and president of the World Alliance of for a dream

CHURCH OF THE BRETHREN



Reformed Churches, he described the nonviolent struggle to end apartheid in his country.

The people responded also to the Rev. Jesse Jackson, president of People United to Save Humanity (PUSH). They chanted, "Run, Jesse, run!" and joined him in shouting phrases such as "I am somebody" and "There's a freedom train a-comin', but you've got to register to ride."

The many who left after Jackson spoke missed a moving moment at the end of the service. Paul Fike, moderator of the Church of the Brethren, gave the benediction as the remaining people held hands, swaying, and hummed "We Shall Overcome." What was supposed to be a two-hour service stretched to four hours.

More singing and Bible reading followed at Lafayette Park, after a candlelight procession from the church. There was an eerie moment when a black actor delivered a haunting rendition of King's "I Have a Dream" speech. People cried, "Yes, Martin!" and "You tell 'em, Martin!" And everyone joined in on the final line, "Free at last, free at last. Thank God Almighty, we're free at last!"

On the day of the march itself, the Brethren contingent met at 10 a.m. near



Top: About a hundred Brethren managed to stay together during the march, with newcomers joining, guided by helpful signs. Brethren activities were coordinated by Washington Office director Leland Wilson (right, with sign). **Above:** Moderator Paul Fike carried a banner designed by artist Kathy Kline. At right: General Board chairman Curtis Dubble.

the Washington Monument. Marchers carried homemade placards announcing who they were, and Paul Fike carried the official Church of the Brethren banner.

Surrounding the group were banners, placards, balloons—and people every-

where. Nearby were the United Auto Workers, the National Audubon Society, the United Methodist Church, and hundreds of other groups. Posters read "Hell is War," "Remember 1963-1983," and "Bread, not Bombs." Spanish, Swedish,

Clockwise, from bottom: Jesse Jackson delivered a spellbinding sermon at an ecumenical service the night before the march. Following Jackson's sermon, Church of the Brethren moderator Paul Fike closed the service with his benediction. On the steps of the Lincoln Memorial civil rights leaders old and new stood to commemorate "the dream." Following the march, Brethren gathered in Lafayette Park in front of the White House for a closing worship service and a picnic supper hosted by York (Pa.) First Church of the Brethren. Giving music leadership was a folksinging group from Westminster, Md., Dovetail.







We Still Have A Dream JOES PEACE FREEDOM



French, Chinese, and several African languages could be heard, and the garb of many of the people was as colorful as their signs.

The church groups, who were to march together, quickly got separated as the parade began down Constitution Ave. Songs and chants floated up and down the avenue as marchers ducked under banners, trying to join up with their delegations in the bewildering mass of people. Some dipped weary feet in the Reflecting Pool to cool off.

The program on the Mall included more than 70 speakers and singers, and ended three hours later than scheduled. Brethren left the Lincoln Memorial for Lafayette Park to begin their worship service at 5:30. After listening to "Dovetail," a folk trio from Westminster, Md., the group heard the reflections of Leland Wilson.

Paul Fike, Alice Martin-Adkins, Mary Jo Bowman, Bill Hayes, and about a dozen who had marched in 1963. Many emphasized the need to carry on the ideals of the march after everyone had returned home.

Then, once more, the Brethren joined hands and sang "We Shall Overcome." Passersby paused to join the singing, and they were invited to stay for a simple meal, prepared by First church in York, Pa. Ten or twelve gathered on the grass around each cooler to enjoy the meal and a time of fellowship.

And a time of unity. Brethren and non-Brethren alike, they all had the common bond of marching for a dream. Though views and memories may have been different, all were united in spirit for one day. And the hope was that that spirit would be carried home to make dream become reality.

Listening to the Word The prayer of faith

by Chalmer E. Faw

"And the prayer of faith will save the sick man" (Jas. 5:15).

What does this mean, this promise that the "prayer of faith" will save the sick? Does this message, which is read at our anointing services, mean instant and complete healing? If not, is it because there is something wrong with our faith? What actually is meant here by the "prayer of faith?"

These and other questions come to us whenever we pray for healing for one another, whether in the anointing service or not. In order to find answers we need to realize first of all that most scriptures contain only certain facets of the total truth and must be studied in connection with other passages on the subject.

Consider, then, some other scriptures that throw light on this "prayer of faith." In John 15:7 Jesus himself says, "If you abide in me and my words abide in you, ask whatever you will, and it shall be done for you." This makes it clear that the prayer of faith is the kind prayed by a person who has been abiding in the Lord and who has fed on his words. Such a one, Jesus says, when asking anything of the Lord will receive it.

Why? Because such abundant abiding means that the request will be exactly what the Lord Jesus himself would want to happen. This is the force and meaning of a number of other texts that speak of praying in Jesus' name, that is, praying just as Jesus would pray (for example, John 14:13f; 15:16; 16:23-26).

Another scripture of great significance is one that speaks of agreement in prayer. This is implied in the anointing passage but is made more explicit in Matthew 18:19: "Again I say to you, if two of you agree on earth about anything they ask, it will be done for them by my Father in heaven." This does not mean that additional pressure is now brought to bear

upon the subject so much as that more channels of faith are now open and God is invited in to move more fully through them to accomplish his will.

Perhaps the most penetrating passage and one that sheds real light on our question is Mark 11:24 where Jesus says, "Therefore I tell you, whatever you ask in prayer, believe that you have received it, and it will be yours." Some ancient manuscripts read "are receiving" in place of "have received."

What a statement! Put together with



"James," by El Greco

what we have learned thus far it says: Whatever you ask as one abiding fully in Christ and his word, in agreement with the other members of the body, will be given you, if you believe that you have already received it or are receiving it! What can this possibly mean beyond some kind of redundancy that what you have received you will receive?

Consider first of all that faith is a gift. It is a response to the moving of God upon and within us. Thus faith is a sens-

ing deep within us that God is already healing this person even as we pray, so that our prayers are an extension here on earth of what has been initiated in heaven.

Think this over a bit. Isn't that really the way Jesus healed? After much prayer and communion with the Father he was so deeply in relationship with God's will that he sensed within his being the divine healing as it moved into the lives of people. Often this was so strong that he did not have to voice a prayer. Sometimes he would touch the person or speak a word of healing or even feel the power flowing forth from him into the person (Mark 5:30)

But this power was not confined to Jesus. Peter, for example, had this kind of faith when confronted by the cripple at the gate of the temple (Acts 3:4-8). He simply said he would give the man what he had, and this proved to be a command in the name of Jesus to rise and walk. The man did!

Such a gift of faith did not die with the first Christians, but is still alive among us today. There is first that close abiding in Christ and his words, and then the gift of a sense of the healing power and presence of the living God.

And is the person instantly and completely healed? Sometimes. Other times the will of the living Lord is expressed in more gradual healing, or delayed healing, or sometimes a spiritual healing in place of or along with the physical healing.

In every case in which the conditions of abiding, agreement, and the genuine gift of faith are present, the sick person is indeed "saved" as the text says. The precise will of God is sought for and accomplished. And along with the healing, if there is sin it is forgiven, restoring the persons involved to wholeness.

A retired Bible teacher and missionary from Quinter, Kan., Chalmer E. Faw and his wife, Mary, are helping with the expanded ministry at the Antelope Park Community Church of the Brethren, Lincoln, Ne

A prophetic — yet inviting — people

We are contributing to the oppression of the world when we fail to tell others the Good News that a liberating Savior can be known.

by Paul E.R. Mundey

Earlier this year a report on congregational renewal and growth was compiled for Annual Conference. A portion of that report asked district executives to list their concerns related to evangelism, renewal, and church development/growth. One response was particularly striking: "We are still struggling to find the Brethren way."

I imagine that any number of us could have made a similar response. At this time in our denominational life we are still struggling, searching, yearning for the Brethren way to renewal and growth. As various options for evangelism and faithsharing confront us, where do we fit in?

In spite of the struggle, however, there has been movement in the area of evange-lism and new-member ministry. The following is a partial listing of recent developments in the area of renewal and growth:

 A denominational strategy committee is hard at work reviewing and recommending new approaches and strategies for evangelism and renewal and growth.

2) A new national staff person (Paul E.R. Mundey) has been appointed to concentrate on evangelism and new-member ministry.

3) A bold, new effort to work more intentionally at new-member ministry has

been launched in Mid-Atlantic District. Working in partnership with the Institute for American Church Growth and the evangelism committee of Mid-Atlantic, the Parish Ministries Commission is seeking to develop a two-year approach to membership expansion that is wholistic in mission philosophy, yet deliberate in the calling of new disciples.

Along with these recent developments are any number of existing strategies and programs in the area of evangelism and congregational revitalization. The Renewal and Growth Plan (highlighted in this issue of MESSENGER), the Congregational Goals Discovery Plan, and the Brethren Lifeline (a ministry to moving and scattered Brethren) are three of the more prominent resources currently available.

It is important to note our honest searching in the area of evangelistic outreach, but also our progressive movement toward an effective style for new-member ministry. Increasingly, we are saying to one another that we must become more



Paul E.R. Mundey became Parish Ministries staff for evangelism Sept. 1, as part of an intentional emphasis on sharing the gospel.

effective in calling people toward the fellowship of the kingdom of God. It is frightening to realize how many persons see violence, immorality, materialism, and secularism as their only real options in life. Certainly a part of Christian mission is to help dispel this myth. Through radical, costly deeds and loving, sensitive words, we need to help people discover that Jesus Christ is also a live and real option in our world.

The Jesus we lift up, however, is not just any Jesus. The Jesus that we affirm and herald seeks first the kingdom, not nationalistic ways; he yearns for community, not individualistic faith; he shoulders a "rugged cross," not a soft one.

As a rigid, fundamentalist faith begins to dominate much of the American church, we are increasingly challenged to be evangelistic about this "different" kind of Jesus. It is irresponsible to allow a shallow, Americanized brand of Christianity to dominate the nation's bookstores, airwaves, and pulpits. Somehow we need to be more bold in inviting people toward a different kind of Christ and a different kind of church.

The most severe injustice that many of us are partner to is the injustice of grasping the power, joy, and mission of the servant Jesus all to ourselves. In a

very real way we are contributing to the oppression of the world as we fail to extend to others the Good News that a liberating Savior can be known and realized.

A friend of mine used to remark, "It's a sin to keep a good thing to yourself." I believe that. Unfaithfulness is found not only in being "inviting" (evangelistic) without being prophetic; it is also found in being prophetic without being "inviting."

The good life, the good God, that Brethren have long affirmed needs not only to be incarnated, but disseminated to the great mass of people who still yearn for that which will bring life, hope, and meaning. Ultimately, then, meaningful renewal and growth come about not only as we live out the lifestyle of the kingdom, but also as we introduce people to the very life and light of that kingdom—Christ and the fellowship of his church.

Paul E.R. Mundey is Parish Ministries staff for evangelism.

Awaking a sleeping giant

Virlina District is awake and moving, thanks to a three-year experience with the Brethren Renewal and Growth Plan.

by Timothy K. Jones

Several years ago I heard someone describe Virlina as a "sleeping giant." Virlina, the third largest Church of the Brethren district membership-wise, spreads over southern Virginia and parts of North Carolina and West Virginia. And yet my friend could not escape the impression that Virlina's witness does not match its size. Leadership lies dormant. Resources rest untapped. People need a stirring and stretching of vision.

My friend's image has perceptive biblical warrant. Prophets like Isaiah regularly prodded the composure of a sleep-fogged people. Paul, an apostolic firebrand, often unsettled the comfortable and stirred movement. And in Acts, in the midst of a gathering full of energy and action, Luke includes the story about drowsing young Eutychus, sleepily falling from his window seat to the ground below.

A cluster of 10 Virginia congregations is beginning to tell another ending to the story. The members of these congregations speak of shaking off sluggishness that has long robbed witness of purpose and power. In the same breath they speak of the Three-Year Congregational

Renewal and Growth Plan, known more simply as the Renewal and Growth Plan.

"It has helped us turn a corner," declares Bill Walk, pastor of the Blue Ridge congregation. Elma Loomis, Ninth Street church member and volunteer Renewal and Growth district field coordinator, points to "a new impetus, a new enthusiasm." Bob Cassell at First church in Roanoke can't hide his enthusiasm when he says, "Some things happened that wouldn't have if we hadn't gotten into the program. It made people stop and think, 'What do we really want out of the church?'"

Denominational strategists had a hunch there was just such potential. Targeted were congregations that "perceived they were on a plateau and needed something to get them moving again," according to Wayne Fralin. Wayne is a Florida layman and Virlina Renewal and Growth field coordinator for the General Board (see next article).

Simply put, the Plan organizes several

Tim Jones was pastor of Germantown Brick church during its participation in the Renewal and Growth Plan. Brick Church is a rural congregation, and had been typically living out its faith as a witness instead of demonstrating it in more overt forms of evangelism, Among its new activities is a visitation program that targets the unchurched of the community.





opportunities for such congregations. It outlines three years of goal-setting, Bible study, and evangelism training. The Plan's overall goal centers on growth—by both motivating outreach and renewing congregations' enthusiasm.

Former General Board staff member Matthew M. Meyer developed much of the Plan. Awaking sleeping churches hinges on linking all levels of church life, he believed. He sat down and wrote the Plan after conferring with district executives, Don Miller of Bethany Seminary, and a number of local church representatives. As Matt worked, a "central conviction" emerged: "the need for a clear contract among the three participating groups—namely, the local congregation, the district, and the national

staff." He also grew convinced that more was needed than "scattered weekend events"—hence the three-year framework.

But Matt Meyer moved on to other involvements. Late in 1980, staff responsibility shifted to Merle Crouse, Parish Ministries staff for new church development. Virlina was just beginning the program in early 1981 as Merle assumed leadership.

"I was almost as green in the program as the folk in Virlina who were getting geared into the program," Merle confesses. Nevertheless, early Virlina information meetings with Merle set off contagious anticipation.

Despite the abrupt staff transition, a "Launch Sunday" in each participating congregation got things moving. Con-

gregational planning teams began tailoring the Plan's outline to specific local needs. Enthusiasm grew as congregations glimpsed all they would be doing in the years ahead in evangelism, Bible study, and goal-setting.

There were also problems. Churches soon discovered the program plan had structural gaps. Promotional literature was almost non-existent. Many of the church members were fuzzy about what to expect. In late 1982 staff responsibility shifted to a third person, Paul Mundey, diminishing continuity still again.

It was clear from the beginning that the Plan was an experimental pilot project. "Here is a program that has remained alive and vital in spite of an absence of all the things you should do," reflects Paul

Keeping up with the Joneses

by Judd Blouch

When Timothy K. Jones took his first pastorate at the Germantown Brick (Rocky Mount, Va.) Church of the Brethren, one of the first things he did was to reduce the size of the huge garden next to the parsonage. And this past summer, as Tim, his wife, Jill Zook-Jones, and their two sons got ready to move to Houston, Texas, the garden was little more than tomatoes and beans.

Looking at that garden, one might think that the two have little interest in new life and growth. But that impression is quickly defused when looking at the Joneses' faith and personal life. The garden was first reduced so Tim could concentrate on renewal and growth at Brick Church, and Jill could concentrate on the births of Abram and Micah. And the garden was let go this past summer so Tim and Jill could prepare for their new jobs as co-pastors of the Houston new church development project.

Their involvement in Christian growth and renewal is a longstanding goal and commitment. Tim says he has felt motivated toward evangelism since high school, when he decided to enter the ministry. And together, the Joneses, who met while attending Princeton Theological Seminary, have felt a calling to a team outreach ministry.

The first manifestation of that calling was Tim and Jill's experience with the Lampeter (Pa.) church. After getting married in May 1978, Tim served the Lampeter congregation for the summer as its first pastor, and Jill returned to Mechanic Grove, the mother church of Lampeter, to serve a second year as summer pastor.

When talking about their views on church growth, renewal, and outreach, Tim and Jill constantly refer to Mechanic

Grove and its former pastor, Earl Ziegler, who is now executive of Atlantic Northeast District. The enthusiasm and vibrancy of Mechanic Grove deeply affected Jill and Tim, and Earl became their model of a pastor dedicated to church growth.

With such a commitment to growth and outreach, Tim's pastorate at Germantown Brick might be considered a compromise.

After a successful first pastorate in Virginia's Blue Ridge Mountains, Tim Jones has now teamed with his wife, Jill, to co-pastor a new congregation being founded in a Houston, Texas, suburb. Says Jill: "God has a plan for us in Houston and has included us in it."





Mundey. "If we were being evaluated by an administrator or program developer we'd get very low marks,"

The different emphases of the Plan met with varying levels of success. Awakening

Virlina's Renewal and Growth Team strategizes and evaluates. Clockwise, from left foreground: Tim Jones, Elma Loomis, Glenn Kinsel, Bill Walk, David Holl, Bob Jones, and Paul Alwine.

congregational commitment for evangelism, for example, came early in the Plan's three-year outline. Virlina flew in Brethren growth advocate Wayne Zunkel for a weekend workshop. Wayne persuaded participants to pick up "keys" to growth like commitment and eagerness to share the faith. And congregational leaders were to return home to share their rekindled vision for outreach.

This was to happen through a 13-week, church-wide study and action experience called "Invitation to Adventure," co-authored by Wayne. Though it was one of the few *structured* components of the Plan, some congregations dragged their feet. Most eventually welcomed with high hopes its focus on growth.

A theologically articulate study offering, it was believed, could break down unhealthy congregational stereotypes of evangelism. "Churches have a 'set pattern' for what they think evangelism ought to be," one Virlina leader explains. And Wayne

Brick Church is a small, but strong and faithful, Brethren church. Tim says his pastorate there has been more maintenance than building.

But even in such a stable, sturdy congregation, the Joneses have been able to foster growth and nurture newness.

Through the Renewal and Growth Plan, Brick Church and other Virlina congregations have found new needs and goals.

The program didn't really change the people of Brick Church, say Tim and Jill. Like many Brethren, they are used to living out their faith as a witness instead of demonstrating it in more overt forms of evangelism. Rather, the program benefited the church as a whole by making the members look at what was wanted and needed.

"The group meetings were the most helpful part of the whole thing," explains Tim. "We were stretched and pushed to do things we wouldn't do otherwise."

Despite the renewal experienced at Brick Church, Tim and Jill began to grow restless last year as Tim started his fourth year as pastor. Much of it was a youthful wanderlust, a yearning to try new grounds. Jill, who had been commuting to Eastern Mennonite College to work toward her master of divinity degree, was especially eager to find a place where her pastoral skills could be used.

"Tim was pastor, and I'm much more satisfied when I'm pastoring," says Jill. "It was frustrating at times."

The Joneses' disturbing restlessness was not shortlived. One of the major contributors to the young couple's anxiousness was a struggle with identity and simple living.

"It was a struggle with what we had as compared to other people," Jill said.

The struggles and restlessness started to subside after they attended a memorial concert for Christian musician Keith Green. At that concert, members of the audience were invited to stand if they felt God's spirit working in their lives. Spontaneously, Tim and Jill stood. It was that simple act of commitment that set their minds and souls at ease.

"It was humbling to hear how God had plans before us," Jill reflects.

The comfort of that knowledge eased their pain. God's grace was pouring on them, Jill feels, and the restlessness had turned to calm.

"It was a new kind of resolution, a sense of rest or a foundation of peace," Tim adds.

Jill saw an especially marked difference in Tim's attitude and outlook. He was more patient with the children and more sensitive to her. For the first time Tim was able to get up at 5 a.m. every day for a time of prayer, solitude, and exercise.

"It freed me to be more of myself,"
Tim says.

The relief of anxiety also helped Tim and Jill as they waited and watched for a ministry and more outreach. Their wait wasn't long. In January, Merle Crouse, General Board staff member for new church development, called to ask permission to submit their names for the job at

the Houston project.

The two weren't that hopeful about the position. First, they had said they would accept the Houston job only if they could work in a team ministry. Second, Texas was not their top choice for a location.

They sent their resumés in January, and it wasn't until April 30 that they met the selection committee from Southern Plains District. But after touring the Woodlands, the Houston suburb where the new church will be located, and meeting with the committee, Jill and Tim could feel a calling.

"It was apparent to us all along that God has a plan in the Woodlands, and now God has favored us by including us in those plans," says Jill.

At the Houston airport, as Tim and Jill were getting ready to fly back to Virginia, the selection committee encircled them and extended the call. The Joneses asked for two weeks to decide; after two days they called the folks of Southern Plains to accept.

Jill and Tim's expectations and goals for the new church vary. On the one hand they would be happy with a short stay if they had remained faithful and touched some lives; on the other hand, they wouldn't mind staying a long time and building a church that would eventually give birth to a cluster of churches in the Houston area.

What may seem like youthful flexibility or even insecurity is actually faith −a faith that around the Joneses God will gather a church. □

Judd Blouch of Millersville, Pa., is a former editorial assistant with MESSENGER.

'I am convinced that God is using the Plan, bugs and all. Our wakeful God of energy and life must be present in what is happening.'

Fralin reasons, it was important to give congregations "an awareness of some evangelistic methods" to get them "moving toward actual numerical growth."

That thrust stirred some controversy. "Numerical growth" set some on an uneasy edge, with visions of compromise and accommodation. Others balked at the attention to statistics. Others still would have preferred an accent on global witness rather than personal conversion.

Paul Mundey, now full-time staff for evangelism, still defends the emphasis. Whatever our attentiveness to the global picture, he understands part of the Plan "to be focused very intentionally and unapologetically on a kind of evangelism that centers on calling new disciples and assimilating new members into the life of the church."

That undergirding vision of evangelism did leave a mark in the district. Paul Alwine of First church, Roanoke (and chairman of the District Renewal and Growth planning team), notes "stimulated interest" in his church for visiting inactives. Members at Germantown Brick formed a community visitation committee, targeting community unchurched. Bethlehem church is more assertively ministering to the physical needs of persons outside their fellowship circle. Individuals and pastors depict a new alertness to the summons of Christ to outreach and witness.

But the thrust seems to have only begun to open sleepy eyes. "Invitation to Adventure" has not had the dramatic effect most churches hoped it would have. Whether the church growth emphases will stir a still-dormant witness awaits more evidence.

While the Renewal and Growth Plan aroused interest in outer witness, it also emphasized inner growth. Over 20 Virlina persons attended a L1FE Lab especially for Renewal and Growth congregations. Using a lecture and small discussion group format, the two consecutive weekends in a retreat setting spurred personal growth. Insights abounded on faith, forgiveness, listening skills, and an array of other issues related to personal and community wholeness. While touching fewer in number than other Renewal and Growth events, the impact on those participating was dramatic.

The Plan's accent on inner growth

found another strong focus in the discipline of Bible study. Members from rural Antioch church, such as Tim Emmons, will tell you the Renewal and Growth Plan helped "generate greater interest in Bible study," and that several Bible study groups continue to meet because of the Plan's influence.

I learned of two couples at Roanoke's Ninth Street church who grew uneasy with the attendance at mid-week Bible studies. As Pastor David Holl tells it, "They said to one another, 'We'll load it on ourselves to provide a meal at 6 o'clock at the church so you can eat and have Bible study at 7.'" With that kind of enthusiasm, David explains with a twinkle in his eye, attendance jumped from 7 to 32 in just a few weeks.

Local emphases were not all. Early in 1983 a Renewal and Growth Plansponsored Biblical Awareness Seminar drew in members from all the participating churches. Leader Bob Bowman from the Elgin offices sounded a number of his convictions about Bible study at the weekend-long event. He stated strongly, for example, that "renewal and growth has to be grounded in the God of Jesus Christ who meets us in the Scriptures." He went on to say, "We will find what we are called to be as a church in scripture study."

That event offered a glimpse of Bible study as it can be. Confronted by a wealth of methods and approaches, Bible study became a fresh and replenishing exercise. For participants like Lisa Bowman of Rocky Mount, Va., it brought discovery and an assurance that you needn't get "caught in a rut" when it comes to studying the Bible.

This stirring of new life in Bible study is far from all of the story. Many in Virlina are convinced that the Plan's strongest impact arose out of an undergirding of carefully crafted goals.

The denominational resource tool called the "Goals Discovery Plan" comes early in the Renewal and Growth Plan's outline. It patterns an enlivening process of scripture study, prayerful program evaluation, and congregation-wide meetings in small groups.

Of the "Goals Discovery Plan" Wayne Fralin says, "Every congregation, to a

congregation, said to me, 'That has been a highlight; it has been beneficial. It has helped us look at ourselves, our character as a congregation, and helped us really do some good.'" Or Bob Jones will tell you emphatically, "If congregations annually look at who they are and what their ministry is about and then set goals, it cannot help but be a more effective congregation."

Members of the Red Oak Grove congregation in rural Floyd County, Va., will tell you much the same. Pastor Elbert Naff can tick off a list for you that covers several written pages of "things going that we didn't have" before the Goals Discovery segment of the Plan.

Rita Gibson of the Bethlehem church sounded a note I was to hear again and again. She highlighted the "Discovery Groups," church-wide discussion groupings that became the backbone of the goals process. They "gave a chance for every one to give their point of view in a small group," she explains.

Planning groups at each congregation then compiled the small groups' input. Church boards translated the needs and hopes that surfaced into definable goals and measurable objectives, ranging from youth ministry to outreach giving.

The goals process worked. A few congregations noted slight follow-through snags, but all remained convinced of the impact. Other churches report a striking phenomenon: There is interest in repeating the goal-setting process. It is becoming an ongoing part of their ministry. Antioch pastor Glenn Kinsel says of his church, "The goal-setting process is established and will continue. I don't think there is any question about that."

District Executive Bob Jones seems to be right when he says, "Congregations are beginning to look deliberately at projecting their ministry." That looms as an exciting prospect for Virlina churches.

I am convinced that God is using the Plan, bugs and all. Our wakeful God of energy and life must be present in what is happening. For in a sincerely committed but sometimes drowsing corner of Christ's church, the Spirit is moving to awaken witness and life.

Formerly pastor of Germantown Brick (Rocky, Mount, Va.) Church of the Brethren, Timothy K. Jones, and his wife, Jill, are the pastoral team for a new church development project near Houston, Texas.

by L. Wayne Fralin

A Brethren new age

Something new is happening in the life of our denomination. Districts and congregations are becoming concerned about growth and renewal. We now have a full-time person for evangelism on the General Board staff. New church development continues to expand rapidly.

What has brought about this phenomenal new age in the Church of the Brethren?

One catalyst was certainly the concern felt by many in the late 1970s that something must be done to reverse our decline in membership. Out of this concern grew the study committee on diminishing membership and the high priority given to growth and renewal in the Goals for the 80s. It also prompted the initiation of the Renewal and Growth Plan in 1981.

This Plan is a concentrated, three-year effort to work at growth and renewal objectives. The events and experiences of the program emphasize recommitment of local churches to Christian discipleship. Designed to be flexible, the Plan varies from congregation to congregation, depending on how a church assesses its needs.

Three districts and 22 congregations are now engaged in an intensive program. A fourth district, Mid-Atlantic, has just begun with a variation of the original program, but with clear growth objectives.

In the first year, the Goals Discovery Plan and a study series on growth and evangelism must be completed. Then each congregation, based on its assessment of individual strengths and weaknesses and in consultation with district and General Board representatives, designs its own program to renew its life and ministry and to bring about numerical growth.

Generally, the plan includes:

evaluating the local church structures,
 programs, and relationships;

learning basic church growth principles and related biblical concepts;

-recognizing barriers to and opportunities for growth and health;

- being aware of and responding to community needs and resources;

-enriching corporate worship, church school, and fellowship experiences;

- helping members to reach out and share their faith;

- developing a regular, permanent visitation program conducive to the church's style and life;

-planning for membership training and assimilation programs;

encouraging awareness and responsiveness to world, national, and local issues;

- reviewing and evaluating implementation and follow-through procedures.

In Virlina District a district committee oversees the program. While the district executive has overall administrative responsibility, a district coordinator actually manages and coordinates the program activities. A number of district-planned seminars, workshops, and worship services have proved successful – not only as learning times but as opportunities for fellowship and community-building.

Additionally, the Parish Ministries
Commission assigns a field coordinator in
each district to represent the General
Board, and this person visits each congregation at least once a year. The congregations also have their own committees
to supervise their individual programs. At
various times the program is assessed and
any needed changes made.

A key aspect of the program is flexibility. It is not highly structured in order to give congregations the opportunity to assess their own lives and ministries and to determine what they need to bring about renewal and growth in a wholesome way. To that extent, the program has been successful.



But its unstructured nature has also been the program's greatest weakness. Once the requirements were met, churches were unsure of next steps and floundered until new directions were found.

The Renewal and Growth Plan has not been a highly visible part of General Board program. Does it have a future?

Yes! I would like to see it tied to new church development, in the sense that as new life is being born old lives are being renewed with new visions about reaching out to more people. We cannot forget our existing congregations in our enthusiasm for the new. The Plan has the potential to be a vital, moving force for congregations that feel stagnant and in need of new directions and visions.

Congregations in Virlina's program have developed a renewed purpose for existence. Programs have been developed for youth and community. Visitation and fellowship have increased. That speaks well for a program still in the process of becoming.

Each congregation, as well as the total church, must be in a constant state of renewal, or it dies. General Secretary Bob Neff describes himself as "deeply devoted to change and renewal" and says that "it's important to always be asking, 'Is there a better way, a more obedient way to meet the goals of Christ?"

I share those values. The church is capturing a new vision that will propel us into the next century. I believe the Renewal and Growth Plan will be a vital part of that thrust.

L. Wayne Fralin, of Orlando, Fla., is a Renewal and Growth coordinator for the General Board.

Prophetic evangelism

Prophetic evangelism, then, mean serving God or serving the prince of wickedness is not to be sneezed and change. Our relationship to God

by John F. Alexander

The evangelism we need today is a prophetic evangelism, and evangelism that sounds more like Amos or Jesus than Jerry Falwell or Oral Roberts. It's an evangelism that sees the poor as victims who need to be radicalized and given self-respect as well as forgiven for their sins; they are not just a pool of cheap labor to be pacified into accepting the status quo. It's an evangelism that sees the rich as oppressors who must repent and be forgiven or face justice to come.

In some cases, prophetic evangelism might look a lot like a Billy Graham rally. Except violence, greed, and racism would be denounced as clearly as sexual promiscuity and drunkenness. And coming forward would signify not only a desire to be forgiven but a willingness to fight alongside the poor.

Personally, I'm partial to the prophetic evangelism in which you use your body to obstruct a missile site. Such actions become prophetic evangelism when you make a clear statement that the nation and its people must choose between serving the crucified God and the crucifying bomb. Or you might go to the Christian Booksellers' Convention and overturn the tables of the moneychangers while calling on them to stop using God's name in vain. Of course, to do this kind of prophetic evangelism, you have to travel light. You never know where you'll lay your head that night. Or when you'll be with your family again.

But prophetic evangelism can also be a conversation over the back fence. Maybe you'll be able to talk to your neighbor about God and the poor. Or maybe you'll be able to suggest that there's more to life than a new car and a secure income.

People need to be challenged to take stock of their lives. They need to explore whether they're hurting and oppressing others, whether they are committing suicide by wasting their lives, whether they are selling ice boxes on a burning deck. Then they need to be told of forgiveness through Christ's death—and of change through his resurrection.

Yet many politicized Christians are hung up over evangelism. We'll vote. Or we'll march in demonstrations. Or we'll wear badges for Solidarity and the United Farm Workers. But we hesitate to say too much about God. And we're not about to ask people whom they serve.

And that's understandable. After all, many of the most visible evangelists are peddlers of death. They are not pointing to springs of living water but to a fire escape from hell. They have preached repentance and forgiveness—but for a select list of sins. And where they've flourished, so has sexual repression, racism, legalized violence, and economic exploitation.

Even the saner advocates of evangelism have rarely understood the breadth or radicalness of biblical evangelism. Nor have they understood today's problems. They haven't seen the gospel's stress on the poor and oppressed or the centrality it gives to rejecting financial idolatry. So they never ask rich young rulers to sell their possessions—or do anything else even half that drastic. And they don't have a broad enough view of the gospel to call people to light their candles in the struggle against darkness.

In other words, the evangelism we have seen often strengthens the very forces we oppose. It feeds rather than challenges the injustice and dehumanization of our day.

Traditional evangelism, in thousands of cases, helps people get their lives together. And that is not nothing. But it rarely pro-

duces a deep distress over racism or over official violence. And people who get their lives together without changing whom they serve—such people may be dangerous. They may become better soldiers, able to kill more gooks in a single blow. And they may become twice as much children of hell as before.

Traditional evangelists usually forget that when the Bible addresses morality, it covers the waterfront: idolatry, oppression, ecology, sex, witchcraft, love, and justice.

Take a look at Leviticus 19 sometime. If I were to list all the kinds of sins outlined in that one chapter, it would take half this page. Or look at Jeremiah. In one of his sermons, after condemning adultery, he proclaims, "The house of Israel and the house of Judah have been utterly faithless to me, says the Lord.... They set a trap, they catch people. Like a basket full of birds, their houses are full of treachery; therefore they have become great and rich, they have grown fat and sleek. They judge not with justice the cause of the fatherless" (Jer. 5:11,26,28).

And in the Sermon on the Mount, Jesus manages to touch on humility, mercy, persecution, letting your light shine, anger, lust, divorce, taking oaths, nonresistance, love, doing things for others to see, materialism, trusting God, judging others, and on and on and on.

Jesus and the Bible know no narrow list of sins. Their conception of evil is broad and biting. And that's what makes evangelism biblical. That's what makes evangelism prophetic.

Christians have endless debates about the relationship between evangelism and social action—and they never seem to get anywhere. The idea of prophetic evangelism, however, seems to give us a way out, for it refocuses the question.

Prophetic evangelism is not the tradi-

asking people to choose between two ways of life—darkness. We have chosen the wrong way, and such... But by God's grace, we can repent, be forgiven, and to others can be restored.'

tional liberal answer of collapsing social action and evangelism into each other. When you do that, about all that's left is doing good. People are seldom asked to decide who their master is. And repentance is all too often thrown out the window.

Nor does prophetic evangelism give a secondary place to social action, as do many of those folks who stress the priority of personal salvation. Working for the poor to have jobs is not an optional extra. Nor can it wait for a more mature stage of discipleship. No, combatting the oppression of poverty is a moral necessity. Economic oppression is as serious as rape. And growing fat and sleek while kids starve is as bad as armed robbery. They are all sin. That is the central point of prophetic evangelism.

Finally, prophetic evangelism is not dualistic. Some progressive evangelicals stress that social action and evangelism are necessary but separate activities. Social action may prepare the way for more effective evangelism, and evangelism may prepare the way for increased social action, but the two are separate, at least conceptually.

While there may be some truth to such a perspective, it doesn't go far enough. It doesn't see the integral connection between social action and evangelism. From the perspective of prophetic evangelism, most of the world's problems are moral and spiritual. So the crucial thing is to call sinners to repentance. Poverty is largely the result of sin, especially oppression; so the solution is not soup kitchens but the evangelizing of oppressors. Third-world hunger is indeed caused by drought, but it's not a drought of water; it's a drought of the word of God.

We may need soup kitchens for a long time to come. (Jesus said it's easier for a camel to go through an eye of a needle than for rich oppressors to repent.) But we must remember that such things don't deal with the problem. They don't deal with sin. They only alleviate its effects.

And then there is God. Prophetic evangelism recognizes that reconciliation with God is at the heart of it all.

We are magnificent beings, made in the image of God. And we live in a wonderful, beautiful universe. Life could have been full of joy and peace and fun. But we would have none of it. We disrupted our relationship with God and others by doing some dreadful things. We hurt

'Prophetic evangelism
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That is, we don't need
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or get even.'

others. We oppress them. We devote vast sections of our lives to the pursuit of glittery trinkets. We do not serve God but mammon. We have turned our backs on our creator and are moving rapidly away from the center of our lives, leaving a trail of death and destruction and malignancy.

The way out is a restored relationship to God. That, and only that, will put Humpty Dumpty back together again. It will restore our ethics, our politics, and the rest of our relationships, for they are all of one piece.

The prophets are famous for their attacks on injustice. But they denounce turning from God every bit as often. "My people have forsaken me, the foundation

of living waters, and hewed out cisterns for themselves, broken cisterns, that can hold no water" (Jer. 2:13).

The key to everything is restoring our relationship to God.

Prophetic evangelism, then, means asking people to choose between two ways of life—serving God or serving the prince of darkness. We have chosen the wrong way, and such wickedness is not to be sneezed at. Sensitive people are sometimes haunted by things they've done, and they should be. But by God's grace, we can repent, be forgiven, and change. Our relationship to God and to others can be restored.

So prophetic evangelism may occur in confrontations with politicians and landowners who are asked to repent of their oppression and be born again. It may occur at the dinner table where friends are told they needn't retaliate when someone hurts them. It may occur among the poor who will be asked to repent of their disrupted relations—but they will also be told that they are not nothing, that God is on their side, and someday right will prevail.

In North America, prophetic evangelism to a large extent will proclaim that we are freed from the American dream. That is, we don't need to get rich, get laid, or get even. We don't need to be successful in any area. We don't need to kill poor and oppressed people just because the government tells us to. We don't need to tolerate massive levels of unemployment just so we can build more bombs to threaten our neighbors with. We can be freed from all that by repenting and following God's way.

John F. Alexander is co-editor of The Other Side

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North Margi gets the gospel

The church in Nigeria, when it works to spread the gospel, knows the law is on its side, but those who administer it are not. Still, effective evangelism is practiced.

by Howard Ogburn

The Church of the Brethren in Nigeria (Ekklesiyar 'Yanuwa a Nigeria—EYN) is aggressively evangelizing among people who have for years been under Muslim influence. It has focused its attention the last couple of years on an area north of the traditional Brethren territory.

This report tells of the difficulties encountered in gaining the cooperation of local government authorities, who are Muslim, in placing church workers in the area. Prepared for the church in Nigeria, the report makes thrilling reading as well for American Brethren who support the evangelistic work of the church, out on the mission frontiers.—Ed.

There is no political entity that corresponds exactly to the area of our new evangelistic push. We call it "North Margi" because of the Margi-speaking people there. The area lies within the local government areas of Gwoza and Damboa, both in Borno State, with more of it lying in Damboa than Gwoza. The boundary between North Margi and Central Margi (the Margi of the Lassa and Dille area) runs about nine miles north of the villages of Dille, Ngurthlavu, and Huyim. The North Margi area extends north to Maiduguri, the state capital. There is a new hard-surfaced highway connecting the towns of Gwoza in the east to Damboa in the west.

Much of the land is virgin bush, but many small villages are springing up along the new highway. Thousands of people have left their old homes back in the bush, to locate along this convenient communication link. An estimated 60,000 people still remain in their old homes.

North Margi is quite flat, and covered in the east by a textbook example of "or-

chard bush"—scattered trees and shrubs about 15 feet high, set in grassland, and looking like a vast, unorganized orchard. To the west, around Mulgwe and beyond, the land is densely wooded. Clearing farmland is more of a task there than in the east.

Because of the flat land, the new highway was built on a causeway more than 10 feet high in places. By the road are numerous pits where mechanical earth-movers got fill for the road. Many of these still had water in them seven months after the final rains of 1982, providing water for wandering cattle herds. There are few, if any, government wells in the area.

My Margi friends call all the people of the area "Margi," although it is apparent that not all speak Central Margi as their mother tongue. They have acquired the Central Margi dialect from contact with their southern neighbors.

Most of the people are at least nominal Muslims. There are still animists among them, but their number is declining. The people realize that the old traditional ways of life are fading fast, and for expediency's sake they adopt Islam or Christianity. Most of the Muslim converts have been in recent years. Christianity, unfortunately, has not had much impact on their lives, and it is this lack that gives us our impetus to evangelize.

About 45 years ago, missionary Stover Kulp and others tried to get permission to take the gospel into North Margi. Kulp's strategy was to take the gospel first to centers of population. Lack of cooperation from government and limitations on personnel and funds caused by World War II were factors working against that

original evangelistic effort. Evangelism was limited to occasional preaching tours by Nigerian preachers such as pastors Karbam. Audu Dunama, and Jilasari.

In the areas around Dille and Ngurthlavu, there has been and still remains work among the North Margi people. Those who became Christians at Kopci moved south to Kilekesa, an evangelistic outpost of the Dille church. Ngurthlavu church has continued evangelistic work at Bdagu.

Recently we learned that the new evangelist sent to Bdagu by the Lassa Gunduma (district) was murdured by robbers in the night. Lassa church operates the northernmost outvillage church, lzge. (Nigerian Christians use the term "evangelist" for church workers who settle in a new area, become part of the community, and slowly build a new church.)

In May 1982, I was part of a group of EYN Christian leaders that toured the North Margi area to assess evangelistic possibilities. With me was EYN general secretary Toma Ragnjiya, treasurer Karagama Gadzama, Lassa pastor Jilasari Karashi, and Izge evangelist Bitrus Dlagai.

We started from Izge. Our first village stop, Kalvali, was tiny but our experience there set the tone for our whole tour. The people said they had become Muslim because their neighbors to the north, the large and dominant Kanuri tribe, had laughed and called them pagans. Now that they had converted, the Kanuri still laughed at them and called them pagans. Muslims traditionally consider people "pagan" for seven generations after their ancestors convert to Islam. The folks of Kalvali told us they wanted to try Christianity!

Our second stop was at Mbulangelang,



where we received our warmest welcome and spent the night. With about a dozen family units, this village was a bit larger than Kalvali. The people there told us that a generation ago, their area was as advanced as Lassa (Church of the Brethren), Gwoza (Sudan United Mission), or Ngoshe (Basel Mission). But when they compare their area now with any of those villages, they see the contrast brought by the presence of Christianity. They were eager for us to send them an evangelist.

Our third stop was at the ancient village of Mulgwe, mentioned in written historical works of three or four hundred years ago. We asked to see the *lawan* (head of the village area), but he was out of town. We were able to talk, instead, to a group of interested men of the village. When we asked them if they were interested in our sending an evangelist, they replied, "Forty-five years ago, 'Dokta Kulpu' (Stover Kulp) came to us and asked the same thing. We told him we did not wish to receive the gospel. Today, we see we made a mistake at that time."

The men of Mulgwe went on to compare their village with the thriving Christian villages, as had our Mbulangelang hosts. They noted that those villages had hospitals, primary, and post-primary schools, and other amenities, while all Mulgwe could point to was one primary

school building with two rooms and no teachers, and a dispensary building that had neither been stocked with medicines nor staffed for the past four years. They told us that they would welcome a Christian worker.

At the large new village of Begomairi, the village head welcomed us in the best genial Kanuri style (although he was a Margi), and told us that he did not want us sending evangelists to this village.

At the large town of Damboa, where the Chibuk church has evangelistic work, we found that the evangelist had left to further his education at a teachers' college. Beyond Damboa, at Kauje, where Chibuk had had evangelistic work for years, we found the work had fallen on bad days. There was no Christian leader and only 11 Christians. A Muslim koranic teacher was living in the evangelist's house!

This past May we made a second visit to North Margi. About two months before, Lassa *Gunduma* had sent an evangelist to Mulgwe, a *Mallam* (Mr.)

Thlawar, who had relatives in Mulgwe. He was allowed to settle there with his relatives, and he began visiting people in and around Mulgwe. The *lawan* would not allow him to begin preaching until EYN had received permission from the local government headquarters in Damboa.

Mallam Toma, our general secretary, understood well the tactics of the lawan. The familiar Kanuri ploy, adopted by the Margi Muslims who are local or district leaders, is to be genial and to sound most cooperative, but to maintain that nothing can be done until they get permission from higher authorities. That permission somehow never comes, of course. So, instead of writing to ask permission, Toma wrote to the authorities in Damboa and simply informed them that we would be sending evangelists to the Mulgwe area.

When we arrived in Mulgwe, the *lawan* was not at home. We retreated from the 115-degree heat to the shade of a huge old tree by his compound, and waited. Finally the *lawan* appeared and the long greetings hean.

After the greetings were over, Toma

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presented our plans and the *lawan* responded with interest, as a good host. Then, when it became apparent that we intended for Thlawur, our evangelist, to begin work immediately, the *lawan* said, "But, of course, that will have to wait until you get a reply from Damboa."

Toma answered that, as we had not asked permission, but had only informed them of our plans, no answer would be coming. Next, the *lawan* told us that all the people of Mulgwe were Muslim, and did not want a Christian worker preaching the gospel among them. To substantiate this claim, the *lawan* turned and asked the 30 or so men who had gathered, "Do you want someone to preach the gospel to you?"

There were no audible replies, but the lawan turned back to us and cheerily said, "See, they don't want any evangelist here." Obviously they really did, it seemed to us, but they were afraid to disagree with their lawan.

Moses Thliza, assistant director of the Rural Health Program of the Church of the Brethren Mission, now began to present the idea of beginning health work in Mulgwe, showing how Mulgwe could have medical service that would tie into the health systems of both the mission and Borno State. But it was evident, that to the lawan, a Christian project by any other name was still a Christian foot in his Muslim door. While Moses was still making his presentation, the lawan stood up abruptly and announced it was time for his Muslim prayers!

He retreated through the curtained doorway of the nearby mosque as we huddled and discussed strategy. About five minutes later, we walked around the mosque to go to the *lawan's* entrance house.

The lawan must be the fastest pray-er around, because he was already seated outside his compound! Ordinarily, Muslims take up to five minutes or more just in ablutions before they pray, to say nothing of the length of the prayers themselves.

When he saw us coming, the flustered *lawan* at first retreated into his house.

When he emerged a few minutes later, we told him we would visit another village for the evening, but would return to spend the night at Mulgwe.

Next morning, when we called on the lawan to take our leave, Toma told him, "Since you say that you are all Muslims here and you don't want an evangelist, we will take Mallam Thlawur to Sabon Tasha, where the people are all pagan and where they do want an evangelist." Sabon Tasha, which means "new station," is a new hamlet just a few miles from Mulgwe.

We went on to Sabon Tasha, where the people seemed eager to receive the gospel. When the women were told that a Christian Women's Fellowship would be started there, the joy they expressed seemed genuine. The men of the village had already begun building a house for Thlawur and his family.

A few days later we learned that on the very day we were in Sabon Tasha, our lawan of Mulgwe had gone to Sabon Tasha and threatened its leader with imprisonment for allowing a Christian evangelist to settle there without his permission. Thlawur attempted to intercede on the leader's behalf, but the lawan told him he must pack up and get out.

In June, General Secretary Toma and others visited the Damboa authorities again and were able to turn the situation around. An agreement was reached, whereby EYN was allowed to survey a site in Mulgwe to build on. Already a site has been selected, where a church, two staff houses, and a dispensary will be built. One house is already under construction. EYN is recruiting two trained Bible school graduates, a medical worker, and a pastor. Plans call also for digging a well.

This all sounds good, but given the conditions I have described, one cannot be certain that future problems will not confront us. The law is on our side, but the people who administer the law in the Mulgwe are not. Still, if we had no problems we would trust ourselves instead of the Lord. You don't have miracles if everything goes smoothly and you trust your own strength.

Howard Ogburn has been a Church of the Brethren missionary in Nigeria since 1962.

RENEWAL AND GROWTH

While the Renewal and Growth Plan is intended to work with groups of small congregations, its resources are no secret. They are available to congregations of any size to enable them to become healthier and stronger through the processes of renewal and growth. These processes emphasize 1) a goal-oriented approach to congregational life and mission, and 2) an "up-front" evangelism lifestyle and program.

Unless otherwise noted, all resources, listed are available from the Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, 1L 60120.

First step

The Renewal and Growth Plan is seen as a series of steps toward congregational health and strength. The first step involves identity—an assessment of who we are and who we want to become.

The best single resource for this process is the Congregational Goals Discovery Plan (CGDP). Originally a Mennonite resource, this material has been revised especially for use among Brethren. It involves the congregation in a variety of ways: as a total group, in small discovery groups, as a church board, as a congregational business meeting, and in the program units of the congregation.

The CGDP is a renewal experience in itself because it involves Bible study, prayer, and reflection.

As many small groups as the congregation can organize take part in six sessions that explore present goals: congregational identity; neighborhood and global community; church performance in terms of numerical growth and stewardship; and relationships with Christ, others in the church, and world neighbors.

The CGDP tends to simplify and clarify the work of the church because it limits the congregation to two or three major goals a year, for which there is broad understanding and ownership. It comes in a packet with a clearly written leader's manual and large, colorful poster/ worksheets for a year of goal-setting and follow-through.

Step up to growth

The major numerical church growth course published by the Brethren is *Invitation to Adventure*, by C. Wayne Zunkel and Irven F. Stern. This is a low-cost way to get into a church-growth frame of mind, since the leader's guide costs only \$5 and the student's book is \$.75. An audiovisual kit is available from the evangelism office for a small rental fee.

Zunkel has more recently written a study book on church growth, Growing the Small Church: A Guide for Church Leaders (David C. Cook). It has reproducible worksheets and transparency copy, and is available through The Brethren Press for \$14.95.

Two other David C. Cook resources on church growth have been used by Brethren with good results. One is organized around Leighton Ford's book Good News Is for Sharing (\$14.95), and comes in a kit that includes Ford's book, a leader's manual, and six pupil's books. This course may be supplemented by a series of 16 mm films or videotapes that feature Ford discussing the characteristics of an evangelistic lifestyle. Order films and videotapes from David C. Cook, 850 N. Grove, Elgin, IL 60120.

Still one more Cook resource is a set of cassette tapes entitled *Helping Your Church Grow*, by C. Peter Wagner, a leading spokesman for the church growth movement at Fuller Theological Seminary. This kit includes six workbooks and costs \$39.95

An excellent Anabaptist resource on church growth is A New Look at Church Growth, by Floyd Bartel, and published by the Mennonite Publishing House and Faith and Life Press, Newton, Kan. This case study approach to church growth in-



cludes the Wilmington (Del.) Church of the Brethren. Material includes a reading book (\$1.50)and a leader's guide (\$2.95) with reproducible pull-out sheets.

Other ways

Growth happens in other ways than evangelistic or numerical. The spiritual life office offers two resources for growth in awareness of how God works:

Spiritual Life Groups (\$2) is a manual plus worksheets assembled by Matthew M. Meyer. Order from the Spiritual Life Office

It is the Same God (\$6.95), by James H. Lehman, is the title of a cassette tape of eight Brethren talking about their faith. The study guide is by B. Wayne Crist. Order from the spiritual life office.

Worship enrichment is another way to renewal and growth. Consider the packet (86.95) assembled around Kenneth Morse's book *Move in our Midst* (The Brethren Press), which includes a cassette tape and a leader's guide.

CommPac, a kit for stewardship enlistment, offers real possibilities for renewal. It comes in a rainbow-confetti box with color-coded materials that include a goalsetting procedure, and costs \$35.

Finally, groups of congregations might wish to schedule a Biblical Awareness Seminar with a representative from the Parish Ministries staff. For a minimal registration fee, you get a hands-on weekend of Bible study, great fellowship, and a beautiful looseleaf notebook to carry it all back to the folks at home. — JAMES MCKINNELL

James McKinnell is pastor of Sun Valley Church of the Brethren, Birmingham, Ala.

Ordaining the sisters

Twenty-five years ago, the Brethren fully sanctioned the ordaining of women to the ministry, capping a long process in which many bold sisters took a stand.

by Pamela Brubaker Lowe

Twenty-five years ago, women were granted "full and unrestricted rights in the ministry" of the Church of the Brethren, ending a debate that had gone on for more than a century.

Through the years there had been a growing recognition of the gifts of women for ministry with positions being taken by Annual Meeting in 1834, 1859, 1922, and 1952. Yet each of those positions had stopped short of granting women "full and unrestricted rights in the ministry."

The early queries had come in regard to the preaching of Sarah Righter Major. Sarah had begun preaching in the Philadelphia area in 1828 with the encouragement of her father, John Righter, and area elders Peter Keyser and Israel Poulson.

In response to an 1834 query "concerning a sister's preaching," Annual Meeting stated disapproval of women preaching, adding that "such sister being in danger, not only exposing her own state of grace to temptation, but also causing temptations, discord, and disputes among other members."

The question arose again in 1859. This time, a distinction was made between teaching, ministering, and prophesying. Annual Meeting decided that a sister could prophesy, but not preach or teach. Sarah continued preaching, however, until near her death in 1884—including a sermon during the 1878 Annual Meeting.

Other Brethren women were also beginning to preach. Mattie A. Lear began preaching in Illinois in the 1870s and continued until her death in 1903. Her obituary in *The Gospel Messenger* claimed that "as a scripturist she had few equals, and possessed a most graceful and fluent way of giving expression to her views."

Bertha Miller Neher did evangelistic work in Indiana early in this century. She also served a year as interim pastor of Winona Lake church. Mattie Cunningham Dolby, installed into the ministry in Southern Ohio in 1911, is the first woman to appear in the ministerial list of the Church of the Brethren.

Now the queries coming to Annual Meeting questioned by what authority

some districts were giving women permission to preach. In response, a ministerial statement brought to the 1922 Annual Conference included a provision for "licensing sisters to preach." This recommendation caused considerable controversy. The leading spokesman for those who felt that women preaching was contrary both to scripture and to the tradition of the church was B.F. Kessler, who later withdrew from the Church of the Brethren.

Others supported the recommendation. Otho Winger, later president of Manchester College, cited references the Apostle Paul made to women who worked with him, as well as pointing to the preaching of Sarah Righter Major. Wilbur B. Stover, pioneer missionary to India, spoke highly of the work of women on the mission field, including their preaching. Naomi Shaw, one of the first women ever to speak during Annual Meeting debate, called for man to "follow the example of his head (Christ) and woo instead of rule" so that "woman could fill her mission" given by God.

The recommendation for licensing sisters to preach passed by a vote of 389 to 149.

After this decision, the number of "licensed sisters" in the ministerial list of the church grew year by year. Their ministries were varied. Some preached regularly—on a circuit, like Wilma Waybright of West Virginia, or in evangelistic meetings, like Mary L. Cook of Michigan. Some served in team ministry with their husband, like Alice D. Sell in Pennsylvania and Martha Keller in Michigan and Minnesota. Others served in home and foreign missions, like Alice Eisenbise of Nebraska and Ida Shumaker in India. Grace Deal Showalter of Michigan was a minister of music.

Among those in the pastoral ministry were Elizabeth Jennings Broughman, who pastored several churches in Virginia during a preaching ministry that spanned nearly 50 years, and Bertha Cline, a graduate of Bethany Seminary, who pastored

churches in Oklahoma and Colorado.

Women serving as pastors were not permitted offically to perform all ministerial functions, such as weddings and baptisms. The 1922 decision had stated clearly that the licensing of sisters was only for preaching. Recognizing the difficulty this caused, the McClave church in Colorado petitioned Annual Conference in 1949 "to allow women equal rights with men in the ministry." At this time, Bertha Cline was their interim pastor.

Annual Conference referred the petition to the General Board, which requested the following Annual Conference to appoint a committee to study this question as part of a larger study of the role of women in the life of the church. The five-member committee (T.F. Henry, Eva Bowman, E.R. Fisher, DeWitt L. Miller, and Ruth Shriver) brought a report to the 1952 Annual Conference that included a recommendation that "women be granted equal opportunity with men in the ministry." In supporting this recommendation, the committee claimed that "there can be neither male nor female in Christ Jesus."

A heated debate ensued. Edward K. Ziegler, alternate moderator of the 1952 Conference, remembers it well: "At that time, some old elders made impassioned pleas to defeat it, professing their concern that sisters be spared the pain and burden of the kind of counseling which pastors have. Also, they were concerned about the propriety and the difficulty that a woman minister would have in baptizing big adults by immersion."

J.L. Miller and S.S. Blough were among these elders. J.L. Wine opposed the recommendation, saying there were no biblical references supporting the ordination of women and neither was there an apostolic precedent.

Calvert Ellis, president of Juniata College, raised other objections. He claimed that ordaining women would not be progress. Charging that the feminist movement of the past half century had contributed to the breakdown of the home, he cited studies that claimed that this movement



Mattie Cunningham Dolby struggled against prejudice on two fronts to become in 1911 the first sister listed as a Brethren minister. (See January 1976 cover feature.)

had spent itself. Women's central place was to be a mother.

Supporter of the recommendation gave equally impassioned speeches. The first was from Florence Fogelsanger Murphy, who had been installed into the ministry in 1935 by her home congregation in recognition of her ministry in Women's Work. She claimed that there is "no sex in Christ." Equal opportunity in the ministry was dependent on the leading of the Spirit. "It is the Spirit we are to follow, not biblical literalism," she said.

In response to Ellis, DeWitt Miller pointed out that the feminist movement had been a needed "corrective in a masculine dominated society." He granted that it may have gone too far, but pleaded that the church not go too far in the other direction. "Women need to be able to answer the call of the Spirit."

Cora Fisher, president of the National Women's Work Council and a pastor's wife, questioned the claims of protecting women. Pastors' wives already bore many of the burdens of pastors, she said, including counseling. She also pointed out that men did not rush to protect women from the hard work of packing relief boxes. "Had the work of women's hands loomed so large that it had been forgotten

that women also had minds and hearts?"

After several hours of debate and the loss of an amendment that would have granted women the privileges of the ordained ministry but not ordination, Paul Robinson declared that a compromise was needed. Citing the shortage of pastors and the number of women who were currently serving as pastors, he moved that "a woman who is the pastor of a church be granted the privileges of the ordained minister to function in the congregation of which she is a pastor."

One supporter of the motion argued, "If women have the gift of the Spirit, how can men forbid them to minister?" Robinson's substitute motion passed and replaced the committee's recommendation in the report on the role of women in the church, which was subsequently adopted.

Edward K. Ziegler was disappointed with this decision. While pastor of the Williamson Road Church in Virginia, he wrote a query requesting the 1958 Annual Conference "to grant to women full and unrestricted rights in the ministry."

Standing Committee recommended favorable action on the query. "There is no female or male in Christ," said L. John Weaver, speaking for Standing Committee. He also referred the delegates to the 1952 report on the Role of Women in the Life of the Church and asked that its original section on women in the ministry now be accepted.

A very brief debate followed. One brother opposed the motion as not being acceptable in a New Testament church. Reuel B. Pritchett repeated the concern he had shared during the 1952 debate. "Scripture supports women praying and prophesying, but they are not to be put in positions of authority." He asked the delegates to look carefully before making a change, "so as to be scriptural."

Then, the author of the query made an impassioned plea for its acceptance. He pointed to the ability of women and the greatly increased needs in pastoral ministry, as well as to action in favor of the ordination of women in sister denominations. He concluded that "the time is here in the anniversary year . . . to recognize that the gift of God may be bestowed equally on sisters of the church."

After one more supporting speech made by the husband of a "licensed sister," a hand vote showed "a strong vote for passage." Women had finally been granted "full and unrestricted rights in the ministry."

Within the next few years, a number of women were ordained. Among them were three who had been licensed to preach in 1922 – Elizabeth Jennings Broughman, Mary Cook, and Madolin Taylor. Others were Anna Beahm Mow, former missionary to India and professor at Bethany; Nettie Senger, former missionary to China; Opal Pence, who had pastored churches in the Midwest; and Harriet Bright, in team ministry with her husband. For these women, ordination was an affirmation of ministry they had long been carrying out.

For the church, the 1958 decision opened up the possibility of many more women entering its ministry, and an increasing number of women have done so. These women have ministered quite ably as pastors and associate pastors, as writers, seminary professors, campus ministers and hospital chaplains, as retreat and spiritual growth leaders, as denominational staff members, and as district executives.

Yet even 25 years after ordination was granted to women, there is still resistance to women preaching or serving as pastors. A few district executives report difficulty in placing women.

But there are also congregations that are supportive of women in ordained ministry. Such support was significant for Connie Burkholder, a 1983 Bethany graduate, in responding to her own growing sense of call to the parish ministry. She was licensed with the encouragement of the Polo (III.) church—site of a successful field experience. She was recently ordained after accepting the call to be pastor of the Wooster (Ohio) church.

The preaching and pastoral ministry of women within the Church of the Brethren spans 155 years – from the first sermon of Sarah Righter Major to the ministries of the 143 currently licensed and ordained women. Twenty-five years ago, the Church of the Brethren affirmed that God does bestow gifts of ministry on women by granting them "full and unrestricted rights in the ministry."

In celebration of this occasion, may we all continue to encourage and support the ministries of women within the church.

A doctoral student at Union Theological Seminary in New York, Pamela Brubaker Lowe has done extensive research on women in the Church of the Brethren. She is writing a book on the subject, which will be published in 1985 by The Brethren Press.

Patience under trial

Read James 5:7-11.

James 5:7-11 is an appeal for patience and steadfastness when under trial. The early verses of James 5 describe the *miseries* of those who gain wealth by underhanded means, and the *poverty* of wage-earners who scarcely have enough to live on.

Many Christians then (and now) have been among those who are relatively poor in this world's goods. Christians in New Testament times were mostly laborers, and the wealthy often took advantage of their good natures. Sometimes Christians were the objects of ridicule and persecution, sometimes defrauded of their rights, and sometimes falsely accused.

The keynote of the paragraph beginning with James 5:7 is patience. The Lord is going to punish those who oppress, and this should be incentive to let things remain in God's hands. We must be long-suffering regarding our injustices and hardships. We must not seek retaliation against our oppressors.

This does not mean that we should not try to remove evil, but that we can expect hostility because of our faith—and when it comes, it must be borne valiantly. To enforce his appeal for patience under trial, James uses four illustrations.

The coming of the Lord

"Be patient, therefore, brethren, until the coming of the Lord...for the coming of the Lord is at hand...behold, the Judge is standing at the doors" (Jas. 5:7a, 8b, 9b).

Jesus is coming, and when he comes the wicked will be put down, the oppressor will be stopped, and the world will be set straight. In our Lord's presence there will be no sorrow nor persecution nor affliction (Psa. 16:11; 17:15).

Our trials will not continue forever, and thus we should wait patiently for the harvest of eternal glory. We are admonished in Galatians 6:9, "And let us not grow weary in well-doing, for in due season we shall reap, if we do not lose heart." When the Lord comes back, wrongs will be righted and the sorrows of life will quickly fade into the background. The patience of the farmer

"Behold, the farmer waits for the precious fruit of the earth, being patient over it until it receives the early and the late rain. You also be patient" (Jas. 5:7b, 8a).

The work of the farmer involves faith and patience. He prepares the soil, sows the seed, cultivates the new growth—and then waits. There are many things that can trouble the farmer—no rain, too much rain, diseases, insects—but he waits patiently. He knows that in due time the crops will mature and the harvest will come. Then all the long hours of labor will be rewarded.

A farm family works long hours, usually working very hard. After many long hours of labor, the farmer waits patiently for the harvest—and his work is eventually rewarded. So it shall be with God's people who leave vengeance in the hands of the Lord.

The experience of the prophets

"As an example of suffering and patience, brethren, take the prophets who spoke in the name of the Lord. Behold, we call those happy who were steadfast" (Jas. 5:10, 11a).

Elijah, Jeremiah, Daniel, and others are examples of suffering affliction and of patience. The New English Bible says the prophets "are a pattern of patience under ill-treatment." And when it falls our lot to be like them in *suffering*, we should strive to be like them in *patience*.

It is always a comfort to know that others, too, have gone through experiences that were hard. Daniel was put into a den of lions. Elijah fled from the wicked Queen Jezebel. Jeremiah was placed into a dungeon filled with mire, and he sank up to his armpits in the mud. Hebrews 11:36-38 describes further deprivations.

James says we must not give up on days when we face hard places; instead, we must let the example of the prophets who have gone before us give us fresh courage to keep going on. In other words, God's arm is not shortened. God's power has not grown less. What the Lord did once he can do again.

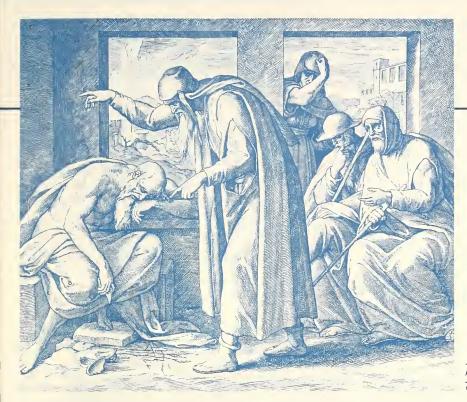
The example of the patriarch Job

"You have heard of the steadfastness of Job, and you have seen the purpose of the Lord, how the Lord is compassionate and merciful" (Jas. 5:11b).

Job had been overwhelmed suddenly with affliction. The Sabeans stole his oxen; lightning killed his shepherds; the Chaldeans carried away his camels; a great wind blew over his house and killed his children. This would have been more than enough to make most of us give up. But later there was added affliction. Job's body was covered with boils. His wife laughed at him and told him to curse God. His best friends accused him of hiding some secret sin. Yet Job did not lose faith in God.

Sometimes there were impassioned outbursts from Job (times of pleading for mercy), but, in spite of all his trials, Job maintained a persistent trust in God. And

Dark sorrows become sweet



"The Suffering Job and his Friends," by Julius Schnorr von Carolsfeld

there is something about such resolute endurance that all of us admire. We count them "happy who were steadfast." The word "steadfast" is "hupomone"—not a passive patience, but a gallant spirit (a brave endurance) that refuses to give way even under pressure.

Job lost his property, his family, and his health. Keep in mind that during all this time he was given no explanation about why these evils befell him. Yet we know that afterward God blessed Job far beyond anything he knew before his sufferings. And just so, God has something noble in store for us too. In the meantime, God is full of pity and tender mercy.

All of us know that in the end our

greatest trials have brought us our greatest blessings. Some of our darkest sorrows have been transformed into our sweetest joys.

Guy King tells of the small boy who carved a boat out of wood. When he took it to the lake, it rode the waves better than he had expected, but the string slipped from his fingers and it was carried beyond his reach. He appealed to an older companion to help get the boat.

The older boy (without saying a word) threw stones into the water, as if he were trying to hit the boat. But the stones went beyond the boat, and the circular waves made by the huge stones gradually brought the boat closer to shore.

Just so, when we get beyond our depths

and find ourselves in deep water, we cry for help. God doesn't always answer our appeals as we expect. Sorrows sometimes crowd in and troubles pile up. But in the end we discover that God has been quite sympathetic and has been teaching us great lessons.

We must keep going, James is emphasizing. Some of our most difficult trials are the ones we experience when we are sincerely trying to do the right things. There is always the temptation to quit because of trouble. James says, "Don't quit. Blessed is the man who endures."

Harold S. Martin serves in the free ministry in the Pleasant Hill (Spring Grove, P.a.) Church of the Betheren, works as a staff person for the Brethren Revival Fellowship, and is a member of the General Board

joys. /by Harold S. Martin

On crime, prayer, genetics, homosexuality

Leo T. Travers

New weapon against crime

Even though probation and work-release programs are very well intended as a positive approach to rehabilitating the criminal, those programs, plus our prison system and capital punishment, are just not working. Prisons have become a college for further education in crime.

In all this talk about crime and prison, there remains one very important group that, with some exceptions, has been swept under the rug—the innocent victims.

As part of the penalty for their crimes, all criminals should be made to reimburse their victims for the amount the court deems appropriate. How is this possible?

If private business could set up shop behind prison walls, a working prison could be established, where profits would make the prison self-supporting. Taxes would be paid, and victims of crimes would receive restitution. The prison population would live in an environment similar to regular society. Work release and probation, which have become very unpopular with society, would not be necessary under those circumstances.

Laws need to be changed to allow private enterprise behind prison walls. Once that is accomplished, we can solicit investors to create factories and businesses that the prisoners themselves could operate from the position of president on down to janitor. The investors would oversee all production and monitor profits with an established board of directors. The board's main goal would be quality workmanship and victim restitution.

A self-supporting prison would be no cost to the taxpayers. At present, the

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citizens are double losers: We are the victims and we have to support the persons who committed the crimes against us.

This program could deter crime. If people breaking the law knew they were going to have to work hard and pay taxes when they entered prison, they might decide it would be easier and more profitable to be honest and law-abiding. Then they would be able to use any money they earned, instead of forfeiting earnings to repay their victims.

My idea could boost our economy, put idle people back to work, and lower crime. It could be America's newest weapon in the fight against crime.

Leo T. Travers is a member of the Tampa (Fla.) Church of the Brethren.

John Warren Dilley

Open minds for shut hearts

Regarding Benjamin Haldeman's letter, "Birds of a Feather" (June), I never cease to be amazed at the attitude among conservatives, that what they believe is 100 percent right.

I am not an atheist, but I oppose prayer in public schools because it violates the separation of church and state. Whose prayer is to be said? There are all kinds of prayers, many of which are not based on God's truth. I do not want my children to be subjected to these prayers. Not all people uphold God's love for every person, and for all things in our universe. Not all children are of Western Christian heritage, but may be Jewish, Muslim, or other religions. The only prayer that should ever be used in schools is that of a silent meditation where each person could pray or not pray his own way.

I do not identify with the Pharaoh of Moses or King Herod, but I do favor the freedom of choice. Abortion laws are wrong if they either prevent the right to choose abortion or force a woman to have an abortion. As the father of three children, I love each of them and would not have prevented their births. But there are circumstances of unwanted pregnancies where it is people's God-given right to make that choice, not a conservative's right to choose for them. The question of

when a soul enters an unborn baby is a controversial and unsettled one, with answers ranging from conception to the moment of birth.

As for Haldeman's devil, it is a mythological entity in the minds of some people who need a scapegoat for their shortcomings. Each of us is solely responsible for our own separation from God, resulting in shortcomings and lack of perfection.

Every person is a child of God. That includes people of all nations, races, and religions. Yes, even the atheists and agnostics. It may come as a shock to some Christians someday when they find the heavenly realms made of people from other religions and not just conservative Christians. Each person is on his own path to God, reaching toward the light of God according to his own understanding.

When each of us learns to live in complete harmony with God's law, we will have more true freedom than we can ever have living separately. Love is the key.

John Warren Dilley is a Sunday school teacher in the Olathe (Kan.) Church of the Brethren.

Thomas Fogle

In defense of genetic research

I was greatly disturbed by Robert Neff and Dale Brown's recent decision to sign a resolution banning genetic engineering on human germline cells (see August, page 5). Although their cause appears noble, their rationale is based on false premises concerning the direction of current genetic

At present, extensive efforts are being put forth to isolate, analyze, and reinsert pieces of DNA (the carrier of genetic information) into a host of organisms. Such experiments are not intended simply to tinker with life, but rather these investigations are designed to uncover the intricate complexities of the cell. This knowledge will, in turn, help provide cures for many of our most crippling diseases. A byproduct of this effort will be the ability to change the DNA in cultured human cells, just one step away from using it in human beings. The capability will be there,

resolutions, weight

whether or not a ban exists-it is just a matter of time.

The three "key problems" identified by Neff have already been faced by society in different contexts or are irrelevant to the issue. Neff asks, "Who has the right to decide what are appropriate traits in human lives?" This is downright misdirection, analogous to the clever wave of a hand by a magician. Genetic engineering would be used in a therapeutic sense to repair the DNA of couples who are known to be carriers of a serious genetic defect. In such cases, the parents would then be capable of having a normal baby.

No one in the scientific community seriously expects to tailor-make babies to specifications made by the parents. This is not only impractical technically, butmore importantly—it is unethical. Selective improvement of the human gene pool has been debated for many years, and the overwhelming consensus is that the intentional manipulation of human life is repugnant because it leads to the "who decides" question mentioned by Neff. Unfortunately, the resolution signed by Neff and Brown bans the kind of manipulation of human freedom that everyone already agrees is wrong while stifling the positive side of this research.

eff's other concern relates to our lack of knowledge about the gene pool and evolution, but this has little to do with the application of the technique. Gene therapy on individuals will have a negligible impact on the gene pool and is therefore a non-issue with respect to evolution.

Even so, Neff's argument is no more appropriate to genetic engineering of germline cells than many medical techniques that are widely practiced today. For example, medical intervention that

clears a blocked fallopian tube or cures a genetic condition (such as phenylketonuria) permits transmission of genetic information to the next generation that otherwise would not have occurred. Is not the gene pool altered through human efforts here also?

The real issue at stake is, Do we have the right to deny this technique to people in need? Ironically, this hotly debated form of biotechnology may not be widely utilized even if available. Other less exotic methods would be appropriated more for the majority of cases, and some experts predict that couples receiving gene therapy would need to fit such rigid guidelines that their numbers would be relatively small

The three problems raised by Neff point out all too clearly that simplistic analyses of complex issues can lead to recommendations that are not clearly thought out and may not be in the best interest of







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society. The concern that there is "no clear line between removing a genetic defect and improving the species" places little faith in our existing ability to make ethical decisions.

Thomas Fogle, a member of the Prince of Peace Church of the Brethren, South Bend, Ind., is a biologist at St. Mary College.

Beverly A. Brubaker

God's good gift — for some

The Church of the Brethren has finally taken a stand on the Human Sexuality paper. The Brethren had an opportunity to stand up to the world and to show support for the least understood group of

people (lesbians and gay men) in our history, and the Brethren blew it.

The paper as it was initially presented was barely acceptable: It "reeked" of heterosexism and of homophobia, but it did, at the very least, allow that some Brethren do believe that committed homosexual relationships can be acceptable. But, lo, even that was too much for the Brethren in Baltimore. They decided that only two options exist for lesbians and gay men: 1) be celibate or 2) convert to heterosexuality.

For many of us heterosexual and homosexual beings, celibacy is a denial of our full selves; even the Church of the Brethren has consistently referred to sexuality as "God's Good Gift" — why deny it! And choosing to "convert" one's basic sexual orientation makes as much sense as choosing to convert to lefthandedness

from righthandedness, or to being blond from being dark-haired, or to being short from being tall.

I imagine that the Brethren at Baltimore hope that the Human Sexuality paper is the end of this issue. I seriously doubt that it is. I know of several people who returned from Baltimore more angry and more "politicized" than ever before. I had never seen my mother as disappointed in the Brethren as she was after she spoke on the Conference floor in behalf of my gay Brethren sisters and brothers and myself. I personally think the paper is merely the beginning of the issue.

Soon after Conference, I received a letter from a friend which poignantly illustrates the seriousness and the tragedy of the Brethren's decision. This friend of

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WANTED—Pre-1945 records of the Kingsley, lowa Church of the Brethren-Persons with information concerning location of minutes of church councils or congregational business meetings, church boards, commissions, or committees, membership records or records of other church officers or organizations are asked to contact James R. Lynch, Archivist Brethren Historical Library and Archives, 1451 Dundee Avenue, Elgin, IL 60120.

WANTED—Any person who has knowledge of Brethren locating in Washington, D.C. area, notify Evangelism Commission of the Flower Hill Church of the Brethren, 7412 Muncaster Mill Rd., Gaithersburg, MD 20877.

WANTED—One dozen copies of boys and girls magazine with flower and bird designs. Magazine used in churches in the 1930's. Write Sheryl Hollis Snyder, Route 1, Box 324A, Biglerville, PA 17307.

mine is still "in the closet" about her sexual orientation and was watching to see how the Brethren would respond to the Human Sexuality paper.

As she said, the original version was barely acceptable, but

> now it's even less. The Brethren had their biggest chance to be greater than other denominations and not follow the crowd. and they blew it! . . . I really wish they would have left the paper as it was. At least with the paper saying the church was 'not of one mind' on the issue of covenant relationships between homosexual persons, I wouldn't have to feel like I was operating on the outside of the church I love.

I am saddened to know that there are hundreds of other Brethren men and women who echo those same sentiments about the church they love.

I grew up "dyed in the wool" Brethren. My family goes back many generations into the Church of the Brethren and German Baptist Brethren before that. I am proud of my anti-war heritage and my heritage which supports people for being true to themselves (be it blacks, women, draft resisters, those engaged in civil disobedience).

But I am truly disappointed in, in fact somewhat ashamed of, my church, which has now cast another stone by shutting the door on many, many people who long for acceptance and support from the church they love.

Reverly A Brubaker operates a foster-care home for multi-handicapped children, in Camden, Ohio.

E. Myrl Weyant

2 Chronicles 7:14 is the answer

The Holy Spirit led Annual Conference to lay the issue of homosexuality out on the table. Homosexuality cannot be erased in 1983; there are too many homosexuals in the church for that to happen. If 2 Chronicles 7:14 were ever applicable in the Church of the Brethren, it is now.

Homosexuals will not humble themselves, nor pray, nor seek the face of God, nor confess their sin of selfish desires until born-again believers show them divine love, like that Jesus showed

the adulterous woman. After we demonstrate that kind of love, we can say to homosexuals, "Go and sin no more."

The Human Sexuality paper was hurriedly passed to prevent destruction of its content. Brother James Myer's advice was needed and was helpful at the time he gave it.

Out of this paper God spoke to me in five ways:

- The paper gave me more faith in the Word of God.
- It helped me to pray for more love from God, so I could love others more.

- The Holy Spirit gave me a Godly love for homosexuals as creations of God, souls for whom Christ died. But I have to denounce their sin.
- I was made more aware of Satan's deception.
- I was given more praise for the victory in Christ, who dwells in us.

We cannot condemn homosexuals, because we too have sinned. We dare not sever our relation with the Church of the Brethren, because every denomination has this problem of homosexuality. We need to do our part in taking the sword of the





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Spirit, the Word of God, to combat evil, so that the Church of the Brethren can repent, experience renewal, and get ready to meet Christ.

E. Myrl Weyant is pastor of the Holsinger Church of the Brethren, New Enterprise, Pa.

Albert L. Sauls

Let's resolve not to resolve

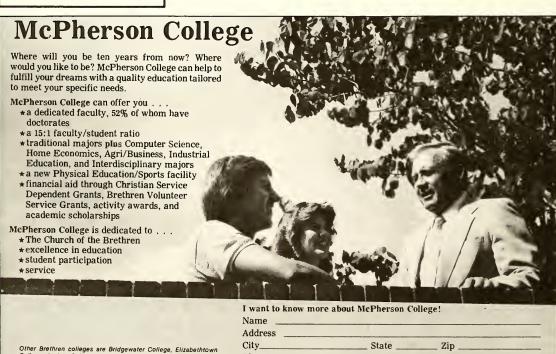
Over its 275 years of life and service to Christ and his church, the Church of the Brethren has been challenged to "count the cost" before acting. If there is any unique characteristic of Brethren noticeable to the eye, mind, and heart, it is: "Brethren act deliberately in making decisions about the church and its ministry in the world." For the most part, a brother or sister's word is "as good as a bond." We are a trustworthy people.

One major area of our life and service

together, however, gives me cause for concern: The Church of the Brethren, primarily through Annual Conference, has "resolved to resolve to resolve," only to find the resolution hardly echoing past the Conference halls, in the media, or elsewhere. Resolutions do more to divide than unite us. I question whether it is good stewardship of the delegate body's time to hassle over, and sometimes actually rewrite, the intent of the resolution.

According to Webster, a resolution is to "clear up," to "dispel doubts," or "to find an answer" to continuing problems facing the church and its people. Most business comes to Annual Conference in the form of queries, which grow out of local concerns, are scrutinized by districts and Standing Committee, and often are assigned to a committee so the issue may be studied and debated before becoming "law" for Brethren.

Resolutions, on the other hand, are usually written by a staff person and presented to the General Board and



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Standing Committee, with less input from the grassroots before action at Conference. Not only that, but such resolutions often take more time on the Conference floor, and are given more coverage in newspapers and in MESSENGER than the answers to queries. In short, resolutions usually deal with political questions about some issue or country which the delegate body has little information other than what could be read in the newspaper.

I encourage the Brotherhood not to resolve so much about issues that are more political than is germane to the ongoing work of the church. I doubt seriously if doing away with resolutions altogether would affect the work and service of Christ's church on earth.

have attended Annual Conference for 30 years. I cannot recall any resolution passed by the Brethren which had "major" effect upon the local congregation of which I served. As one brother suggested: "We pass resolutions at Annual Conference, and the local church keeps on keeping on."

I am convinced that "needful concerns" could and would find adequate expression through Bible Studies, sermons, and comments by the officers, without taking major blocks of time pooling ignorance about some South American country. Often we give major time to such discussions and only minimal time to issues having to do with polity in the church. Indeed, who is to scan the globe in order to determine the most needful issues in which to address?

n example: At the Baltimore Conference, the resolution on Nicaragua was changed in a major way by one brother's amendment. The entire direction, moving from negative to positive, was changed. Though it was a healthy move, such an example is indicative of the way resolutions come to Annual Conference and of the few people involved in writing such resolutions.

In the late 1970s, I attended the American Baptist biennial meeting in Denver, Colo. The group meeting was much larger than the Brethren meetings. and resolutions were almost impossible to negotiate. I was told later that so much contention arose over the issues that the

American Baptists resolved not to resolve anymore at their world-wide meetings.

We Brethren could learn from our brothers and sisters in the faith. For years I have observed discussions - almost arguments - over content in resolutions. The long, drawn-out discussions usually dealt more with politics and opinions than with matters of conviction.

Is it not time for the General Board. Annual Conference, and the Brotherhood at large to take a long look at the worth

of resolutions, especially as they are presented today? I believe our democratic way of sharing freely on the Annual Conference floor is the best way to remain open to the Holy Spirit. Resolutions do little to change us, unite us, move us, or to help us speak the gospel forthrightly in today's world. Let's resolve to "count the cost" before acting as a church and as a delegate body.

Albert L. Sauls is pastor of the Ephrata (Pa.) Church of the Brethren.

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Is Christianity a weighty matter?

At Annual Conference I couldn't help noticing the abundance of overweight Brethren. Allowing for a certain amount of body malfunction, and for the fact that folks do inherit tendencies, there is still a lot of unnecessary blubber being carried around on Brethren frames.

It is not my intention to make a Federal case here, or to put anybody on the spot, but I do think we all—including myself—should look at this problem from a moral and spiritual, as well as a physical, standpoint. The matter of diet I shall leave to doctors and dietitians—I'm concerned with whether or not it is a sin to carry around too much weight.

I saw hundreds of people who were overweight, many of them excessively so. Maybe 25 or 30 could hardly waddle. Others were overweight only in certain parts of the body. A certain percentage of those folks—I don't pretend to know how large—could correct the condition if they only put forth some effort and exerted some willpower.

I tried to find references to this condition in the Bible, and all I can come up with is mention of the sin of gluttony. "Glutton" and "gluttony" are both used several times, but not in the sense of putting on pounds or of being overweight. Instruction is given as to what to eat and

what not to eat, but here again not in the dietary sense. I find no specific reference to putting on weight as the result of overeating. I suppose we have to read between the lines and apply general instruction given regarding gluttony and other sins. Gluttony, as sin, can certainly relate to overeating as a cause of overweight.

Is not overweight as a result of failure to exercise self-control a sin both of omission and commission? Are those who allow themselves to get into this condition truly Christian? Is it not beyond a doubt the sin of gluttony to deliberately eat oneself into an overweight condition?

We talk about the sins of mistreating the human body in other ways and about the body being the temple of the soul, but other than the physical ramifications we say little about overeating and overweight. I can't remember ever hearing a sermon, reading an article, or teaching a Sunday school lesson on this subject.

We recognize undernourishment as an unhealthy situation—even a sin in some cases—and we deplore the fact that there are starving masses the world over. Why, then, can't we deal openly with overeating and overweight from the moral and spiritual standpoint? We say that throwing food away is waste—and therefore sin. Isn't eating that which we don't need also waste, and thus sin?

We urge the practice of deciding what Jesus would do in a given circumstance and then following his lead. I've never

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heard mentioned the reaction Jesus might have in this situation. What do you think Jesus would say about overeating? It isn't hard to imagine Jesus teaching against any practice that would lead to obesity. I'm sure he was in prime physical condition, considering his fasting and general

philosophy of abstinence. If he, then, is our example, our decision should be clear.

I would suppose that there are few healthy people who don't like to eat, to whom eating is distasteful. It's not only an enjoyable function, it's necessary to maintain life-God intended it so. But to sustain life - and properly as God intended the ingesting of food must be done with judgment as well as joy. Let's put as much effort into control and discretion as we do into enjoyment.

Don Snyder is a Sunday school teacher and regular Conferencegoer from the Waynesboro (Va.) Church of the Brethren.

turning points

161th BVS Orientation Unit

(Orientation completed Aug. 14, 1983)

Beahm, Martha, Nokesville, Va., to Western Ave. Community Center, Bloomington, Ill.

Bechtel, Julie, Hollidaysburg, Pa., to Fahrney-Keedy Memorial Home, Boonsboro, Md.

Carpenter, Kevin, LaPorte, Ind., to Teen Challenge Training Center, Rehrersburg, Pa.

Clark, Brian, Davis, Calif., to Kindred House, Des Moines,

Corry, Christiana, Glen Mills, Pa., to IFOR, Holland

Cox, Audrey, Lancaster, Pa., to Hospital General Castaner, Castaner, P.R.

Cunningham, Joan, of Quarryville, Pa., to Insights Project, Portland, Ore.

de Witte, Ad, of Netherlands, to Casa de Modesto, Modesto. Calif.

Dulabaum, Nina, of Elgin, Ill., to Fraternal Worker Program, West Germany

Heggenstaller, Lucy, of Loganton, Pa., to Food Preservation Center, New Windsor, Md

Heisel. Gail, of Modesto, Calif., to Near Eastside Multi-Service Center, Indianapolis, Ind.

Hornbaker, Patricia, of Hutchinson, Kan., to Washington Office, Washington, D.C. Hostetter, David, of Hershey,

Pa., to Refugee Program, New Windsor, Md.

Kirkpatrick, Dawn, of Cutler, Ind., to Prince of Peace Child Care Center, Denver, Colo.

Klahre, Michael, of Everett, Pa., to MESSENGER, Elgin, 111.

May, Kim, of Bridgewater, Va., to Bar 41 Ranch, Wilbur, Wash.

McKenna, Gemma, of Northern Ireland, to Shalom Ministries, Chicago, Ill.

Moyer, Richard, of Eliza-

bethtown, Pa., to Poland Nissley, Michael, of Harrisburg, Pa., to New Windsor Service Center, New Wind-

sor, Md. Peel, Cynthia, of Cuyahoga Falls, Ohio, to Lend-A-Hand, Walker, Ky.

Rhoades, Jesse, of Dale-ville, Va., to Kokokahi Hunger Model, Kaneohe, Hawaii

Rhoades, Suzanne, of Daleville, Va., to Kokokahi Hunger Model, Kaneohe, Hawaii Sidhom, Edward, of London,

U.K., to Brethren Village, Lancaster, Pa.

Wagoner, Kevin, of LaVerne, Calif., to Connecticut Food Bank, New Haven, Conn.

Licensing/ Ordination

Bach, Jeffrey Alan, ordained July 24, 1983, Middletown, So. Ohio

Brenneman, Jerry Dean, ordained August 14, 1983. Columbia City, No. Ind.

Burkholder, Connie R., ordained June 26, 1983, Chambersburg, Southern Pa.

Cupp, O. Shawn, licensed Sept. 4, 1983, Mill Creek, Shenandoab

Deffenbaugh, E. Todd, licensed June 19, 1983, Glendale, Pacific S.W.

Detwiler, Samuel K., ordained Jan. 23, 1983, Wiley, W. Plains

Dietz, Paul E., ordained July 10, 1983, Arbutus, Western Pa.

Kim, Ick Won, Korean Methodist ordination received, Aug. 14, 1983, Pacific S.W.

Moore, Edwin Jr., licensed July 24, 1983, Uniontown, Western Pa.

Repine, Thomas W., Church of God ordination received, July 17, 1983, Penn Run, Western

Rusmisel, Dan David, licensed July 10, 1983, Pleasant View, No. Ohio Smeltzer, Kenneth Kline, li-

censed June 26, 1983, Washington City, Mid-Atl. Sollenberger, Nancy, licensed July 3, 1983, Annville, Atl.N.E.

Thomas, Paul Ellis Jr., licensed July 24, 1983, Pleasant Chapel, No. Ind.

Wilder, Earl James III, ordained July 24, 1983, Pasadena, Pacific S.W.

Yeater, Norman D., licensed July 17, 1983, Lost Creek, Southern Pa.

Ziegler, Esther Rittle, ordained July 31, 1983, Harrisburg Ridgeway, Atl.N.E.

Pastoral Placements

Alexander, James, from other denomination and Iliff Seminary, to Bethel, W. Plains, part-time

Bowman, David Lee, from Oakton, Mid-Atl., to Glade Valley, Mid-Atl.

Bowser, Roy, from secular, to Rockton, Western Pa., parttime

Eshbach, Warren M., from West York, Southern Pa., to District Executive, Southern

George, Ivan, from other denomination, to Los Angeles, Imperial Heights, Pacific S.W., interim

Gillis, Tommy Lynn, from secular, to Cedar Creek, Southeastern, part-time

Gutel, William, from secular other denomination, to Flint First, Michigan, parttime

Hall, Richard, from York Madison, Southern Pa., to Hopewell, Virlina

Johnson, James, from other denomination, to New Haven, Michigan

Johnson, John, from Nanty Glo, Western Pa., to Sugar Run, Middle Pa.

Lehman, Clyde, from LaPlace, Ill./Wis., to Kansas City, First Central, W. Plains

McCulley, Mark, from Bethany Seminary, to Midland, Michi-

Miller, Debra, from secular, to Mount Morris, 111./Wis., youth worker

Platter, Fenton, from Selma, Virlina, to Pleasant Dale, Virlina, part-time

Ringgold, Daniel S., from Bethany, Mid-Atl., to Fellowship, Mid-Atl.

Stanford, Glenn, from New Church Development, No. San Diego, Pacific S.W., to Garden City, W. Plains

Stovall, Earl F., from Rocky Mount, Virlina, to Saunders Grove, Virlina

Street, Gary, from other denomination, to Big Sky, No. Plains

Talley, Delmar, from other denomination, to Seattle, Lakewood, Oreg./Wash., interim

Wine, Jacob C., from Birmingham Sun Valley, Southeastern, to Mount Zion Road, Atl. N.E.

Anniversaries

Bales, Elwood and Ida, Warrensburg, Mo., 60 Bradford, Milton and Claudine,

Oaks, Pa., 59 Crouse, Clifton and Esther, Queen Anne, Md., 60

Dilling, Elmer C. and Olive K., Martinsburg, Pa. 53

Grimes, G. Albert and Hannah S., Martinsburg, Pa., 52 Heldenbrand, Charles and Ila, Hartville, Ohio, 60

Hochstetler, Homer and Viola, Ashland, Ohio, 55

Keener, Franklin and Kathryn, Ashland, Ohio, 54 Keener, Orra and Evelyn,

Ashland, Ohio, 55 Oswald, Maynard and Dorothy,

Hartville, Ohio, 50 Rusch, Kenneth and Faith, Ot-

tumwa, Jowa, 50 Shenk, Charles and Mary, East Petersburg, Pa., 50

Stern, Luke and Frances, Martinsburg, Pa., 53 Stickler, Russell and Ethel,

Hartville, Ohio, 57 Wareham, Paul and Ruth F., Martinsburg, Pa., 53 Yerger, Paul and Frances, Mont

Clare, Pa., 50

Deaths

Blystone, Barry, 23, Huntsville, Tex., July 11, 1983 Bookwalter, Donald, 78, Sarasota, Fla., Aug. 3, 1983

Booth, Ada L., 94, Flora, Ind., July 18, 1983 Bowman, Peter, 88, Cordova,

Md., June 25, 1983 Cable, Myra, 81, Cerro Gordo,

Ill., June 8, 1983 Carbaugh, Julia M., 81, Wil-

liamsport, Md., July 3, 1983 Cheeseman, Della, 91, Milledgeville, Ill., July 16, 1983 Dunlan, Dessa Berry, 84, Hollidaysburg, Pa., July 6, 1983

Ebling, Amos S., 86, Ridgely, Md., July 18, 1983

Foster, Isabelle Edith, 97, Glendora, Calif., July 11, 1983 Greenzweig, Ethel, 85, Parsons, Kan., May 11, 1983

Hippensteel, Sylvia Stover, 60, Waynesboro, Pa., July 23,

1983 Hoke, Ruby M., 85, Orlando, Fla., June 28, 1983

Holderread, Melda, 92, Cushing, Okla., July 12, 1983 Horst, Robert E., 65, Harrisonburg, Va., July 2, 1983

Keithley, David R., 52, Roaring Spring, Pa., May 6, 1983 Kinsley, Mary F., 88, New Car-

lisle, Ohio, July 8, 1983 Knauer, Harry G. Sr., 86, Manheim, Pa., June 19, 1983 Knotts, Martha, 75, Hamble-

ton, W. Va., Aug. 3, 1983 Kreider, Preston, 70, Milledgeville, Ill., July 24, 1983 Mace, Clarence P., 63, Waynes-

boro, Pa., July 21, 1983 Mason, George, 67, Chehalis, Wash., July 23, 1983

Miller, Jacob Daniel, 97, Oakridge, Ore., July 11, 1983 Rudalph, Lessie Marie Smith, 95, Eden, N.C., July 27, 1983 Stalder, Noah, 84, Cerro Gor-

do, Ill., June 2, 1983 Stover, Howard, 77, Milledgeville, Ill., Aug. 16, 1983

Toms, Lisa Ann, 20, Victoria, Tex., July 9, 1983

Traverse, Marcia, 93, Polo, Ill., July 9, 1983 Turner, Charles, 49, Schwenks-

ville, Pa., July 5, 1983 Weis, Lawrence, 72, Swanton,

Ohio, July 26, 1983 Wenger, Ida, 91, Elgin, Ill.,

July 16, 1983 Whitmer, Charles 1., 54, N. Liberty, Ind., July 14, 1983 Wolf, Ruth M., 76, Hartville,

Ohio, June 17, 1983

Going forth with power endued

A recent visitor to my office gave me a small lesson in evangelism. Meeting her for the first time, and never having heard of her before, I found her a remarkable person . . . in several ways. She had been born in poverty and deprivation. Later, as a middle-age housewife without a high school diploma, she pursued further education. That pursuit led to a master's degree and two Ph.Ds and a career in college teaching. Unfortunately, she is also remarkable in that she is a black member of the Church of the Brethren, part of a distinct minority.

Upon learning that she had become Brethren just a few years ago, I asked her how she came to join this predominantly white denomination. Her answer surprised me. She joined a congregation just four blocks from her home, liking it because "no matter who you are economically or socially, in this church you have an equal opportunity to participate."

I had never thought about someone liking the Church of the Brethren for that characteristic. I felt a bit the way I have on occasions when students of a quarter century ago have told me of some act, small but meaningful, that I did for them as their teacher. In most cases, I don't even remember the incident, but I marvel that so unwittingly I touched someone's life for good.

The Church of the Brethren is sort of like that, and our evangelistic work suffers because of it. Unwittingly, it seems, we do good works that we should turn to our advantage in making "gains for the kingdom."

Two years ago, I got a letter from an editor of A.D. magazine, James A. Gittings, a friend of the Church of the Brethren. I printed the letter in the August 1981 MESSENGER.

In it, Jim says of the Church of the Brethren, "There is a particular part of Christian turf that belongs to your community and to almost nobody else—a pacifist, activist, service-oriented, and corporately understood lifestyle and understanding of the believer's mandate that is implacably Christocentric and yet open to light from elsewhere. You Brethren are lovely people; it is a pity that you cannot believe it of yourselves."

After showing how our disbelief stunts our denomination's numerical growth, Jim concludes, "The fault in the Brethren whom I know is not that they do not love and serve Jesus. It is that they do not recognize the work of God's Holy Spirit when they see it in their own number, and thereby cheat themselves, and the world, of the sight and sound and joy of evident grace at a time when much else is dark."

As the cluster of articles on renewal and growth in this month's MESSENGER attest, the Church of the Brethren must become more intentional, more aggressive, more open in its approach to evangelism. Paul Mundey says, "unfaithfulness is found not only in being 'inviting' (evangelistic) without being prophetic; it is also found in being prophetic without being 'inviting.'"

Tim Jones confirms that in his district (Virlina), Brethren have learned from the Renewal and Growth Plan that to grow means adopting new evangelistic methods and demonstrating one's faith more overtly.

We need to find what it is we do that could attract others to our denomination. For my new friend, it was providing equal opportunity for all to participate; for others, it may be something else. Then, we need to do those things well . . . and tell everyone "invitingly" what being Brethren can do for their lives.

The Church of the Brethren needs to grow, not so that we can boast of our numbers, but so that we can demonstrate by those numbers that we are effectively living out the lifestyle of the kingdom, and are following our Lord's injunction to introduce others to the light of that kingdom—the Lord, Jesus Christ, and the fellowship of his church.

At the Church Renewal and Growth luncheon at our Annual Conference in Baltimore, we sang with vigor that beautiful, moving hymn, "Renew Thy Church." It should be our theme song as we seek renewal and growth in the Church of the Brethren. May we go out to win others for Christ, singing sincerely, "O send us forth with power endued. Help us, Lord, be renewed."—K.T.

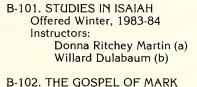


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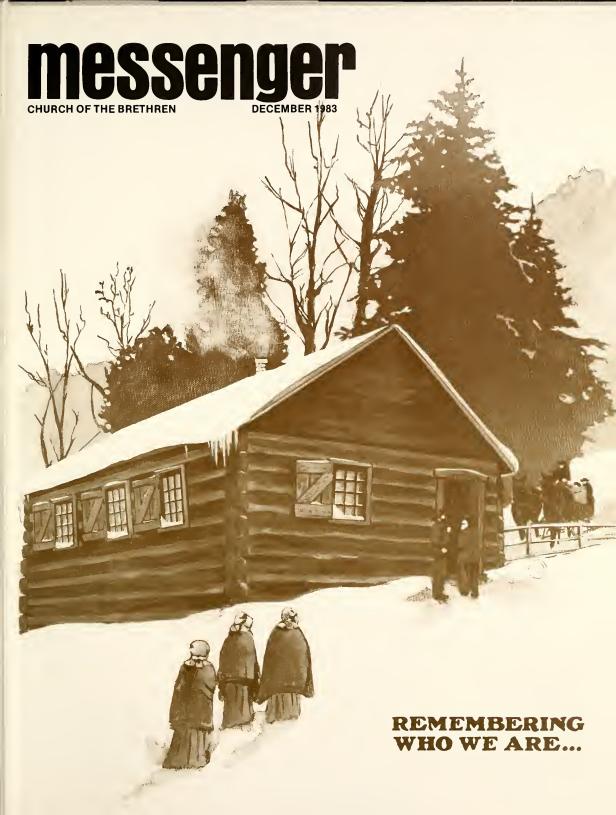
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- 10 The Sign of Immanuel. Kenneth L. Gibble teaches us to say "GODwith-us," not "God-with-US," pointing out that this is the essence of the birth of Christ—"that, here living with us all, is none other than God."
- Thirty-five Years of Brethren Volunteer Service. Brethren 12 Volunteer Service began 35 years ago when Ted Chambers mounted his orange crate before a mike at Annual Conference and called for a volunteer service program for Brethren youth. Story by Becky Baile.
- Steve and Sue Williams: Volunteering as a Lifestyle. 13 Committed to simple living, BVSers Steve and Sue Williams have the right project: They teach others how to be good stewards . . . and neighbors. Story by Judd Blouch.
- Why BVS? Wendy Chamberlain McFadden does an overview of current 16 Brethren Volunteer Service projects, and explains how the program stays so popular even though it pays no salaries and demands hard work.
- Remembering Who We Are. Warren F. Groff, at the end of the 18 denomination's 275th anniversary year, reminds us to "look ahead by looking back," and to strive "to live the life of one we nailed upon a tree."
- Mock Meetinghouse: Maintaining a Monument to our 21 Past. Michael Klahre takes us to a newly restored Mock meetinghouse, a log church built in 1843, to see why its restorers felt its preservation was important.
- 23 Memories of a Meetinghouse. Turn-of-the-century historian David Emmert describes the interior and activity of a Brethren meetinghouse of the 1800s.
- Russia Visited. David J. Morris went to the Soviet Union and 25 found there folks just like the ones he left at home.

In Touch profiles Carl W. Ziegler, Elizabethtown, Pa.; Vi and Glen Seitz, Nickerson, Kan.; and Gene and Anne Petry, Akron, Ohio (2) . . . Outlook reports on Peace rally, Tricentennial, Tax protest, Berleburg anniversary, Krefeld. German art. Disaster relief auction. Farm crisis. Hispanics. NCC TV study. NCC lectionary. Lutheran, Reformed dialog. BEM document. Joe Detrick. Bethany Hospital. Womaen's Caucus. McPherson performers (start on 4) . . . Underlines (7) . . . Update (8) . . . Column, "Russia Revisited," by Clyde E. Weaver (26) . . . Resources, "Peace Education," by Shirley Heckman (28) . . . Opinions of "Name Withheld," L. Wayne Fralin (start on 30) . . . Turning Points (32) . . . 1983 Index (34) . . . Editorial (36).

EDITOR Kermon Thomasson MANAGING EDITOR Wendy Chamberlein McFadden **EDITORIAL ASSISTANT** Micheel Klahre SUBSCRIPTION SERVICES Ruth Anne Culp **PROMOTION** Kenneth L. Gibble PUBLISHER John D. Metzler Jr.

nessenger VOL. 132, NO. 12 **DECEMBER 1983** CREDITS: Cover art by Cathy Walsh. 1, 3 right, 12 art Kermon Thomasson, 2 left Tim Frye, 2 right William F. Smith. 3 left Ron Achilles. 5, 18-20, 23, 24 (art and photo) Brethren Historical Library and Archives. 9 McPherson College. 11, 23 Religious News Service. 13-15, 17 lower, 27 Judd Blouch. 16, 17 top Becky Baile. 21, 22 top and center Donald Dibert.

MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Nov. 1, 1982. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version.

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WHOSE IS ON FIRST

I have never read MESSENGER in this sequence before, but "Pressing Priorities" by Wilbur R. Hoover (August) captured my attention. Although it was listed last on contents page, I turned to it first because you have the issues affecting the church - identity, leadership, structure, and priorities (in that order). When 1, alarmed, turned to the article, I found that, sure enough, you had copied the author correctly with "identity" first.

Is our identity as the Church of the Brethren our number-one issue now and in the future?

Are we really not quite sure of ourselves, as Hoover interprets our Conference moderator, and unsure of our mission and our message?

Are we ever going to stop worrying about our growth as a denomination and stop being proud of our heritage and traditions, our uniqueness, and our impact?

If it is true that we are more concerned with who we are rather than whose we are, I suggest that we study Christ's example with new vigor and that we apply the message of John 12:24 to our denomination, our beloved Church of the Brethren. Except a grain of wheat die unto itself, it cannot produce fruit.

JANET M. HELBERT

Broadway, Va.

DOING AS JESUS DID

I have read and treasured MESSENGER throughout the 38 years of my new life in Christ. If Messenger is read and applied, it will serve as an assistant to our pastors and help us all live a full life for Christ and the church.

The letter, "The Gift Without the Giver," (October) and the editorial "From What Spring Will Justice Roll? (October) lead us to realize that we must deal with all persons as our Lord did.

In no other way can we fulfill the Great Commission as Jesus laid out for us as his disciples, and in no other way can we receive the abundant life that Jesus came to bring us.

IRA MALOTT

Wabash, Ind.

SINGING AT CONFERENCE

Directing music for a crowd of people as large and scattered as that at an Annual Conference is difficult and perilous, especially if the tempos are too rapid, as I believe they were most of the time in Baltimore.

When the tempos are unduly rapid the leader has no trouble carrying along the organist, the choir, and those persons in the front of the auditorium, but people in the back of the auditorium cannot hear what is going on at the front, much less see the director.

Thus, there develop two differing musical factions, who find it difficult to sing together.

The results would be more worshipful if the music at the front were slow enough that all people could participate together. (Amateurs, in this case singers who are not choir members, are slower than trained musicians. Professionals can speed things up at will.)

Many times it seems that the aim of the director and organist is to stay a half beat ahead of the congregation, fearing that if they do not do so, the congregation will sing too slowly. This is not conducive to worshipful singing. The chief function of a Conference director of congregational singing is to keep the widely-spaced assembly together as much as possible. Many years ago, as director of Annual Conference singing at Ocean Grove, N. J., I discovered that if I conducted the many people in the rear of the convention hall, the singing of the people in the front would take care of itself.

NEVIN W. FISHER

Sebring, Fla.

ABOUT LETTERS

Letters to the editor do not necessarily reflect the viewpoint of the editors or the official position of the denomination. Letters should be brief and brotherly, short and sisterly. Only a sampling of what we receive can be published. All letters will be edited. To save postage, we have discontinued acknowledging receipt of letters to the editor or sending copies of our edited versions.

We will agree to withhold the writer's name only if the name and return address are given to us. If we don't agree that anonymity is warranted, we will return the letter.

Remember, a letter to any editor (that is obviously an opinion letter) carries with it tacit permission to be published. If you don't want your letter in print, be sure to state that it is not for publication.—The

SEEING CONFERENCE DIFFERENTLY

My husband was a delegate at the Indianapolis Annual Conference when the Human Sexuality study document was introduced, and I was a delegate at Baltimore when the position paper was brought to a vote. Much prayer went into that Conference. The record number of delegates indicates that most congregations took seriously their responsibility to be about the Lord's business. The spirit permeating the delegate body was an inspiration to me. I came away with a positive feeling about the spiritual health of our denomination.

After reading the MESSENGER coverage of the Human Sexuality paper, however, I must conclude that you folks were at a difference conference from the one I attended.

DEBBIE BEER

Bluffton, Ohio

TEMPLE CLEANSING TIME

Not to call sin "sin" is the greatest sin. Not to call evil "evil" is the greatest evil. The Church of the Brethren is guilty.

The church doesn't need a human sexuality study. It needs a return to Bible study. The official denominational statement from Baltimore concerning homosexuality is 100 percent opposed to the plain Word of God.

If this spiritual leprosy is allowed to be invited into our churches we have denied our historic faith. Worse than that, we have called God a liar. Is it time for another temple cleansing? Who is leading our leaders?

I will not abandon my children and grandchildren to an evil that God condemns from Genesis to Revelation. I will continue to preach the Bible as God's truth and stand against cowardly, worldly compromise and spiritual prostitution.

W. LANDERS GUTEL

Flint, Mich.

TREAT GAYS AS SICK PEOPLE

In the article on Brethren/Mennonite Council for Gay Concerns (September) Martin Rock said "Gays are all around and among us, normal human beings."

Where can this statement be verified? When only 10 percent of a population is of one state of being, how can it be called "normal"?

I am not a radical against gays or lesbians. I just believe that we should base our opinions and decisions, for the church and our lives, on what God has told us in his Word. Until someone can show me where God approves of homosexual behavior, I will continue to believe that it is a sin. Homosexuals should be treated with love, as any human being should be, but not accepted as a full Christian counterpart until they have repented and turned away from their former way of life. Homosexuals should not be feared or mistreated, but they suffer from an illness, and should be given help and counseling.

KATHY D. BASHORE

Mifflintown, Pa.

CONFERENCE AS EXPERIENCED

The review of Annual Conference, "The Brethren in Baltimore" (September), was excellent. From the three-page spread detailing the handling and interpretation of the Human Sexuality Position Paper to the tiny image of Jon Schrock resting in the womb of the Henry Moore sculpture, the reporting was accurate in emphasis and mood as well as in fact. This was Conference as I experienced it. Congratulations on a job well done.

ALBERT HERBST

La Verne, Calif.

CHRIST'S OKAY MOST IMPORTANT

To the writer of the October letter, "The Gift Without the Giver," I would say this: Continue to give to the church, even though your church will not accept you. Your basic concern is to be accepted by Jesus Christ, the only begotten Son of God, our heavenly Father, through and by whom each one of us meets our heavenly Father. We are not judged on a collective basis, but each one as an individual. All conflict must be resolved between Christ and the individual.

May you walk in peace.

GORDON E. BURKEY

Lititz, Pa.

page one

Michael Klahre got a taste of what his job as editorial assistant would be like when, as a delegate to last summer's Annual Conference, he served us as a reporter. Then, following Brethren Volunteer Service orientation in July-August, Mike came to Elgin to begin his year of internship.

Mike wrote this month's cover story. The assignment was a natural since Mike is from Everett (Pa.) congregation, and the Mock meetinghouse is in that area. Another plus was that Mike loves history—an interest he

shares with writing, music, and drama—and his Brethren/German roots run deep in a section of Dunkerland that has churches with names such as "Lower Claar" and "Upper Claar."

You will be seeing Mike's by-line often this year as he cranks out feature stories, In Touch profiles, and news items.

Since this issue highlights the 35th anniversary of BVS, it is fitting that we feature on Page One our current BVSer on the MESSEN-



Mike Klahre

GER staff (that includes an editor and managing editor who are *former* BVSers).

—THE EDITOR

Letter from Nigeria

"Greetings to you in the name of the Lord. We, the Nigerian Women's Choir, are happy to write you after arriving back home safely.

"Please accept our deep gratitude and appreciation for the wonderful hospitality and love each person, family, and congregation gave us during our choir tour last June.

"We continue to think back about the wonderful times we shared with you in the USA. The headquarters in Elgin, the seminary, colleges, retirement homes, and the Annual Conference were things of wonder to us. They made lasting marks on our minds about God's work in your land.

"The church here and the Zumuntar Matan Ekklesiya in particular express their gratitude to the World Ministries Commission and the Global Women's Project for their support of our tour. Remember us all in your prayers, that the Holy Spirit will guide us in doing the Lord's work here in Nigeria.

"May God bless you all.

Nganu Gamece Yola, Nigeria"

in touch

Carl W. Zeigler: Lessons taught and learned

Carl Wenger Zeigler of Elizabethtown, Pa., modestly remembers himself as having been "sort of scholarly" as a boy. The fact is, he took to school like a duck to water—"skipping" third grade, winning a junior-high scholarship award, graduating as valedictorian.

For this "officially retired" Annville High School teacher, Lebanon Church of the Brethren pastor, and Elizabethtown College professor, a book in the hand is



worth everything. Particularly if that book is the Bible.

The 1972 winner of Elizabethtown College's Steinman Award for excellence in teaching, Carl calls teaching his "first love." During the 1983-1984 school year, Carl is back in his natural habitat—in the college classroom.

Carl's students are not just names or numbers or a blur of waiting receptacles into which he can pour his hard-earned wisdom. He is that once-in-a-lifetime teacher who frequently becomes a lifelong friend. "I've had as students any number of young men and women who've gone into church vocations. They're serving now as ministers, missionaries, teachers . . . and I do enjoy corresponding with them. In fact, I've just received a very beautiful letter from one who's a missionary in Kenya," he beams.

Carl declares he has always enjoyed the "preparing, reading, and sharing" involved in first-class teaching. He says he prefers to lecture first, then allow for questions. "And, if there are no questions raised, that's a sign of poor teaching," he firmly believes.

Concerning events in his own life, Carl has had many occasions to "question" the Master Teacher. Perhaps the greatest test of the Christian faith he had both learned and taught so well came to Carl in 1971, when his beloved wife, Naomi, was dying of cancer.

He recalls, with tears in his eyes, a crucial lesson he learned on one of Naomi's last days. "She was feeling miserable. I had been sitting there in her hospital room for hours, not knowing what to do or say. All at once I just seemed to get a message: 'Carl, take a walk.'"

Carl walked several blocks, then felt he should return to Naomi's bedside. "Again, I heard a clear message: 'Carl, keep on walking.'"

Again, he obeyed without knowing why. When he came to the bulletin board of a United Methodist church, Carl knew his answer. On the board was a lesson for this long-time Bible teacher. "Remember, Christians never say goodbye for the last time," he read.

"I felt strengthened, comforted, like the hand of God was on my shoulder," Carl confesses.

Perhaps the best teachers are not marked by the lessons they've taught. Like Carl, they're marked by the lessons they've learned. — NANCY KETTERING FRYE

Nancy Kettering Frye, a freelance writer from Lebanon, Pa., was raised in the Annville Church of the Brethren, Annville, Pa.



Vi and Glen Seitz explained their "Immersion" tapestry to conferencegoers.

Gene and Anne Petry:

Gene Petry is a dentist who makes house calls. Granted, he doesn't make too many calls, but when one call takes you 5,000 miles and involves hundreds of patients, that is understandable.

Gene Petry had recently retired, when he was asked almost three years ago to volunteer for a month of dental work for students at Hillcrest School in Jos, Nigeria.

"I didn't even know what Hillcrest was," Gene recalls with a chuckle. "I had no idea if it was in the bush or in town, whether it had dental facilities or not. Even if it nad electricity."

But he quickly learned that Hillcrest is an ecumenical boarding school for elementary and high school students, founded by the Church of the Brethren in 1942. It is in town, has electricity, and, while it doesn't have the most modernly equipped dental office, Gene needed only to take along his "pet" instruments. "My only problem was, I'm lefthanded and the Hillcrest equipment is for righthanded dentists," he adds.

Gene's wife, Anne, a retired educator (for 17 years director of special education in the Akron, Ohio, public school system), went along to Nigeria with him, a full-time partner in the volunteer venture.

She became Gene's dental assistant. "I trained her myself," Gene says, "and she's

Vi and Glen Seitz: Weaving wonders

It was on a McPherson College alumni tour that Vi Seitz got the inspiration. Vi, an accomplished weaver of tapestries, and her husband, Glen, were in the German village of Schwarzenau, where the Church of the Brethren began in 1708. One of the first places they visited there was the Alexander Mack School with a colorful mural painted on its facade.

"As soon as we climbed that mountain



and saw the mural, I said, 'There's my next tapestry,'" Vi recalls.

This is no ordinary tapestry, which one might frame and hang on a living room wall. The "Immersion" tapestry, as Vi and Glen named it, is 13 by 14 feet, and took up a commanding spot in the exhibit area at Annual Conference in Baltimore.

The physical size of the tapestry is dwarfed in comparison to the amount of time and effort Glen and Vi put into the project. The tapestry took them 10,000 hours to complete, working as a team. One reason for this huge output of hours is that all 90,000 yards of wool for the tapestry were spun by the two of them.

Vi is the captain of the two-person tapestry team. A native of Canada, she learned weaving and spinning from her mother and grandmother.

Glen, a retired cattleman and farmer,

has become an expert at repairing old spinning wheels and was kept busy keeping the equipment in working order while the wool was being spun for the tapestry.

One might think that such a tapestry would have little utilitarian value. It's too large for a bedspread and too valuable to use as a rug. But Vi and Glen had a very specific purpose in mind for the tapestry. First, the tapestry was dedicated in the Salem Cummunity Church of the Brethren, Nickerson, Kan., their home congregation. Now they are showing it in churches where they are invited, to benefit the Church of the Brethren Emergency Disaster Fund. A special offering is taken and the money sent to the relief fund.—JUDD BLOUCH

Judd Blouch, of Millersville, Pa., served in 1982-1983 as a MESSENGER intern.

colunteer project with teeth in it

good. It was the first time in 43 years that I had been boss."

Gene and Anne's hours at Hillcrest are long, and jam-packed with appointments. They see over 400 students, plus many parents and staff. "We are tired at night, but it feels good to be so needed and so useful," they remark.

One visit to their dental office explained for me the Petrys' popularity with the Hillcrest children. They come bearing gifts. Anne gives out "Super Patient" buttons, pencils, and other small gifts. On her second trip to Hillcrest, she brought little "treasure chests" for children to put their extracted teeth in. "Even the high school students like them," Anne laughs.

But it isn't the gifts alone that make trips to the dentist pleasurable for Hillcresters. The children sense that the Petrys genuinely love children, and they respond. The Petrys eat in the Hillcrest dining hall, and develop a good rapport with the children. "They like to hold our hands and sit on our laps," Gene and Anne explain.

Gene and Anne love their work and their patients, and they love to serve. They told me, "We felt the Lord led us to this project. We have worked in our home congregation, Eastwood, in Akron and on our district board's mission and social action commissions, finding people to do

service jobs. Now it is our turn to serve."

So far the Petrys have done two annual one-month stints at Hillcrest. They are open for longer projects in Brethren Volunteer Service. They expect the Lord

will do some more leading. But they do not expect to find another project with any more grateful recipients of their service than this one among the boys and girls at Hillcrest. – K.T.

Hillcrest student Usen Akpan was one of several hundred students treated by the Petrys.



At peace rally, 15,000 protest missile plans

More than 15,000 demonstrators, representing US and West German church, peace, and civic groups, gathered in Philadelphia on Oct. 6 to protest the planned December deployment of Cruise and Pershing II missiles in the Federal Republic of Germany and to urge a nuclear-arms freeze.

The rally was planned by a broad coalition of US and German church and peace activists to coincide with the 300th anniversary of the first German settlement in America by 13 persecuted pacifist Mennonite and Quaker families in 1683. A mile away, at an official Tricentennial banquet, Vice President George Bush and West German President Karl Carstens were the honored guests.

Organizers and participants in the demonstration, which included some of the leading peace activists of the two countries, asserted that they, not the official celebrants, truly represented the pacifist beliefs of the original German settlers.

Pennsylvania Governor Dick Thornburgh, speaking at the official observance, said it offered a chance to reflect on "what the first German arrivals felt when they reached these shores, their fears and their hopes." But retired NATO General Gert Bastian, who resigned from the German army to protest the placement of nuclear missiles in his country, told the protesters that the US and West German governments "misrepresent the memory of the first German settlers if they say friend-ship must be based on nuclear and chemical weapons."

Myron Augsburger, moderator of the General Assembly of the Mennonite Church, said it was God who put people in positions of power. "God is still above the powers, and sometimes we must say to those powers, 'We must obey God rather than man.' We say respectfully to them, 'There must be a stop to the arms race.'"

Before the rally, a number of Philadelphia churches held worship services marking the first religious service held by the original 13 German families. At the old Friends Meeting Hall, some one thousand Mennonites and Quakers heard Michael King, pastor of the historic Germantown Mennonite church founded by those settlers, tell how they came to America to "work out the dream of prac-



The October 6 Witness was "a demonstration of faith and conscience" to protest deployment of Pershing II and Cruise missiles in Western Europe and to celebrate the 300th anniversary of German immigration.

ticing Christ's love,"

"Three hundred years later, that church still stands and that dream lives on," he said. "Tonight we gather as Mennonites and Quakers to proclaim that dream with renewed vigor."

The Philadelphia rally was the first of more than 100 anti-nuclear/peace demonstrations planned during October in the United States to protest deployment of the missiles in Germany. Similar demonstrations were scheduled in the Federal Republic of Germany and other parts of Europe.

Church staff request tax non-withholding

Because of the government's high rate of military spending, seven employees of the General Conference Mennonite Church central offices have requested that their federal income taxes not be withheld. The seven will individually pay a portion of their taxes each quarter, but will put the balance—the amount they feel they cannot voluntarily pay because of military spending—into a special account at the General Conference headquarters.

The seven employees are acting on the basis of a resolution adopted at the church's conference (see October, page 4). That resolution was the result of nearly eight years of work on the tax issue, and was passed only after all legal attempts to solve the problem had been exhausted—including seeking a simple administrative solution from the IRS.

The church has informed the Internal Revenue Service of the action and the location of the account to which the IRS may proceed.

"We're trying to be completely open and above board with them," said Vern Preheim, general secretary.

What's the fuss about the Tricentennial?

Peace advocates on both sides of the Atlantic have expressed indignation at the militarization of the 300th anniversary of German immigration to the US. Church and peace groups charge that the governments of the US and the Federal Republic of Germany are using the Tricentennial to justify deployment of missiles and to boast of their strong military alliance.

Since the original immigrants left Germany because of their pacifist views, the justification is shockingly inappropriate, say the critics. West German Mennonites issued a call for Mennonites in the US to join in a Transatlantic Peace Sunday on Oct. 16. A rally in Philadelphia on Oct. 6 was timed to coincide with a high-level celebration honoring Vice President George Bush and West German President Karl Carstens.

President Reagan's Tricentennial Commission, which planned the official observances, consists largely of corporate executives, military personnel, and government officials. No member of the commission represents a Quaker or Mennonite viewpoint. The chairman is Richard Allen, former National Security Advisor for President Reagan.

When a commemorative stamp was issued in Philadelphia, no Mennonite or Quaker representatives were invited, and those speaking at the ceremony stressed the importance of strong military forces.

"I am appalled at the misuse and ignorance of history," observed Germantown resident Anne Ewing, "here being distorted to support politics that would nearly break the hearts of those in whose name we celebrate.

"They came seeking peace, they respected and aided the poor, they made a religious statement against slavery nearly 200 years before it was ended in this country," said Ewing. "It is these attitudes and characteristics which have made Germantown such a marvelous place throughout its 300 years, and this is what we should celebrate."

Durnbaugh is guest at Berleburg anniversary

When the city of Berleburg, West Germany, celebrated its 725th anniversary, the mayor invited Donald Durnbaugh of Bethany Theological Seminary to take part. Berleburg is just a few miles from Schwarzenau, birthplace of the Church of the Brethren.

In an interview on a German television special, Durnbaugh spoke about Alexander Mack and the origins of the Church of the Brethren. He was also asked to join in a discussion of politics, peace, and disarmament.

During his visit, Durnbaugh visited with a private historical and tourist committee in Schwarzenau that is interested in contact with the Church of the Brethren. The group maintains a library of books donated by Brethren in the US. This past summer, Kenneth 1. Morse officially presented the village of Schwarzenau with an additional 10 books from the Historical Committee.

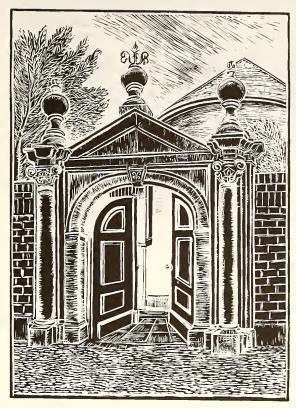
Brethren have ties to historic Krefeld, too

As the US joins with the Federal Republic of Germany in celebrating the 300th anniversary of German immigration to the colonies, an active Mennonite congregation that meets in Krefeld, West Germany, is the focus of special attention.

It was from this church community that the original 13 Mennonite and Ouaker families emigrated to America, arriving on the ship Concord at Philadelphia on Oct. 6, 1683. This church community is of interest to Brethren because its hospitality extended to Brethren who lived and worshiped in Krefeld from 1715 to 1719.

By that time, the Krefeld Mennonites were worshiping in their own church, erected in 1695. The old church stood for more than 200 years at its downtown location in the German city, until it was largely destroyed during the bombing of Krefeld in 1943. Only a large stone gate at the rear of the church property survived intact. The church was rebuilt in 1950.

Krefeld Mennonites have a long record of welcoming religious refugees into their midst, beginning in the 17th century. More refugees, including the Brethren, came to their community in the 18th century. At this time, the church had trained



Krefeld Mennonites extended hospitality to Brethren between 1715 and 1719. That church stood for more than 200 years until it was largely destroyed during the bombing of Krefeld in 1943. Only a large stone gate, pictured at left, survived intact. The church was rebuilt in 1950 with the help of American Mennonites.

ministers, including Gosen Goven (1667-1737), who was baptized by immersion and was friendly to the Brethren. Leaders of the church also intervened with their government on behalf of Brethren imprisoned in Germany and Switzerland.

Peter Becker, Christian Liebe, and John Naas were among the leaders of the Brethren group between 1715 and 1719. They were active not only in Krefeld but in other cities in the Rhine area. Brethren from Krefeld in 1716 baptized six young men and some women in the Wupper River near Solingen.

Trouble in the Brethren congregation developed between John Naas and Christian Liebe over the marriage of a Brethren man to the daughter of a Mennonite preacher. This may have led to the migration of most of the Brethren, under the leadership of Peter Becker, in 1719. John Naas came with other Brethren in 1733.

Two Brethren marriages are recorded in the Mennonite church book (1717, 1718). In a census at that time, four Brethren including Peter Becker were listed as too poor to purchase their citizenship rights.

About 20 Brethren families left with Peter Becker. Some remaining members joined the Mennonites. The Brethren congregation in Krefeld was dissolved sometime between 1740 and 1760. - KENNETH I. Morse

Chicago is last stop for German art tour

"The Pennsylvania Germans," a special art exhibit commemorating the 300th anniversary of German immigration to the US, is on its way to the final stop on its national tour.

The exhibit opened in Philadelphia, moved next to Houston, and recently appeared in San Francisco. It will appear at the Art Institute of Chicago from Dec. 10 to Jan. 29.

A celebration of Pennsylvania German arts from 1683 to 1850, the exhibit includes three Christopher Sauer imprints from Juniata College, Huntingdon, Pa.; a copy of the 1743 edition of Sauer's Bible; an issue of the German newspaper that Sauer edited for 40 years; and a page from the Sauer Almanac. Also included are several items from the Ephrata (Pa.) community.



Auction nets \$90,000 for disaster relief

Proceeds from the seventh annual Atlantic Northeast Disaster Relief Auction topped all previous years. Held Sept. 16-17 at the Lebanon Area Fairgrounds, the event drew six to seven thousand people, making it the second largest Brethren gathering in the denomination. The auction netted about \$90,000 from the sales of 49 heifers, 68 quilts, and craft and food items. The proceeds go to the Church of the Brethren Emergency Disaster Fund. Chairing this year's event were Mark and Marty Hershey of Lititz, Pa. Next year's chairpersons are Thom and Sue Keller of Newmanstown.

Family farmers appeal for church assistance

America's family farmers need help—not just pastoral care—from their churches. That was the message of a Des Moines, Iowa, conference called "The Church Encounters the Rural Crisis," which involved close to 60 farmers and clergy.

Farmers and church leaders said that church response to the plight of farmers has been sorely lacking. As farmers are pushed toward bankruptcy and fore-closure by crop failures, mounting debts, high interest rates, and unstable rates, the very survival of the farm family is at stake, said the participants.

The conferencegoers listened to the struggles described by three panels – farm couples, small town business people, and rural church clergy – and heard statistics about the recent rapid decrease in the number of medium-sized family farms. In at least one geographic area, one in three farmers faces bankruptcy, said one panelist.

Those at the conference appealed to the churches to take action on legislative and financial matters that affect farmers, to educate people about the crisis in rural communities, to support farmers and clergy in rural communities, and to be vocal in their involvement in the rural crisis.

The October conference was one of three to be called by the National Council of Churches in response to the current domestic economic crisis. Other sponsors were the lowa Inter-Church Forum, National Catholic Rural Life Conference, Rural America, and Rural Iowa.

Hispanic Assembly hits Reagan foreign policy

The Hispanic Assembly of the Church of the Brethren is "deeply disturbed" about the foreign policy of the US toward Latin America, according to a letter sent to President Reagan.

Written on behalf of the assembly by the Comité de Enlace Hispano (Hispanic Network Committee), the letter says that the "'double standard' diplomacy current-ly practiced by our government is neither appropriate nor effective in dealing with Latin America." The assembly charges that the government speaks only of "order" and "security," and uses the dollar "as the cornerstone of our foreign policy," thereby aligning the US with the wealthy and oppressive minority in Latin America.

"As Christians, we believe in a God who can be found among the poor, uplifting them in their struggle to attain a fuller life and a more just share of the world's bounty," says the letter.

NCC launches study of violence in film, TV

A study of exploitative sex and violence in film and television has been started by a committee of the National Council of Churches' communication commission.

"Our goal is for the industry to take seriously its responsibility for the gratuitous violence and exploitative sex in movie theaters and on cable and broadcast television," says James Wall, editor of the *Christian Century* and chairman of the nine-member committee.

"We hope to arrive at a strategy" for reducing such content "especially in the denigration of women that comes with the excessive meshing of sex and violence against women in the media," says Wall. He estimates that it will be at least a year before the committee returns with recommendations.

The committee was formed, said assistant general secretary William F. Fore, because of the "growing concern we have discovered among mainline church people" about increasing content of sex and violence in motion pictures and on television.

Non-sexist lectionary completed by council

A new inclusive language lectionary has been published by the National Council of Churches. The much-publicized lectionary has sparked great interest and public debate since the project was announced three years ago.

A lectionary is not a Bible; rather it is a cycle of scripture readings for use in public worship. In its most common form today, a lectionary consists of selected readings from the Old Testament, the Epistles and Revelation, and the Gospels, organized over a period of three years. Over a three-year period, worshipers will have heard about 95 percent of the New Testament and about 60 percent of the Old Testament read in the context of worship.

Lectionaries are widely used in some denominations. Others, such as the Church of the Brethren, traditionally do not use them.

This new worship resource, titled "An Inclusive Language Lectionary," represents an "important interdenominational effort to express without bias the

underlines

Christian message to all persons," said David Ng, NCC associate general secretary for education and ministry.

The term "inclusive language" describes attempts to avoid words that exclude women or somehow make them appear secondary in the eyes of God or the church. Whereas "generic language" assumes that a masculine word like "men" really means both "men and women," inclusive language makes an attempt to include both genders. Inclusive language also deals with the words used to describe God.

"Readings for Year A," the first of the new lectionary's three volumes, were available for use beginning with Advent, which began Nov. 27. Readings for Years B and C will be published in 1984 and 1985.

Readings in the lectionary are based on the Revised Standard Version of the Bible, as well as original Greek and Hebrew texts.

Dialog bears fruit for Reformed, Lutherans

Theologians from major Lutheran and Reformed churches are recommending to their national church bodies that the churches celebrate the Lord's Supper together, exchange pulpits, and start common mission projects.

The recommendations were approved by 14 theologians of the two traditions after two years of discussions. Two previous rounds of dialogs—one in the 1960s and the other in the 1970s—failed to yield agreements.

Lutheran participants in the dialog were the three Lutheran churches that are planning to unite by 1988—the Lutheran Church in America, the American Lutheran Church, and the Association of Evangelical Lutheran Churches. The Lutheran Church-Missouri Synod participated, but could not recommend eucharistic sharing with Reformed churches. Reformed participants include the Presbyterian Church (USA), the United Church of Christ; the Reformed Church in America, and the Cumberland Presbyterian Church.

Lutherans recently have taken ecumenical steps with the Episcopal Church and the Roman Catholic Church. Before this most recent ecumenical agreement is official, the three Lutheran bodies must yote at their conventions next summer. SCOUTING TALENT ... In an effort to encourage and promote the development of video production skills among students of communication arts, the General Conference Mennonite Church has created a Mennonite Video Arts Award. The \$500 prize will be awarded to a Mennonite or Church of the Brethren college student. Entries will be accepted from students at Mennonite or Brethren schools, or from college students affiliated with one of the denominations. Submit productions of 10 to 30 minutes on video cassette tape by May 31, 1984. Award announcement will be made July 15. Specific themes should relate to one of the many topics of interest to the denomination's Commission on Home Ministries--such as peacemaking, family life, aging, loneliness, prejudice, poverty and affluence, media awareness, and Hispanic and Native American concerns. Write: Media Division, General Conference Mennonite Church, Box 370, Elkhart, IN 46515.

ALTERNATIVE VIEWS ... "Veterans for Peace" is the theme of the 26th On Earth Peace Assembly, scheduled for Dec. 16-17 at the New Windsor (Md.) Service Center. The program will deal with acceptance of all people regardless of their views on peace, and with the church's response to those who hold or have held alternate views on peace issues. Send reservations to OEPA, Box 188, New Windsor, MD 21776.

CAMPUS COMMENTS ... Two colleges have dedicated new buildings. McPherson (Kan.) College dedicated a \$1.5-million Center for Sport and Physical Education. Elizabethtown (Pa.) College's new \$2.2-million chemistry facility is named Musser Hall, in honor of Dr. Benjamin G. Musser, chief of cardiovascular surgery at Harrisburg Hospital and the Harrisburg Polyclinic Medical Center, and his wife, Vera Shoop Musser. Both are Elizabethtown graduates. . . . For the fifth consecutive year, the Campus Times, student newspaper at the University of La Verne (Calif.), has received the All American rating from the Associated Collegiate Press. . . . The 1984 Olympic swim coach, Ray Bussard, conducted a competitive swim clinic at Bridgewater (Va.) College in October. A Bridgewater graduate, Bussard is swim coach at the University of Tennessee, where he has coached 24 collegiate All-Americans and two Olympic gold medalists. . . . W. Donald Claque, vice president for academic affairs at the University of La Verne has been named executive vice president. He will assume many of the duties of Armen Sarafian, president, freed to spend more time traveling and raising funds.

REMEMBERED ... S. Clyde Weaver, 82, died Sept. 28. The father of The Brethren Press marketing director Clyde E. Weaver, he was a minister for 49 years in the East Petersburn (now Hempfield) (Pa.) congregation.

BREAKING INTO PRINT ... Murray L. Wagner, professor of historical studies at Bethany Theological Seminary and director of the combined libraries of Bethany and Northern Baptist Theological Seminary libraries, is the author of a new book by Herald Press. Titled Petr Chelčický: A Radical Separatist in Hussite Bohemia, the book lifts up the 15th-century pacifist's vision of radical Christian discipleship and community, and his call for a just social order and world peace.

GENERAL BOARD ... met Oct. 18-21 at the New Windsor (Md.)
Service Center. Welcomed were new Board members Peggy Reiff
Miller, L. Gene Bucher, Esther Frantz Boleyn, Anita Smith
Buckwalter, David B. Eller, and Harold S. Martin.

 $\underline{\mathit{SENT}}$... a query to Annual Conference, asking for a study of $\overline{\mathit{tax}}$ $\mathit{resistance}.$

 $\frac{POSTPONED}{N}$... the finalization of the <u>Abortion paper</u> until the March meeting, feeling it needed more positive language.

<u>ADOPTED</u> ... a 1984 gross <u>budget</u> of \$14,241,670, and a net budget of \$5,370,000.

<u>RESCINDED</u> its endorsement of the <u>Nestlé</u> <u>boycott</u>, feeling that the Nestlé Company had essentially complied with demands that it stop promoting its infant formula in Third World countries.

<u>APPROVED</u> ... a new plan for representation of <u>district</u> <u>executives</u> on the Goals and Budget Committee, using as representatives the chairperson of the Council of District Executives and the district representatives on the Planning Coordinating Committee.

<u>APPOINTED</u>... a committee to do a five-year study of pastoral compensation: <u>Helen Persons</u>, <u>Ray Glick</u>, <u>Alton McDaniel</u>, <u>Opal Pence Nees</u>, and a <u>representative of the Council of District Executives</u>.

<u>HEARD</u> ... a reading of proposed revisions of the <u>Manual</u> <u>of</u> <u>Organization</u> <u>and Polity</u>, and made plans to distribute them for study during 1984 and '85.

<u>RECOGNIZED</u> ... <u>Dora</u> and <u>Marion</u> <u>Showalter</u>, retired from 19 years of missionary service in Nigeria; <u>Roger</u> <u>Ingold</u>, who has resigned as Africa representative; <u>Beverly Weaver</u>, who has resigned as BVS orientation director; and <u>Wilfred</u> <u>E</u>. <u>Nolen</u>, who has left World Ministries to be executive of the Pension Board.

<u>GENERAL SERVICES COMMISSION</u> ... increased <u>interest</u> <u>rates</u> on church and home loans from 10^{1} , percent to 11 percent; appointed <u>Elmer Gleim</u> to the Historical Committee; and received a report of a reshuffling of stewardship staff: <u>Don Stern</u> to special gifts, <u>Stewart Kauffman</u> to part-time special gifts (working from Pennsylvania), and <u>Dale Minnich</u> to congregational support (stewardship education open at present).

PARISH MINISTRIES COMMISSION ... dialoged with the Hispanic Caucus, Brethren Revival Fellowship, and Holy Spirit Conference, to hear concerns; and approved the naming of a committee to design a model for the training of leadership in urban congregations.

WORLD MINISTRIES COMMISSION ... looked at the New Windsorbased \overline{Food} Preservation Systems, preparatory to deciding its future; heard and discussed reports on \underline{India} from \underline{Howard} \underline{E} . Royer and \underline{Glen} Campbell; and recommended to the Board (which approved) a $\underline{\$200,000}$ fund \underline{drive} for meeting hunger needs.

outlook

CIR urges BEM study, holds talk with NAE

The Committee on Interchurch Relations is urging congregations to study the "Baptism, Eucharist, and Ministry" document, completed last year by the World Council of Churches Faith and Order Commission. This recommendation and others are

The BEM document

"Baptism, Eucharist, and Ministry" is the fruit of a 50-year process of study across the World Council of Churches It details a "large measure of agreement" by church bodies of many and varied traditions in these three crucial areas of church doctrine and practice.

The document was completed in 1982 at Lima, Peru (hence the term "Lima document"), by some 100 theologians representing virtually all branches of the Christian faith. (The WCC's Faith and Order Commission includes a broader membership than the council.)

Churches have been asked to return an initial response to the document to Faith and Order by December 1984, with a more substantial response due by December 1985. This long time frame allows discussion of the document to include local congregations, as well as theologians and leaders.

"Baptism, Eucharist, and Ministry" is available for \$3.50 from The Brethren Press, 1451 Dundee Ave., Elgin, 1L 60120. The "Lima Liturgy," based on the BEM document and used at the WCC Vancouver Assembly, is available from the WCC's US office, 475 Riverside Dr., New York, NY 10115.

the outcome of the CIR's September meeting, in which members discussed ways to implement the 1982 Annual Conference paper on "A Vision of Unity." That document describes the style with which the Church of the Brethren will undertake ecumenical involvements.

At the September meeting, the committee also met with Art Gay, president of the National Association of Evangelicals, as part of ongoing conversations to discuss ways the Church of the Brethren can participate in the NAE. (The NAE does not permit members to belong to any other conciliar movement.) The goals listed in the Vision for Unity paper relate to recognition of baptism and the eucharist in other denominations; lay involvement in national and international ecumenical events; educational programs for all ages—especially youth; interfaith dialog; and conversations with those involved in conciliar movements.

While specific objectives for achieving these goals are still being refined by the committee, general directions have been set. In addition to encouraging congregations to study the BEM document, for example, the CIR hopes to design a denominational network to assist in ecumenical involvements, and plans to develop a loose-leaf handbook that would pull together many ecumenical resources for congregations and individuals.

Joe Detrick appointed BVS training director

Named to the position of orientation coordinator of Brethren Volunteer Service is Joe Detrick, pastor of Logansport (Ind.)



Church of the Brethren. He begins his work in January.

A former BVSer, Detrick has served six years as pastor at Logansport. He

graduated from Bethany Theological Seminary in 1977 and from Manchester College in 1971.

As a member of the BVS team, Detrick will help develop and coordinate the BVS program, including planning and leading orientation units and serving as a counselor to the volunteers.

December move planned for Bethany Hospital

With construction work running several months ahead of schedule, the new Bethany Hospital will open its doors in December. Hospital staff hope the move can be made in one day.

Bethany Hospital, in Chicago, is operated by Evangelical Health Systems and receives substantial support from the Church of the Brethren. As the end of the capital gifts effort approaches, Brethren giving is on the upswing, reports Olin Mason of the office of church relations.

By the end of September, Brethren had contributed nearly \$1.6 million toward the \$2-million goal. The denomination-wide effort concludes at the end of this year, but several districts will continue the appeal through 1984.

Though the organization that operates Bethany Hospital recently changed its name from Evangelical Hospital Association to Evangelical Health Systems, the name of the hospital remains the same.

Womaen's Caucus event to study nonviolence

The topic is feminism and nonviolence, but the event isn't just for women. The Womaen's Caucus of the Church of the Brethren is inviting children, women, and men to a conference titled "As the World Turns," held May 25-27 at Elizabethtown (Pa.) College.

Conferencegoers will consider 1) how one's personal life supports or eradicates violence; 2) how militarism and sexism reinforce each other; 3) what Christ's example and the New Testament teach about resisting violence in the home and



among the nations; and 4)
"how security in every age lies in turning from attitudes of fear and structures of domination toward the joy and courage of responsible interdependence and mutuality."

Leaders of the general sessions are Shantilal Bhagat, Yvonne Dilling, Melanie May, Andrea Warnke, and June Alliman Yoder. The conference will include study and play time for children ages 6-13, separate workshops for men and women, combined sessions, and intergenerational activities.

Members of the planning committee, which met in September, are Mary Jo Bowman, Ruthann K. Johansen, Sondra Simmons, Ann Earhart Gibble, Beth Glick-Rieman, Tom Kinzie, and Shirley Kirkwood. For more information, write to Shirley Kirkwood, Womaen's Caucus, Route 1, Box 215, Mt. Solon, VA 22843.

McPherson groups perform at Renaissance Festival

For the third year, the McPherson (Kan.) College Madrigal Singers and Trombones were invited to appear at the Renaissance Festival of Kansas City. The musicians performed period music from the 14th and 15th centuries. The annual festival imitates the lifestyle of the Renaissance period, complete with authentic costumes, conversations in Old English, food served without silverware, and jousting knights in armor.



The sign of Immanuel

by Kenneth L. Gibble

"Lord, give me a sign."

Have you ever said that? Faced with a tough decision or beaten down by discouragement, you long for some unmistakable direction from on high. How wonderful it would be if God spoke in a clear, loud voice. And so many believers have prayed for a sign from the Lord.

I have not been one of them.

Oh, not because my faith is so strong that I don't need divine guidance. No, I confess it is fear, not faith, that has motivated me. You see, getting signs from God is dangerous business. After you've seen visible proof of God's will, you're hooked. No longer can you protest that God hasn't made himself clear. No longer can you insist you surely would have done what God wanted you to do, if only the Lord had made his divine intentions plain.

I take some comfort in the fact that a biblical character named Ahaz also took this approach. Isaiah the prophet came to King Ahaz (who was in some hot water at the time) and said to him: "Ask the Lord your God for a sign."

But Ahaz, very politely—and with some pious vocabulary tossed in just to be on the safe side—refused.

"I will not ask, and I will not put the Lord to the test." That does sound mighty fine, doesn't it? Ahaz doesn't want to "test" the Lord—that's the same answer Jesus gave to one of the Devil's temptations. It's a good Sunday school answer, right?

Well, no, not in this case. Because what old Ahaz is trying to do is to keep a safe distance. You and I do it too. We prefer to keep God somewhere "out there" so God can't get close enough to make demands on us. And so if God offers to reveal the divine will, offers to change something in our lives, we politely decline. It wouldn't do to put ourselves under any kind of obligation to the Almighty. And so we say, "Thanks, but no thanks. If it's all the same to you, Lord, I prefer to think of you as Cosmic Force or Eternal

Truth or Supreme Being. That's good enough for me."

Ahaz tried that, but it didn't work. Isaiah told him the Lord was going to give Ahaz a sign whether he wanted one or not. A maiden will bear a son, Isaiah said, "and you shall call his name Immanuel."

Immanuel. That's a word we hear often at this time of year. We see it on Christmas cards and hear it in songs like "O Come, O Come, Immanuel." Most Christians know that Immanuel is one of the names given to Christ; they may even know that the word means literally: "God with us." But many of them don't know the name goes back to Ahaz and the sign he didn't want to have.

The early Christians believed that Jesus was the fulfillment of that "sign-child" Isaiah had announced. Jesus was Godwith-us indeed! It was only natural, therefore, that they should see the angel's announcement to Joseph of a son soon to be born to Mary as a striking parallel to the sign given to Ahaz. Of course! Jesus himself was the true Immanuel promise, now made flesh and blood.

And yet, in this Christmas season, you and I need to go beyond knowing what Immanuel meant to people of long ago. The crucial question for us, in the fading years of the most violent century in human history, is this: What does it mean for you and me to speak of Immanuel? How shall we say "God with us"?

We must take our clue from the center of our faith. That is always the Christ, and in this season, we cannot avoid considering his birth. And when we do so meditatively, we are struck by the utter incongruity of giving the name "Immanuel" to it. How shocking, how incredible to think of a squalling infant, born in a tiny country village to obscure peasant parents, how preposterous to see all this and say: "God with us"!

If you or I had written the script for the coming of Immanuel, we'd have made some changes. The planning meeting might have sounded something like this:

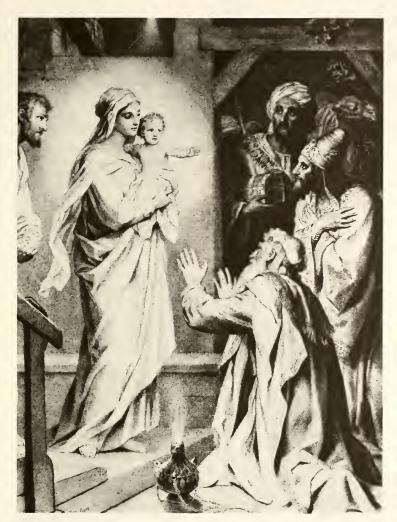
All right, if God is coming to earth, we've got to make sure all the right people know about it. First, let's prepare a press release for the Associated and United Presses. We'll contact all the television networks to guarantee satellite coverage. Maybe we can coax Walter Cronkite out of retirement just for this event. Naturally, the President of the United States will be informed, as well as the premiers of the Soviet Union and China. (Those last two are atheists, but the political ramifications will probably outweigh religious scruples. They'll come.)

This will be a religious occasion, so we ought to have an invocation. How about the Pope? And to prove this is a truly ecumenical event, we'll get Billy Graham to give a brief homily in keeping with the theme of the day. We'll need music too. The London Symphony Orchestra ought to suffice for the instrumental side of things. As for choral music—no group will do but the Mormon Tabernacle Choir.

Enough of that. The whole thing sounds terrible, doesn't it? Yet can you doubt, even for a moment, that this obscene spectacle would be exactly the way our world would handle the coming of Immanuel?

And do you not also see now why God chose a far different way of sending the Son to earth? God-with-us is indeed a momentous thing, a unique, earthshaking, eternal event. But to have made of his coming a spectacle, a grand state occasion with the world's great in attendance, would have missed the whole point of who this Christ was to be and what he was to do. It would have denied God's way of relating to men and women in times past. For if there is one thing we should have learned about God's presence, it is that God does not intrude into the world's affairs with roll of drums and flourish of trumpets.

If you want to see God at work in the most personal, loving ways, do not eagerly scan the headlines, do not study the pages of *People* magazine. Instead,



seek out a public school teacher who has been lovingly challenging students for a generation. Visit a retirement home where a nurse has been treating the elderly not as a collection of nuisances, but as real human beings. Visit a summer playground where a teenager is spending time giving careful attention to children hungry for love. Trace the brief career of a man who trudged the countryside talking and eating with the poor and saying to them: "Come unto me, all you who are weary and heavy-laden, and I will give you rest."

Do your best to forget and forgive human arrogance that has taken the phrase God-with-us and used it for selfish ends. All too often, people have said God-with-us and have meant God-on-ourside. And so in the name of Immanuel religious persecution has flourished, economic oppression has grown, and bombs have been dropped.

For whenever a group or nation says "God-is-with-us" and means by it "God-is-on-our-side," then the gates of hell swing open. And do not think that only the Germans under Hitler were guilty of the God-on-our-side mentality. You and I are guilty of it too whenever we smugly suppose that our brand of religious experience is superior to that of anyone else, that our family is so much nicer than

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other families, that our church is more nearly what God approves of than any other church.

Let us ask God to forgive our arrogance. And as we draw ever nearer to the blessed day of Immanuel's birth, let us not say to ourselves: God-with-US, but rather GOD-with-us. For that is the essence of the birth of Christ—that, here, living with us all, is none other than God.

It's the best and only answer to the prayer of our heart's yearning: "Lord, give me a sign." \Box

Kenneth L. Gibble, of Harrisburg, Pa., is promotion consultant for MESSENGER.



by Becky Baile

A 4-foot-10 Manchester College sophomore, Ted Chambers, delegate from Michigan to the 1948 Annual Conference, watched for the signal. When moderator Calvert N. Ellis stuck up his thumb, it meant Ted was to race to an orange crate strategically situated before a microphone, and introduce a new business item not on the regular agenda.

Brethren youth developed the plan Chambers proposed from concern for youth in the event of conscription. It called for immediate action by the Church of the Brethren General Board to launch a volunteer service program with financial support from the entire denomination. Conference unanimously accepted the statement, which instituted Brethren Volunteer Service.

That was 35 years ago in Colorado Springs, Colo. Today, more than 4,300 volunteers later, BVS is one of the foremost programs of the World Ministries Commission.

BVS began from dreams of well-known Brethren, including Dan West. He helped the youth behind the scenes in 1948 to draw up the plan for volunteer service. Initially, BVS training was three months in length. But in 1949, units were shortened to eight weeks (later increased to nine) because eager volunteers wanted to get to their projects.

The first BVS orientation unit gathered at New Windsor, Md., but because of its size, it was divided into two sections. Some volunteers went to Camp Harmony, a Church of the Brethren camp, while others remained at the New Windsor Service Center.

"It was an intense orientation under Dan West's leadership," former BVSer Julia Laprade recalls. During the Camp Harmony orientation, the group discussed many social and world issues. 'We visited a Quaker family whose son was in prison.'

For two years Julia lived out of a suitcase while she traveled with three other volunteers in a peace caravan project. "We visited churches in Virginia, West Virginia, Maryland, Tennessee, North Carolina, and Florida, talking about peace," she recalls. "It was tremendous and gave me insights into what I should do with my life."

From 1949 to 1971 most volunteers were trained at New Windsor, where their physical and clerical work paid for about 60 percent of the training costs. In 1971, mobile training units began and units were shortened to four or five weeks. Camps, urban churches, and inner city projects were among the sites used for training. During this time, the concept of training evolved into one of orientation.

Three specific goals that BVS maintains today are advocating justice, peacemaking, and meeting basic human needs.

Presently, BVSers serve in projects related to these goals in 22 states and 8 nations.

Minimum requirements to be a volunteer are 18 years of age, good physical and mental health, high school education or equivalent, and a willingness to examine and study the Christian faith. Volunteers in the United States must commit one year of service including the orientation period. Overseas volunteers serve two years after arrival at the project.

While on project, BVSers receive room, board, medical care, and a \$35-a-month allowance (increased to \$45 during a second year of service).

BVS welcomes qualified persons eager to accept assignments commensurate with their skills.

Becky Baile works in agricultural journalism in Saint Joseph, Mo., after BVS service in Poland and the Middle East.

Steve and Sue Williams: Volunteering as a lifestyle

Inseparable from the Williamses' dedication to volunteer service is their commitment to simple living. Striving for the simple life led them to BVS, and BVS has enabled them to practice it.

by Judd Blouch

Quakers are not known for their sermonizing. That is what makes Sue and Steve Williams' Brethren Volunteer Service assignment so unusual and often difficult.

Steve and Sue are Quakers who joined BVS in April 1982, and spent seven months with Aide-aux-Enfants in Haiti. Since returning to the States, they have each taken BVS assignments in Roanoke, Va., their home before BVS. Steve's assignment is with Roanoke Area Ministries (RAM), and Sue is working in stewardship of creation with Virlina District and the General Board.

Brethren congregations, and telling about their experiences in Haiti and elsewhere. Standing in a pulpit in front of a crowd of strangers, serving as the focal point of the worship service, is an odd assignment for a Quaker.

"In Quaker worship there are no prepared sermons," Sue says. "You just say something you never thought of before."

Of the two, Sue is the more comfortable public speaker. She has taught

college-level French, and is more outgoing and gregarious than Steve. His strong point is building and organizing, the practical points of a volunteer ministry. But it doesn't always work that way. While Sue was leading a group of youth campers at Virlina's Camp Bethel in building a solar water heater this past summer, Steve was off preparing a sermon.

"There's a real struggle to get up the courage to get up in front of a strange







church," Steve says.

But Steve and Sue are not two people who let a little fear or apprehension stand in the way of giving a message that they believe is important. Although they were in Haiti for only seven months, in that time the Williamses saw hunger and destitution in staggering amounts.

"I had traveled a lot, but I had never seen anything like Haiti," Sue says.

Steve especially has an investment in educating people to the tragedy of extreme poverty. While Sue's first encounter with starvation was in Haiti, Steve had already witnessed its effects as a Peace Corps volunteer in Ethiopia in the early 1970s where he taught school and spent his summers helping eradicate smallpox. Hunger education is also part of Steve's work with RAM and the Virlina World Hunger Action Coordinating Committee. He appreciates the awareness that many Brethren already have of global hunger.

"When in a Church of the Brethren you can start from a more advanced point," Steve explains. "It's easier to talk about social issues."

When Steve and Sue get up in front of a congregation or some other group, their message isn't concerned just with Haiti or hunger or stewardship of creation. Their message is also about volunteers, and the life they lead.

Sue and Steve are dedicated to

volunteering as a lifestyle. Inherent in and inseparable from this dedication to volunteer service is their commitment to simple living. A quest for a more basic lifestyle led them to join BVS, and conversely volunteer service has enabled them to live simply.

"We don't have to worry about money," Sue points out. To many people, the lack of money would only cause them to worry about it. But Sue and Steve have only enough money to buy what they need, and, therefore, don't worry about buying

Above and left: Steve's work with Roanoke Area Ministries (RAM) includes both hunger education and alleviation. Steve thanks Williamson Road Church of the Brethren pastor Harold Moyer for donated food, and transports it to a local food pantry.

Below and right: Sue's work with stewardship of creation led her to build a solar water heater at Camp Bethel. She used campers as helpers, discussing energy saving as the project progressed.





alternative. One was simply to make a lot of donations to charity.

"Before BVS we were working full-time and giving a lot of money away," Steve said. "We began looking for a way to give away time and not money."

Actually, at that time Steve and Sue were giving away both time and money. He was working on disarmament, and she was working on conflict resolution. But they were feeling the pressure of time and started looking for a way to make peace and other social and religious issues the main focus in their lives.

They had no problems finding biblical justification for simple lifestyles and volunteer service. Steve paraphrases much of Jesus' teachings as "if you do God's will, your needs will be taken care of."

After returning from Haiti, the



things they can't afford.

Another attraction to volunteer service for the Williamses was their desire not to pay taxes for war purposes. Before they married, Steve was a tax resister, withholding a certain amount of money as a protest against the government's using his taxes for the military. But Sue was uncomfortable with tax resistance and, after they married, they began looking for an

Williamses struggled to find God's will for them. They had left Haiti after only seven months of a two-year term, and they questioned whether they should be in volunteer service. Both could easily find work. Steve as a science teacher and Sue as a French teacher or a computer programer.

But they wanted to continue living simply and serving in BVS. A search

around the Roanoke area turned up one available BVS project and revealed the possibility for another.

Steve's job was a BVS project waiting for a volunteer, With RAM, he picks up and delivers food for food pantries, works with poor families to help them make ends meet, and assists in running an office that deals with hundreds of requests for food, clothing, and shelter, and help with rent and energy bills. Director Leonard Pick says Steve's organizational skills "brought order out of the chaos I had,"

In comparison, Sue's stewardship of creation work has been all new ground. Her BVS project had to be created. Much of what she does and the materials she uses Sue has had to design on her own.

Her biggest project thus far has been the solar water heater built at Camp Bethel. But this fall, she has been working with local churches on weatherization, particularly in a workshop at the Topeco church in Floyd County, Va. There she's working with church representatives on insulation, crack-sealing, and the use of space and timers to conserve heat and energy.

"Nothing very enormous, just the cheapest, most basic stuff you can do," Sue says.

In their education work, Steve and Sue use a lot of simulation games to put people in touch with how it feels to be a starving child or an animal in the wild. A lot of these games they make up themselves; some work and some don't. Yet, the two are always willing to try something new. They feel more secure when interacting with other people rather than standing in the pulpit.

But stand in pulpits they do. And the situations aren't always comfortable. One church started the service 10 minutes early, and Sue had to set up the slide projector during the service. At another church, all of Steve's credentials were announced before Sue was briefly identified as the speaker for the service.

But such instances are uncommon and don't discourage the two of them. Getting up in front of crowds never ceases to be difficult but, after all, there's educating to be done.

Judd Blouch, of Millersville, Pa., served in 1982-83 as a MESSENGER intern.

Why BVS?

How can a program stay so popular when it pays no salaries and demands hard work?

by Wendy Chamberlain McFadden

• The telephone hotline rang. Lisa Swartz picked up the phone and answered, "Women in Transition, this is Lisa," but she heard nothing on the other end of the line except sobs.

She began thinking fast and said the first thing that came to mind—"May I help you? My name is Lisa; what's yours?"

Finally she got an answer: "My name's Paula, and Rick just pushed me and my seven-month-old baby down the stairs. We both have bruises, and I can't go back there."

Many calls to the Susquehanna Valley Women in Transition center in Lewisburg, Pa., begin this way. The people served there need answers to legal questions. They need emergency shelter. But most of all, they need to know that someone cares. Lisa Swartz, of Pleasant Hill, Ohio, cares enough to work there with only subsistence pay.

• Richard, 52, worked 23 years for the government, lost his job, and began drinking. He started coming to the Washington City Church of the Brethren soup kitchen to get a nutritious meal.

After several months of hard times, he got a part-time job as a janitor and started living on his own. He returned the

Research for this article was done by Becky Baile as a short-term project with the interpretation office. She is managing editor and writer of a special tabloid, BVS Today, published for the Christmas/Achievement Interpretive Offering Emphasis. Becky has served two years as a BVSer in Poland and the Middle East.

day before Christmas to give Karen Powell, McFarland, Calif., and Kathy Ludwick, Doylestown, Ohio, each a card with \$3 enclosed.

"He just wanted to say thanks," said Kathy. "It was the most meaningful Christmas card I have ever received."

· An overnight in the woods provided

the first camping experience for many of the youth at The Club, Harrisburg, Pa., an after-school program sponsored by First church. After supper, Janet Stutzman, Wenatchee, Wash., was walking down a trail with Adrianne, a tough, independent, 13-year-old.

"It began to get dark and she got scared," remembers Janet. "She grabbed my hand, taking off that tough act, and trusted me. That felt really good."

Janet often walks around the racially mixed neighborhood to come in contact with youth and their parents. "The longer I'm there, the safer I feel," she says. "Drunks will tell me, 'Say a prayer for me,' because they know where I work."

Lisa, Karen, Kathy, and Janet are Brethren Volunteer Service workers. These stories are but three ways that BVS is working in 1983, its 35th year.

Why do people choose to work—without pay—in soup kitchens, shelters, afterschool programs, peace projects, and refugee camps?

"My faith in and understanding of Jesus Christ leads me to follow his lifestyle as closely as I am able," wrote Jeff Hunn, a former BVSer, before he entered volunteer service. "I want to spend a year serving others without pay to foster my trust of God and become interdependent with others. In serving others, we serve Christ." He and his wife, Jane, of North Manchester, Ind., spent a year with the Center for Law and Pacifism, Colorado Springs, Colo.

In her faith statement, BVSer Jane E. Graves, from Garden City, Kan., wrote, "The one thing I am most sure about is the need to make a contribution—of my time, love, and talents. The saddest thing must be to grow old and wish for the chance to "do it over" because too much time was wasted, no contribution made.

OM WAR?

Life is too precious to waste it." Jane works at a camp in Wilbur, Wash.

It's not surprising that a number of BVSers work in peace-related projects. Lisa Irle, of Warrensburg, Mo., volunteers at the Peace Resource Center and the Iowa Peace Network (IPN), in Des Moines. IPN's coordinator is Duane Grady, a former BVSer. Lisa is co-editor of IPN's newsletter, plans workshops and programs, and helps make peace literature and films available.

In Europe, BVSers at their fall retreat called upon the Church of the Brethren to express clear and resolute opposition to the deployment of US Cruise and Pershing II missiles. A number of them have participated in various forms of protest in several European countries.

"All of our BVSers in Europe and the Middle East are involved in some aspect of reconciliation, several serving directly with peace movements that are churchrelated," notes Dale Ott, Brethren staff in Clockwise from left: BVSers Byron Thill (left) and Earl Eby renew ties at an in-service retreat. Feetwashing is a popular expression of faith among BVSers. Marie Ebersole works with refugees at New Windsor, Md. Lisa Irle serves the Iowa Peace Network.



BVSers Byron Thill, Wenatchee, Wash., and Marco Murillo, San Jose, Costa Rica, work at CCNV. In addition to the two Washington soup kitchens mentioned, BVSers work at soup kitchens in Des Moines, Iowa, and Bakersfield, Calif.

Soup kitchens such as these offer both spiritual and physical food. "We tried to meet more of the personal needs of the people by sharing and laughing with them," says BVSer Kathy Ludwick, who is now volunteer coordinator of the upcoming (June 1984) youth Study/Action Conference.

For five BVSers in Central America,



Geneva, Switzerland. "Their work here may seem largely symbolic. But it is strong symbolism! I have been told many times that the "third party" presence of BVSers is very helpful and much appreciated."

About 75 percent of BVSers work in projects that relate to another kind of violence: poverty. "The violence of poverty is a serious challenge to the Christian in the United States today," says Joyce Stoltzfus, BVS director.

The Community for Creative Non-Violence (see July, page 9) is one organization that works at both sides of the problem. To tackle the immediate needs of the poor, it operates a soup kitchen, a free food store, a drop-in center, and an infirmary for street people. To tackle the root causes of poverty and injustice, CCNV undertakes energetic campaigning and lobbying with the hope of changing Washington.

their presence speaks more loudly than words. "The most important role that our volunteers are doing is giving protection to the people just by being there," says Karen Calderón, Latin America representative for the Church of the Brethren. Carol Rose, Hollister, Calif., and David See, Broadway, Va., work with Salvadoran refugees in Honduras, and Minor Sinclair, Hollins College, Va., is helping resettle refugees in Belize. Anne and Gib Griffith Barrus, Burnsville, N.C., work in Honduras on an agricultural project.

Are all BVSers young people just out of high school or college? Not by any means. Volunteers come in all ages, and there are "Post-30" units designed for people in retirement or those interrupting normal careers.

John and Marie Ebersole, both in their early 60s, married five years ago. Both had lost spouses after raising families that now total seven children and seven grand-children. Their commitment to God

through marriage led them to a decision to join BVS.

"I wanted to put my caring for people into a specific project, serving in a more dedicated way," says Marie. They left their home in Orangeburg, S.C., and now work in the hospitality department at the New Windsor (Md.) Service Center.

"Our role is sort of like parents," Marie explains. One Cambodian refugee, now resettled, has written them two letters that begin "Dear Father and Mother."

There's another "Mom and Dad" in Jackson, Miss., where seven BVSers from the Brethren Revival Fellowship serve with the Voice of Calvary Ministries (VOC). After the January BVS/BRF orientation, Earl and Barbara Eby (Chambersburg, Pa.) and their five "children" — Daniel Dunmore, Pottstown, Pa.; Richard Patches, Lebanon, Pa.; David Rogers, Bethel, Pa.; Iris Loop, Linwood, Md.; and Grace Wenger, Ephrata, Pa. — moved into a four-bedroom home in an 80-percent black neighborhood.

"It's been an educational experience to live, work, and worship in such a different setting," says Barbara. "The longer we're here, the more we develop a sensitivity to the people of the area." The VOC operates a family health center, a clothing cooperative, a housing development group, an international study center, and a child evangelism fellowship. Founded in 1960 by John Perkins, a preacher and civil rights activist, the organization strives to change systems that propagate poverty and racism.

Despite the diversity of projects and people in BVS, many of the volunteers are quite similar. They appear unfettered by concerns about possessions and "success," they give generously of their time, they maintain a sense of adventure, they seem to be tuned in to the problems and needs of the world, and they seem to be open to the call of God.

"Each new venture that I have taken in my life has resulted in a stronger relationship with my God," reflects Martha E. Beahm, a BVSer in Bloomington, Ill. "Not knowing where I'll be a year from now, and any time thereafter, could be a bit scary. But to me it is more exciting than scary, because I know that God is in control of where I am led." □



by Warren F. Groff

Birthdays are very special times. As individuals, though, we may feel ambivalent about them. We like the gatherings of family and friends with the many expressions of love and good wishes. But as one year follows another, each seeming to go faster than the one before, we are tempted to join Jack Benny in fantasizing that we are 39-and-holding. Some of us, like myself, may even be traumatized the first time we are offered a senior citizen's discount for a restaurant meal.

Remembering

'Remember who you are' was good advice for a It's good advice, too, for a denomination 27: charter and its goal from 'identity.' We fittingly uncertain future by gratefully and obediently

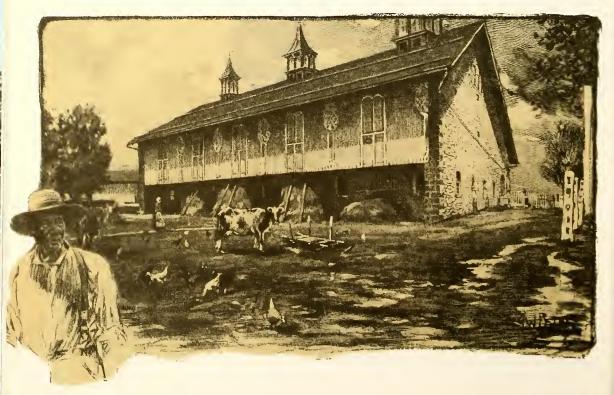
As institutions, as denominations, we are less uncertain about advancing age. This year the Church of the Brethren is 275 years old. We state that boldly. We celebrate it.

In any case, whether of individuals or of a denomination like our own, birthdays are opportunities for renewed commitment to one another and to the things that matter most.

Therefore, may this 275th anniversary year that is closing be a time of recommitment to our founding vision and guiding purpose; may it be a time when Brethren

heed the admonition of Paul Hoffman, which he made during his Conference moderator's address: "Not to stew about our past, but to move within the New Testament in whatever way God leads." Or, to be guided—in fitting ways—by our heritage and by God's promise.

Growing up as I did in Harleysville, Pa., a son of parents with deep roots in both Mennonite and Brethren communities, centered in the Pennsylvania Dutch culture, I was occasionally given specific instruction about fitting behavior: Don't dawdle after school! When you do a



ho we are

Dunker boy in rural Pennsylvania. vears old. 'Mission' receives its respond to the challenge of an fremembering who we are.'

thing, do it right! Don't waste food; clean your plate! Wipe your shoes before coming in the house! Walk, don't run! Don't be so rutschlich! so doppich! so wunner-fitslich!

More often, instruction came by a simple admonition. The occasions evoking this admonition were varied: returning to school after receiving a chipped front tooth during a playground scuffle; taking out the family car for a Saturday evening with other teenage friends; boarding the train to go to New York City to attend evening high school and a Bible Institute; later marrying, and enrolling at Juniata, Bethany, and Yale. The simple admonition came repeatedly on such occasions: "Remember who you are!"

omehow, for my parents, that said it all. And in a very real way it did.
"Remembering who I was"—member of a particular household, son of particular parents, belonging to a particular neighborhood and to particular church communities—had a great deal to do with my sense of fitting actions, with my vision of future possibilities and life directions.

This applies equally to the Church of the Brethren during this 275th anniversary year. "Mission" receives its charter and its goal from "identity." We fittingly respond to the challenge of the next quarter century and beyond, with its threat and its promise, by gratefully and obediently "remembering who we are."

We respond not merely as individual moral agents who act in terms of duties and principles, means and ends, and perceptions of the right and the good. We are such agents and do determine our actions on such terms, but not merely so!

We respond not merely as members of American society, with its selfunderstandings, its fears and uncertainties, its dominant behavior patterns and cultural tendencies. We are members of American society, and are shaped by it, but not merely so!

Nor do we respond merely as members of the Church of the Brethren, with the distinctive memories and aspirations of this one faith community among the many others that make up the church universal. We are Brethren, and do so respond, but not merely so!

We are heirs of the promise God first made to Abraham and Sarah: Through them "were born descendants as many as the stars of heaven and as the innumerable grains of sand by the seashore" (Heb. 11:12). Like Abraham and Sarah and all their heirs, we are called to respond to God's promise and God's command; to be on a journey of faith and obedience; to acknowledge that our very life as persons and as a people is a gift gratefully to be received; and, with humility, to confess our need of empowerment, of penitence, and of renewal every step along the way.

that "great cloud of witnesses" who, in every age, make up this pilgrim people. These witnesses include the many participants in the unfolding histories of Israel and the church.

While commending many of these faithful witnesses, the writer of Hebrews blurts out, time would fail me to tell of all those "who through faith conquered kingdoms, enforced justice, received

promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness" (Heb. 11:33-34a). So time would fail me to tell of all those who, through the centuries, have obeyed when "Christ Jesus says, 'Count well the cost.'"

Helped by Kenneth Morse in his June MESSENGER article, our recital of those who have "counted well the cost" would include: the "eight brothers and sisters who made that bold move 275 years ago, separating themselves from the established church in Germany, risking persecution, loss of home and property, even loss of life itself"; the "Solingen Six," early Brethren who were imprisoned for their faith from 1717 to 1720, all the while writing hymns and singing when they could get together, and saying of this time of testing, "We did not fear any man,





because Jesus, his truth and teaching were our protection and solace"; Sarah Major, who kept preaching even when the Annual Meeting of 1834 said, "To allow a woman to preach is 'not approved'"; Nettie Senger, the 20th-century missionary who, in spite of hardships and frustrations, "loved all her work in China, because 'God works for good.'"

Surrounded by many who are indeed well attested in their faith, "let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith" (Heb. 12:1b-2).

We center our confidence not in ourselves, but in the One who endured the shame of a criminal's death on the cross, and, even more, the unthinkable threat and agony of bearing humanity's alienation from God: "My God, my God, why have you forsaken me!"

In running "with perseverance the race that is set before us," we receive our endurance and our direction from Jesus Christ. He is, and he represents to us the simple reality of God, whose power is at the same time grace; whose love is also justice; whose justice is a plumbline that unerrringly marks the path of truth; whose gift of new life requires dying to old patterns: "for as grains of wheat before they grow are buried in the earth below, so too must we from sin and self be free."

In Christ we receive that gift of new life, of freedom from sin and self;

freedom from expecting too little or too much from ourselves, too little or the wrong things from God; freedom to face even life's deepest threats and contradictions strengthened by the confidence that "in Christ all things are held together."

If we are to "move within the New Testament in whatever way God leads," where else can we turn than to Jesus Christ, in whom all things hold together? He is God's "No" when we are too despairing and too optimistic; he is God's "No" when we expect too little or too much of ourselves, and when we expect too little or the wrong things of God. He is God's "No" to continuing human rebellion and disorder, whose boundary limits are now clearly marked by the cross and the empty tomb. He is God's "No" because he is God's "Yes" pronounced on all God's promises, every one of them!

n this 275th anniversary year, let us "remember who we are!" We are those who "follow after Jesus." "For to this you have been called, because Christ suffered for you, leaving you an example, that you should follow in his steps" (1 Peter 2:21). As Brethren, this text still speaks plainly to us. Nachfolge! Following after Jesus! Radical discipleship! That is our identity, which "stirs us to build new worlds in Christ's name," which charts the direction of our continuing pilgrimage!

Not only called but also empowered! Not merely for outward imitation, for external copying, but for a life of grateful obedience based on Christ's prior initiatives. "We are not asked to seek the way. The way has come to us. We have but to rise and walk!"

Called and empowered! We need not climb the heavenly steeps to bring the Lord Christ down. Because the "Word became flesh and walked among us" we may live by simple trust like those who heard beside the Syrian sea; we may take the next step without knowing all that remains ahead except God's promise: "I shall be your God; you shall be my people."

Called and empowered! "In the fight against sin we have not yet had to keep fighting to the point of death, and if we think of the way Jesus stood such opposition from sinners, then we shall not give up for want of courage."

Called and empowered! To witness by deed and not only by words to "having died with Christ so that we might also be raised with him." That witness may be faithful stewardship of gifts and resources in building up the worshiping-serving church of Jesus Christ. It may be finding compelling ways to express the heartfelt conviction that "we've a story to tell to the nations, that shall turn their hearts to the right."

It may be support of a Catholic Bishops' "Pastoral Letter" urging active peacemaking in response to the nuclear threat. It may be conscientious objection to or noncooperation with the draft, war tax resistance, or some form of alternative service.

All such actions are signs that we are continuing with boldness on our journey of faith and obedience. And so, let us lean toward the "moving years, and marching days" still ahead, knowing that even when the path is dark and threatening we can take refuge in God's steadfast promise.

That promise is "to us better than a light or any known way." We need not settle for illusory rest stops that offer only false security. We may be strong in Christ's prior obedience and in the manifold gifts of Christ's Spirit. Looking ahead by looking back, let us seek, by God's grace, to live the life of one we nailed upon the tree. For then all creation is filled with promise, its claim to confidence as certain as the truth that sets us free!

Warren F. Groff is president of Bethany Theological Seminary, Oak Brook, Ill.

Mock meetinghouse: Maintaining a

monument to our past

by Michael Klahre

From the road, the building in the clearing looked, to me, like an ordinary cabin. There was little besides the adjacent burying ground to indicate that it once had been a place of worship. There was new mortar between the aged oak logs, and new wooden shingles on the roof. The building could have been erected yesterday, I thought. Despite my first impression, this was, in fact, a venerable Church of the Brethren meetinghouse.

In 1843, Christian Mock donated land to a small colony of Brethren that lived near Pleasantville, Pa. In the fall of that year, they began building a log meetinghouse and completed it in 1844. For 50 years, regular services were held at the Mock meetinghouse. During the 1870s, members began drifting to the newer and nearer Dunnings Creek church. Finally, in September 1893, Mock's last service was held. Over the next eight decades, the building sank into a sad state of dilapidation.

Recently, however, major restoration has been done. Now, 140 years since its erection, Mock meetinghouse, maintained by the Dunnings Creek congregation, has become a precious monument to our rural Brethren past. It stands as a tangible part of our heritage, one of our oldest unaltered meetinghouses . . . and the oldest of them of log construction*.

More than 300 people attended a rededication service this past Sept. 11. Among the speakers were Middle Penn-



Newly restored, Mock meetinghouse displays signs of early Brethren practices. Originally, it had a corner door in each end, one for men, one for women. After it fell into disuse, except for funerals, a larger, central door that would accommodate caskets was cut.

sylvania district executive Monroe Good and Brethren historian Earl C. Kaylor Jr., chairman of the history department at Juniata College. There are plans to begin using Mock meetinghouse for Sunday school classes, love feasts, and retreats.

When I entered the restored meeting-house that day last summer, I felt I was walking into a deserted home. While the inside walls were clean and whitewashed, the floor was covered with dust and dirt. There were six unadorned windows. On one side of the room was a large and rustic table, covered with tools. Still, to complete the picture of a pioneer dwelling, I had the feeling there should be a fireplace, beds, chairs, and pegs for hanging pots and pans.

dismissed the deserted home impression and tried to see the building as a place of worship. I began to see signs, such as a long wooden bench sitting near one wall, and other benches with carved legs, being repaired. The "tool" table was undoubtedly the ministers' table of years

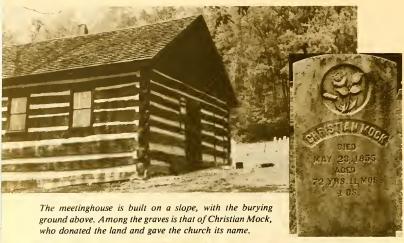
past. There were pegs inserted in the wall for hanging broadbrimmed hats.

Two original doors had been sealed sometime in the past. One was the women's entrance, the other was the men's. When the congregation arrived for church, the sexes separated and stayed separated for the entire service. Today's wider, central doorway was installed to accommodate coffins, in later years when the old deserted meetinghouse was used for funerals.

Now I could begin to see the room as a place of worship. I could imagine a bearded Brethren patriarch standing behind the table, proclaiming the Word of God, and thundering against worldly temptations set to trap the unwary believer. Perhaps it was George Holsinger I could see, the great-great grandson of Alexander Mack Sr., who ministered there along with Moses Rogers. Or maybe it was Christian Long from Aughwick or Martin Miller from Yellow Creek, who spoke to the congregation in German. Or Levi Roberts or Peter Lutz, who regularly walked 20 miles from Johnstown to speak to them in

A visit to a restored meetinghouse provides a reminder of Brethren Spirit, past and present

^{*}The Blooming Grove meetinghouse near Williamsport, Pa., is a log structure built in 1828 by the Church of the Brethren. But in the late 1800s the Brethren were absorbed by the German Baptists. Well preserved, Blooming Grove meetinghouse bears a bronze plaque placed by the Pennsylvania Historical Commission calling it the "Blooming Grove Dunkard Meeting House built 1828."











Center left: The exterior corners offer an excellent example of corner notching, using the regular V-notch. Center right: In the restoration a section of interior wall was left open to exhibit the "chinking" and "daubing" that filled the spaces between the logs. Above left: Behind the ministers table at the Sept. 11 dedication were (from left) Monroe Good, Christian Arndt, Earl Kaylor, Forrest Gordon, Bob Mock, Madolin Taylor, and Herb Schimpf. Above right: Ada Stambaugh and Babs Mitchell, in period dress, arrive by buggy.

English. Maybe it was crippled John Mineely, who came on horseback monthly to lead three services.

l could imagine that when the sisters and brothers at Mock meetinghouse

talked of long departed friends and relatives they would gesture toward the burying ground outside, where repose many of the early members, including Christian Mock.

With me as guides were Clair Mock, a descendant of Christian Mock; Glenn Callihan; Ruth Lewis; and Herbert Schimpf, pastor of Dunnings Creek church. All these had been instrumental in renewing interest in the old meetinghouse. Clair and Glenn (and Donald Mock) are trustees of the Mock burying ground and had maintained the property in the past.

As my hosts led me through the burying ground, Glenn told me, "There are some people buried here we don't have any record of." He explained that the early Brethren marked only a few of the graves, putting up large, flat, uninscribed stones. These simple Brethren thought it too worldly to keep burial records. So many occupants of the early graves are anonymous.

Anonymous. Like so many people who contributed money and time to plaster the walls, patch the floor, straighten a sagging ceiling, scrub and clean the walls, burn bushes, trim the grass, and fix the roof. "There are so many people, I hesitate to name names," said Glenn.

Names are not the important thing," added Clair. "It was done for the glory of God."

"Why repair it?" I asked them.

"This is something tangible... that has been left and preserved... that I benefit from," said Glenn.

"This is something we want to give to our kids," added Ruth.

And Pastor Schimpf reminded me, "If these people had quit, there would not be a Dunnings Creek church today."

As I was about to leave this little shrine of Brethren history, Clair Mock gave me a small token of my visit. "It's an old square-headed nail that we took out of the meetinghouse wall," he said. "Keep it."

Not everyone is lucky enough to carry a piece of the past in his shirt pocket. My nail gives me a tie to a time when the church was really more like a home... and the simple worship of God was a larger part of people's everyday life.



Memories of a meetinghouse

'The autobiography of those who built here generations ago was written in stone and mortar.'



The Old Knob Creek meetinghouse near Johnson City, Tenn.. was typical of rural Brethren meetinghouses of the 1800s. It maintained the design of the older meetinghouses farther east. The small wing on the left is the love feast kitchen. The shed roof on the right protected the worshipers' horses from bad weather. Knob Creek was razed in 1905.

by David Emmert

Nothing in the way of architecture could be more severely plain than the country churches—"the meetinghouses" of the rural Brethren, built a hundred years ago. Some have been replaced by structures quite out of harmony with the landscape. A few survived the lapse of time and the march of progress even to the dawn of the memory of the present generation.

Apart from their interest as mere bits of architecture, they formed centers for the study of the history and the social life of the community. The new buildings represent denominationalism—religious exclusion, reclusion, or rivalry. The old stood for brotherly love and human fellowship.

People of all shades of religious belief joined hands to build the old "union" meetinghouses when no one sect was able to stand alone. Then, when religious prejudices grew so strong as not to permit all, in good conscience, to worship together, services were held by "turn" according

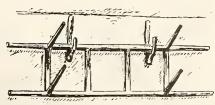
to program—some in the morning "every four weeks," others in the afternoon or evening "every three weeks," while to others whose membership was sparsely represented the bread of life was broken only at long intervals of two to four months. Relish is given to the spiritual food of most mortals when it is served according to their own well-established traditions.

In the cycle of these religious services, there occurred some strange adjustments. The spirit of tolerance usually permitted the announcement of "the appointments" of the other sects; then with perfect deference when the meeting day came there was an exchange of places and new faces were to be seen behind the preacher's desk and on the long backless benches, where the faithful sat in rows. Thus generation after generation came and went, receiving in life encouragement and counsel for the struggle, and in

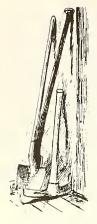
death a solemn consignment to

the sacred resting place adjoining.

"The country meetinghouse" became in the early days the center of the social, as well as the religious, life of the community. They met a social need, for the monthly meeting was the only opportunity these hardy, frugal toilers had to meet and exchange greetings. All, busy with their affairs of farm or shop or mill, lived their own little lives. However strong the religious sentiment might have been in these simple-mannered and simple-hearted people, the hunger for companionship—the social instinct—sought satisfaction



"The great wooden bler."



Grave Tools

under the guise of a higher motive.

Let us visit (even if it must be in memory) such an old-time Brethren meetinghouse. Standing on a hilltop barren of trees and foliage, overlooking a little valley with a near background of blue mountain, once stood the simple structure around

which memory still lingers. The picture here appended is a study from life and is all that in the wide world exists to tell the story of its place in a period that was distinctive in people and manners.

The naked and weather-beaten form seemed almost human. Generations had come and gone and taken their places in the silent city under its shadows, and now like one living out of his time, forsaken of friends but an object of pity, it was ready to mingle its dust with theirs.

The autobiography of those who built here generations ago was written in stone and mortar. Strong and simple qualities then developed under sterner conditions than the present age imposes. They built with patient, honest toil for strength and endurance, sacrificing ornate beauty unconsciously to gain beauty of harmony with nature's simplest aspects.

Within, the interior had nothing to attract-plain white walls, a low ceiling of once-smooth pine boards, now whitewashed to cover the stains of time, but with patches flaked and fallen; a few unhewn posts supporting the heavy joists; deep window casements (which on ordinary occasions served as a receptacle for wraps and on special occasions as a sort of gallery for fair young damsels who were as anxious to be seen as to see and hear); windows of clear, small glass, unscreened except as the spider wove her gossamer webs in festoons in remote corners, and the mud wasp built homes near the weather-beaten sash on the outside.

The pulpit, a plain table after the most democratic fashion, stood on a level with the congregation. What matter whether the people saw the preacher or not? He was always capable of making himself heard by voice or vigorous pounding of the sacred book. Besides, ofttimes the

message was delivered with eyes closed, as if communing with the spirits. The radiant interest of an audience and the nod of assent to a favorite doctrine was not a tribute coveted by the speaker. The duty was done when the Word was declared with solemn warning.

Backless benches indicated how little regard was had for the comfort of the congregation, or suggested the purpose to crucify the flesh and make religious service a penance. The large Bible, leather bound and heavily clasped, lay on the table.

A plain glass lamp with a corrugated reflector, the only modern touch in the

picture, hung immediately above, and a half-dozen similar ones were scattered through the room, suspended by rude iron hooks from the ceiling. Against the sides at intervals



"A queer old scraper."

were queer-looking holders for the tallow dips. And on a shelf back of the speaker's bench stood several brass candlesticks, all bearing signs of disuse since the advent of illuminating oil, and evidently now preserved against emergencies rather than out of respect for their

Rows of wooden pins stretched along the walls at convenient heights, where hung hats, overcoats, bonnets and shawls, with an implication that the worshipers were disposed to leisurely procedure and had come to stay regardless of the restlessness of the children and the impatience of the young people. Large wood stoves, one at each end of the room, with pipes meeting in a great drum near the middle, overhead, served the purpose of warming the early comers and roasting the later ones, when the house was packed toward the end of the service.

Near the ceiling on wooden hooks, cut from the forked branches of a tree. hung, with horrible suggestion, the great wooden bier for carrying corpses, and just back of the door stood the gravedigger's tools. These and the rude stones and marble slabs, plainly visible through the windows in the burying ground adjoining, helped to solemnize the assembly, while the sermons were more often exhortations to

preparation for departure than inspirations for life

There were no carpeted aisles, and why should there have been? Through mud and slush, through dust and drought, people came heavily shod, afoot or otherwise, over rough roads and along bypaths to find at the door nothing save a queer old scraper, set in the broad stone sill and which served its most distinguished purpose as a stumbling block to the thoughtless or as a mere suggestion of cleanliness.

To one accustomed to the luxuries. ease, and charm in modern city churchgoing and service, the fortitude of these country folk seems almost inexplicable. Thus under the dim light of the old perforated tin lantern suspended over the doorway by a hoop-shaped iron rod, the aged climbed into carriages, or carryalls, and the timid beaux waited for the buxom belles.

It is early springtime and the mire of the roads is deep. The horses, from idleness and overfeed through the long winter, are fractious and full of life. There is neighing and pawing and prancing. Through the long sermon the poor brutes stood and shivered in the cold, for the day of delicate sympathy for the animal world had not yet dawned and horse blankets were unknown.

Meanwhile queer scenes were transpir-



"The upping block."

ing about the "upping block," those great knotty sections of tree trunks in which wide steps were deeply hewn. Women and young maidens with long "riding skirts" for protection rather than adornment, were each waiting

for husband or father or lover to steer his steed close enough to her perch to enable her to bound to the seat behind him. Then, the rearing and chaffing of the horses, the violent splash of mud, and in all directions the riders went scurrying homeward, driving the poor pedestrians to fences for protection as they passed.

David Emmert, writer and artist, was a professor at Juniata College when he submitted a series of historical sketches to Our Young People, a Church of the Brethren publication, in the early 1900s. This article is adapted from the Emmert pieces, published Nov. 25, 1905 and Jan. 6, 1906,

Russia visited

'I wish we could proclaim our similarities rather than our differences. We are all God's children.'

by David J. Morris

The USA-USSR Citizens' Dialogue, Inc., was founded in 1979 to promote our ongoing dialog between citizens in both countries who are dedicated to creating better understanding between the two countries, and to furthering the cause of peace. The chief activity of the international group is a series of visits between citizens of selected US and Soviet cities.

The first visits were in 1980. In October 1981 a delegation of Soviet citizens visited three US cities, including Toledo, Ohio. In April-May 1983, a US delegation from those three cities paid a return visit to the USSR.

In that US delegation was David J. Morris, pastor of the Deshler (Ohio) Church of the Brethren, and director of Friendly Center, Inc., a settlement-house type of community center in Toledo.

Funded in part by the World Ministries Commission of the General Board, Morris traveled to the USSR not only in the interests of the USA-USSR Citizens' Dialogue, Inc., but as a Brethren fervently devoted to the cause of peace and international understanding. Since the downing of the Korean airliner by the Soviets in September, a new era of misunderstanding

seems to have begun. This makes the type of exchange that David Morris espouses even more crucial, so that Americans and Soviets can learn to know each other as friends, not enemies; as neighbors, not strangers; as all part of one humanity.

Following are excerpts from a report Morris filed with MESSENGER:

Wandering the streets of Leningrad.

I had been told by many Americans and friends of Toledo, Ohio, that there would be lots of restrictions on us visiting in the Soviet Union.

My first morning in Leningrad I was so excited about being in the Soviet Union that I could not sleep any longer. So I

Right: David Morris presents Church of the Brethren books on peace to Archbishop Trimina of Moscow, one of the many opportunities he had to dialog on peace with his Soviet hosts. Below: David (back row, left, with button) takes part in a roundtable discussion on US-USSR relations.

arose at 6 a.m. to explore the city on my own, without informing our delegation leader or group. I wanted just to wander about and to talk to Soviets about their lifestyles and families.

At this hour the sun was not yet up and there was a light mist in the cool air coming in from the Neva River. Despite the time of day, many people were already up and going about their business.

I took along my camera and stuck some small gifts in my pocket. I first noticed four or five older women sweeping and cleaning the sidewalks and streets in the city square. I began talking with them and told them I was an American visiting their country. They were friendly and talked





My decrest livin' Thank you for all your many many presents I liked them very much you father was in my school, in our group. He tild is about Toledo and showed is some cords about your aty. I was very glad to see him and to now have about you start to now have about you started.



and we shall have a rest for 3 months.

It is very interesting to spack with your falks because I could learn something new about your eety and you, my fiend.

Tonorrow we shall go for a hike together with the 32d-724 dame. There will be a meeting divoled to the biology day, I hall the part in it.

You knom, I have a dog his mane is Boniface, he become grown up and very soon we shall go with him to the dog show. It is very exiting because I want to make my dog most beautiful and I must train it because there will be very many dogs and Dony must know how to behave.

dog shows in your aty? about Stat is all about my dog and how I want to tell you about Moseour and my street. It is very brandiful now on street because there are very many apple-trees here and in spring they began blowning, and street is in white solor . and our not only our street is hautiful in Moseow there are many others because of young foliage I love spung and Moscav in young most Good by my friend Helen

P.S.:
Our children gave for address of my school be your they very want very much to get letters from your schoolmates.

Many kinso Helen.

A pen pal letter from 11-year-old Helen Seminichina of Moscow to David's daughter Carin captures the spirit of international good will and understanding so needed in today's world.

with me in broken English. I asked them if I could take photographs of them and they agreed. After taking the photographs, I gave each woman a small gift, which they gratefully received. I was not so fortunate with people I met walking in the parks, since they did not speak English. But we used sign language and were able to communicate some since it seemed that "America" was a magic word.

Soon I met mothers and fathers walking their children to school. The children were willing to talk and share about their lives, and were excellent translators for their parents. A small button or souvenir brought big smiles to their faces and they thanked me many times over.

At some of the major monuments, such as the one memoralizing Peter the Great, and the fortress of Peter and Paul, I observed fresh-cut flowers lying at the base. People were coming and going during this time to demonstrate their patriotism and their love and respect for their heroes.

Visiting Helen's school.

When the Soviets visited Toledo in October 1981, my daughter Carin was asked to become a pen pal with Helen Seminichina, the daughter of the Soviet delegation's secretary. Both girls were 11, one month apart in age, and in the fifth grade. Carin sent gifts to Helen, typical fifth-grade age toys and games. Helen sent Carin some Soviet gifts and toys in return. Both have corresponded, and exchanged photos and gifts for the past two years.

Before I left for the USSR, I had arranged to visit Helen's school. I found it similar to our US public schools, but there was one striking difference. Helen's school was a special one where boys and girls are taught half of each school day in English and the other half in Russian. Most children in this school work in the Soviet diplomatic corps when they complete their college education.

The boys and girls were shy at first, and reluctant to use their English with me. I shared some photographs of my family, and this relaxed the students. I spent an hour conversing with them in English. We got so caught up in this activity that the teacher had to remind us it was time for morning snack. I joined the children in their cafeteria for mashed potatoes, gravy, meat, and grape juice.

The boys and girls were eager to know what subjects American children of their

grade level studied. The major difference that I observed was the heavy emphasis in the USSR placed on science and languages.

Later, Helen was allowed to spend an entire morning with our delegation as our tour guide to Red Square and St. Basil's Cathedral,

Preaching in Tallinn.

There are an estimated 50 million practicing Russian Orthodox believers in the USSR—nearly a fourth of the population—with the number of baptized Soviets even greater, an estimated 100 million. There are also more than 3 million Roman Catholics and I million Protestants, plus about 24 million Muslims.

I visited several active congregations in Moscow, but my most thrilling worship experience occurred in the Olivet Baptist church in Tallinn, in the Republic of Estonia. There I was asked to preach and share in the morning worship service. Morning worship began at 9:30 a.m. with individuals praying until 10 a.m. Often, in churches I visited, services were not over before 2 p.m.

Worship at the Olivet Baptist church was somewhat like our Brethren worship, (Continued on page 29)

by Clyde E. Weaver

Russia revisited

As the plane rose above the evening haze of New York City and headed for the Soviet Union, I tried to put together the bits and pieces of news about a civilian airliner that was believed to have been shot down by the country I was to visit. How would this incident affect our Protestant presence at the fourth Moscow International Book Fair?

During our stopovers in Finland and Denmark, it became increasingly clear that in fact it was an act of the Soviet Air Force. Although those of us traveling together talked a lot about how it would affect our visit, there was no serious thought of altering the trip in any way. In fact, I was strengthened in my conviction that this is where God wanted me to be. This was a time of bridge-building and communication with those thousands of Christians who would visit our booth at the fair. Those of us with the Protestant Church Owned Publishers' Association are the only Western Christians many of them will ever meet.

Since this was to be my second visit to the fair, I found my ability to adjust greatly enhanced by two-year-old memories. Friends I had corresponded with greeted me with gifts. The borscht soup was hot, delicious, and always available. The strange Russian alphabet was now somewhat understandable. Plus, I had a letter to Mr. Andropov and a scroll of 2,000 Brethren signatures (see November, page 5) that, somehow, gave me a sense of being surrounded by my many friends back home.

It was clear that our booth was among the most popular of the exhibits. It also attracted the largest number of Soviet government security personnel who kept a vigilant eye and helped control the everpresent crowds in our area.

My seat behind the "Bible table" again gave me a picture of a Russia we scarcely know. No words of fear or hate—only happy faces seeking to visit for a while with a book that represented a part of their history that symbolized both faith and hope. Here, to actually touch and hold, was a copy of a 1908 Bible first printed in the city of Moscow. Soldiers paused to observe it with puzzled glances; young people watched as their elders reverently read its pages; others snapped pictures of it or carefully copied its verses and chapter heading.

One visitor was an official of the fair, who noticed our book, *The Idea of Disarmament*. The next day he brought one of their government's leading authorities on the subject. He was so anxious to have the book that, on the last day of the fair, I arranged to give it to him. He will review it in one of their foreign policy journals and promised to send me a copy of the review.

Then, there were the skeptics who very pointedly asked why we were there. Didn't we know this was an atheist country? I tried to tell them about being in touch with the believers in their country who are a part of Christ's church around the world.

This visit had an added blessing because of a Brethren connection in Moscow. The agricultural attache and an assistant attache at the US Embassy are both Brethren: Weyland Beeghly, Kingsley (Iowa) church, and Dale Posthumus, University Park (Md.) church.

Not only did Dale take me to a famous Georgian restaurant, but he invited two of us to his apartment for a home-cooked meal with four of his colleagues.

What happened to the scroll and the letter to Yuri Andropov that was signed by 2,000 persons at Annual Conference? Upon arrival at the fair I located one of the officials I had known from my previous visit. He immediately assured me



he knew what government channels to use and would happily care for the letter, the scroll, and our general concern.

That same day, we were the guests of Archbishop Pitirim, who is in charge of all publishing for the Russian Orthodox Church. While presenting him with a Brethren Press book idea and looking through his new three-million-dollar publishing house, I told him of our letter and had the scroll with me to show him. The archbishop responded that he knew the right persons in the government through which to channel our letter and scroll. Even though I told him that I had already made arrangements with an official of the fair for this task, he quickly reassured me that his approach would be the most effective. "We take better care of church matters like this."

The next morning, I hesitantly approached the official with the news that the Archbishop had upstaged him.

"Why didn't you tell him that you promised the scroll to me?" he said. "I already have all the proper government officials alerted for its presentation." To which I simply replied, "Doctor, did you ever say 'No' to an archbishop?"

I left one day earlier than planned because of airline boycotts, but as I headed back home I thanked God for the privilege of once again helping represent the Good News in a country of 100 million believers. My faith pilgrimage is enriched by my Russian friends, and through them I have experienced anew being a part of God's world family.

Clyde E. Weaver is director of marketing for The Brethren Press.

PEACE EDUCATION

All resources marked with an asterisk * are available from The Brethren Press, 1451 Dundee Ave., Elgin, IL 60120, Tel. (800) 323-8039, for the prices listed plus postage and handling of 95¢ for the first book and 10 percent of the total for two or more.

For children

Among the resources for peace education in the family are books to be read by children or to them.

Peace Be With You (\$9.95*). Cornelia Lehn of the Mennonite Church, in Newton, Kan., has collected 59 stories of women and men of peace from many countries and cultures who lived in the 1st through the 20th centuries. The stories are short. Coming to know the people in the stories can provide models for action for our children and youth.

Handling Your Disagreements and Surviving Fights With Your Brothers and Sisters (\$4.95* each) are made for reading both by and to children. Each has several episodes, so they need not be read at one sitting. Reading or hearing either of these before fights and disagreements emerge can give children ways of coping with the situations when they arise.

How To Teach Peace to Children (\$1 *) was written by Mennonite Lorne Peachey. This little book was reviewed in the fall 1982 issue of The Journal of Ecumenical Studies. Peace, for Peachey, is "a lifestyle of encouraging and experiencing reconciliation where conflict exists." Three themes are noted:

- Family life—"Parents are the primary models for their children. Primary responsibility for peace education must test with them."
- 2) The need for congregational support for Christian life and peacemaking.
- 3) Global concern acquaintance with other cultures is a primary way of promoting peace and understanding.

In the introduction to Peachey's book, Charles Boyer says that it gives practical handles for building peacemaking lifestyles in both the home and the congregation.

Try This: Family Adventures Toward Shalom (\$3.50*) has ideas for peacemaking activities in both the home and the church.

At school

Much of the education that children and youth receive in the public schools reflects values of the culture—individualism, nationalism, and militarism. Values of peace and justice consistent with our Brethren heritage can be taught within the framework of the separation of church and state.

Militarization, Security and Peace Education: A Guide For Concerned Citizens is a six-session guide to help people in a community study about and work on ways in which peace and justice concerns can be included in the ongoing activity in classrooms—kindergarten through grade 12. The guide is \$4.50, and the packet is \$8.50—or both together cost \$12. Order from United Ministries in Education, c/o Educational Ministries, Valley Forge, PA 19481.

Each July, an International Institute for



Peace Education is held at Teachers College, Columbia University, in New York City for teachers who are looking for ways to teach peace in the classroom. Write Peacemaking in Education, 1451 Dundee Ave., Elgin IL 60120.

Parenting

"The decision to rear children has profound consequences. It is not a part-time job, nor is it something you do for a few years before moving on to other responsibilites. It demands enormous time and energy and sacrifice, and so parents find themselves having to say No to many of life's "extras." Social action or social justice often appears to be one of those "extras" that we just have to say No to.

"This book has tried to show that our commitment to parenting can be precisely one of the basic ways in which we can live out the Gospel call to justice and peace. Rather than experiencing frustration at how little time is 'left over' for social concerns, we discover that parenting abounds in ways to integrate social concerns into family life."

These words written by Kathleen and James McGinnis in the conclusion to *Parenting for Peace and Justice* (\$4.95*) express the basic convictions that are reflected not only in the book but also in other resources around that same theme.

The chapters of the book are stewardship/simplicity, nonviolence in the family, helping children deal with violence in our world, multiculturalizing our family life, sex-role stereotyping, family involvement in social action, and prayer and parenting for peace and justice.

The McGinnis family is Catholic, and some of the material has that flavor to it. Reference is made to documents and practices of the Catholic Church. However, those in the Church of the Brethren can translate the material into usable form. For instance, Brethren can read the short section on "The Eucharist and social action" and consider how our love feast and feetwashing relates to social action in a similar way.

Christian Parenting for Peace and Justice (\$7.50*) is a program guide with seven two-hour sessions for adults that provides training for parents and others in the congregation who are concerned about passing on our peace heritage to our young. It uses and is based on the McGinnis book described above.

People across the country have been trained to help groups of families study about and plan action in parenting for peace and justice. Anita Smith Buckwalter, co-pastor of Lansing (Mich.) Church of the Brethren and a member of the General Board, is trained as a resource person in the National Parenting for Peace and Justice Network. For information about who might be able to help your congregation work with this issue or for how you could become part of that network, write to the Institute for Peace and Justice, 4144 Lindell Blvd., #400, St. Louis, MO 63108. Tel. (314) 533-4445.

-SHIRLEY HECKMAN

Shirley Heckman is Parish Ministries staff for congregational education, public and higher education, and mission education. (Continued from page 26) except that there were four ministers scheduled to preach. I gave a message from the New Testament about the life and teachings of Jesus. I felt no restriction on my preaching or what I had to say. The pastor was my interpreter. A feeling of love and compassion seemed to flow toward me from the congregation of over 350, as I preached.

The most touching moment came when I went out in the midst of the people. They wanted to shake hands, give Christian greetings, touch my hands, and extend the right hand of brotherhood and fellowship. I was overwhelmed with their spontaneity and friendship. As I bade them farewell, tears welled up in my eyes. The spirit of Christ's love was revealed to me through the dedication and caring demonstrated by these Christian friends.

After the day's worship, several Soviet friends who had journeyed with us said that this was the first time for them to be in a worship service and they were moved by the words I had spoken. They wanted to know if all US ministers were like me. I told them we were all as different as day and night. They were surprised because they had the impression that preachers and ministers were of a specific type since they are religious people. I explained that we are all human and that God uses us as his instruments to interpret his word.

Making friends with Vadim.

I was getting acquainted with a large number of Soviet persons who were attending the second Soviet-American Citizens' meeting "For Peace and Security" on April 26 at the Conference Hall of the Friendship House in Moscow. At this meeting we were being introduced to various persons who would be going with us to our various republics. Vadim H. Zhdanuvich, secretary of the USSR-USA Society, was to accompany our group to Tallinn for four and a half days. There we would experience a vastly different geographic area - meeting people, speaking to groups and experiencing a May Day.

At first Vadim Zhdanuvich came across to me as stiff, formal, and stoic. I wondered whether there was any life in him besides the duties and obligations he fulfilled in his job as a guide for our trip from Moscow to Tallinn.

After we spent time together, however, we began to break the ice. I discovered that Vadim was a real person, and my

whole perception of him changed. The 14 hours on the train to Tallinn gave us time to talk about some of our common concerns and interests. Vadim had some of the same longings, joys, and anxieties I had. Each day we were together the bond of friendship grew. We liked each other.

Later when we said goodbye at Moscow Airport, it was difficult for me to get the words out. I knew we might never meet again. When Vadim gave me a big warm hug and a kiss on the cheek, I felt that I had a new brother who cared and shared many of my concerns and views of life.

It is thrilling to know that I have friends in the Soviet Union.

Hopes for the future.

I returned to Toledo with a new understanding of the Soviets as real people, with many of the same dreams, expectations, and visions of the future that Americans have. The Soviet people genuinely want to live in peace with us. They indicated to me that they want peace, that they love us, and that they share many of our concerns.

I accomplished many of my own personal goals, particularly in discovering the religious life of the Soviet people and how the church plays a major role in their lives. There were some disappointments, however, in not getting to better understand issues of criminal justice, social justice, and human rights. I also failed to learn how mental hospitals are operated in the USSR. There was a reluctance on the part of our hosts to explain some issues and concerns that we raised.

One of my dreams is to help communicate and spread the word of this experience. Since returning to Toledo last May I have shared with groups and churches about the dialog for peace with over 1,400 persons. A local half-hour ecumenical religious broadcast, in which I appeared, has been shown twice. I have had four newspaper articles published in Ohio and Virginia.

During the coming months and years, I hope we can tell more people that the Soviet citizens are real people just like us, that they desire to see Mother Earth exist for their children, grandchildren, and great grandchildren, just like we do. I wish we of the USA and the USSR could proclaim our similarities rather than our differences. We are all God's children.

David J. Morris is pastor of the Deshler (Ohio) Church of the Brethren, and director of Friendly Center, Inc., in Toledo.

2 WHO HONOR THE HUMAN RACE

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opinions

On identifying with gays

Name withheld

Choosing to wear a pink triangle

It looks rather pretty, that brilliant button with the vivid pink triangle on a black background. So does the Jewish star when seen in isolation, outside of the historical and social context: beautiful, six-pointed, bright gold. Yet both are symbols pointing to a group of people who have been despised and persecuted for centuries and still are today.

Wearing the pink triangle expresses solidarity with the gay community. It is a way of saying that we, as heterosexuals or gays, deplore the injustice our brothers and sisters have to suffer because of their sexual orientation. It implies a pledge to expose prejudice and work for a more fully human community where all can be included.

For gay people, wearing the badge means they no longer fear the social stigma they have carried for years. For the rest of us, it is an opportunity to transcend barriers, because under the same sign the two groups become indistinguishable.

I am reminded of the Danish king's wearing the Star of David during the Nazi era. Many of his subjects imitated him, thereby effectively undermining the persecution of Jews in Denmark. What, I wonder, would have happened if large groups of Germans had chosen the same way to resist?

At Annual Conference last summer, upset about the way homosexuals were treated, I decided to wear the pink button. As soon as I had put it on, I noticed disturbing effects. People stared at me with a mixture of disbelief and condemnation. When I took a seat next to a woman in a meeting, she scooted her chair away four or five inches and did not return my

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge receipt of obvious "Opinions" pieces, and can only print a sampling of what we receive. All "Opinions" are edited for publication.

smile. Someone asked a friend of mine when I had sued for divorce, because she deduced that I must be gay and had accordingly left my spouse.

In these moments, for the first time I gained a small sense of what it must be like to be branded—to have to wear the scarlet letter, the Star of David, the pink triangle. I felt no support vis-à-vis the onslaught of societal disapproval—only the repeated message, "You are scum. You ought to be ashamed of yourself. We want nothing to do with you."

I told myself that some of this hostility existed only in my imagination. Perhaps all those eyes were not really focused on my badge, and perhaps I was misinterpreting the cool, detached attitude of some I came in contact with. But this rationalizing did not help. In terms of my growing paranoia, the effect was the same, no matter whether people were intentionally judging or whether I merely thought so. The stigma remained, summarized in the very symbol that identified the bearer as unworthy.

It is difficult for me to admit how little of this pressure I was able to withstand. I was eager to make explanations or to cover up the button with a jacket. The thought fleetingly crossed my mind to wear a picture of my family around my neck in order to affirm that I was still okay. After four hours, which to me seemed much longer, I cowardly removed the button and put it in my pocket.

The learning continued. As I reflected, I realized that for me the experience had been a matter of choice; I was able to remove the stigma as quickly as I had taken it on. But people cannot change their identity like that when it strikes their fancy or they feel pressured to do so. If I were a gay who chose to be open about my sexual orientation, I would have to bear the consequences for a lifetime.

Here my courage had failed me (as it did later, when I asked that my name be withheld from this opinion piece). I had feared the repercussions on my professional career and personal relationships, and I had very little to lose compared to someone who would be permanently branded.

No wonder so many opt to hide their true selves! I began to see with what cruelty we force people to live a lie

continuing our camps

because we refuse to accept and love them as they are.

Perhaps as I grow in my Christian faith I will again summon courage and openly side with those who are so clearly oppressed and persecuted. I know that Christ would have identified with the outcast and boldly told us, "What you have done to the least of these my brothers and sisters, that you have done unto me."

L. Wayne Fralin

A new vision for our camps

All is not well in our camping and outdoor ministry programs. The concern that I hear most often, and one which is increasingly disturbing to me, stems from the enormous resources, both human and financial, that it takes to operate both facilities and program.

Several districts attempt to operate more than one camp, as the total of 31 camps in 24 districts clearly points out. For me, there is hardly any way that this duplicative effort can be justified. I am also disturbed that, while camping and outdoor ministries may be healthy in some districts, they are on the decline in others.

I do not sense a strong sense of common purpose or even a common definition of outdoor ministries among our camps. Instead, it seems to me, there are a number of loose threads that no one seems to know how to pull together into a coherent national program that provides a new sense of direction and purpose, as well as some new models, for outdoor ministries.

I am especially troubled by the overriding priority that "place" takes over program. As in my own district, I am sure this is not always by choice, but by necessity. There is much more sentiment than commitment attached to camps. We have made the "place" sacred, with program taking a very poor second.

To own, operate, and maintain relatively large tracts of land and numerous buildings takes enormous resources, and this requires priority if they are to be maintained in proper condition. To do this we employ camp managers, which requires additional resources. Then, in order to justify the investment in both fixed assets and management, we feel we must have a full-time, year-round facility. We are then caught in a vicious circle, placing more and more strain on district resources and often resulting in financial deficits.

We justify all of this in the name of outreach and good stewardship by saying we are realizing the potential of the facility and using it to its maximum. The truth is that in many instances it has little to do with outreach and is extremely poor stewardship. We must come to grips with the question of ownership of facilities.

CLASSIFIED ADS

FOR SALE—Christian missionary group selling "Great Wild Game Recipes" to raise money to purchase permanent home. \$4.95 (\$1 postage). Recipes by world famous hunters. Lots of deer recipes, also moose, caribou, elk, bear, dozens of fun-to-make practical recipes. Wildlife drawings suitable for framing by well known artists. Sent first class if Christmas gift. Recipes, P.O. Box 3313, Pueblo, CO 81004.

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SCHOOL—Scattergood School, West Branch, IA 52358. Openings for students grades 9-12. Approved co-educational Quaker college preparatory boarding school; simple lifestyle. Emphasis given to peace issues and social concerns. Students, faculty together clean buildings, do laundry, care for pigs and chickens, work in orbard and garden, bake bread, and cook meals. Small personal caring community that promotes individual growth. Write or call. Tel. (319) 643-5636.

TRAVEL — Grand Tour/Israel, Oberammergau/ Passion Play. 15 days, Aug. 1-15, 1984. Tour price including tips and taxes reduced \$1889. Write to Wendell & Joan Bohrer, POB 67, Middlebury, IN 46540. Tel. (219) 825-7381 or (219) 825-2955. Some places to be visited: Amman/Galilea/Jerusalem/Bethlehem/Dead Sea/Masada/Bethany/Garden Tomb/Vienna/Salzburg/Oberammergau/Passion Play/Liechtenstein/Lucerne/Insbruck.

TRAVEL—Southwest/National Park Tour. June 15-July 10, 1984 via motorcoach. Nashville, Carlsbad Caverns, Mexico, Mesa Verde, Grand Canyon, Bryce Canyon, Los Angeles, Yosemite, San Francisco, Redwoods, Crater Lake, Salt Lake City, Rocky Mountains, Colorado Springs and much more. Write or phone: Ralph & Betty Ebersole, 1213 Hamilton Ave., Tyrone, PA 16686. (814) 684-1771

TRAVEL—Germany, including Schwarzenau, The Passion Play, and other historic locations. To Israel and Egypt departing July 9, 1984. This exceptionally good tour hosted by David Yingling, Pastor Central Church, Roanoke & Glann E. Kinsel, Pastor Antioch Church, Rocky Mount, VA. For brochure write David A. Yingling, 1827 Mt. Vernon Rd., SW, Roanoke, VA 24015.

TRAVEL—to Annual Conference by air-conditioned bus from Elizabethtown to conference in Carbondale, Illinois. Rooms included. For information write J. Kenneth Kreider, 1300 Sheaffer Rd., Elizabethtown, PA 17022.

TRAVEL—McPherson College Alumni Tour to Europe June 4-22, 1984. Tour France, Luxembourg, Germany (including Schwarzenau and Oberammergau), Austria, and Italy. Hosted by Eugene & Eloise Lichty. Land cost \$1452. Write McPherson Travel Center, Inc., P.O.B. 846, McPherson, KS 67460. Tel. (316) 241-5830.

TRAVEL—to Schwarzenau, home of Brethren beginnings. See Oberammergau Passion Play, also Austria & Switzerland. For information write or call Rev. Ross & Irene Noffsinger, 57404 Holiday Drive, Elkhart, IN 46514

TRAVEL — Juniata College Tours. Caribbean Weak-Feb/Mar, Orient & Japan Feb/Mar/Apr. Cruise the Arctic June I4, 12 days from Southhampton to Fjords, North Cape, Copenhagen. Option to Greenland & Icaland. Oberammergau & Passion Play 15 days to Germany, Austria, Switzerland: \$1498 land with all meals. Aug. 17, 8 days Bavaria & Salzburg with Passion Play \$798 land with all meals. Weimer-Oller Travel, 405 Penn St., Huntingdon, PA 16652. Tel. (814) 643-1468.

WANTED—Pre-1945 records of the Kingsley, lowa Church of the Brethren. Persons with information concerning the location of minutes of church councils or congregational business meetings, church boards, commissions, or committees, membership records or records of other church officers or organizations of these congregations are asked to contact James R. Lynch, Archivist, Brethren Historical Library and Archives, 145i Dundee Avenue, Elgin, IL 60120.

opinions

And if ownership is desirable, what type of camp operation do we want – volunteer or professional?

Walt Bowman alludes to this in a MESSENGER article ("Worshiping Without Walls," June 1983(when he says that there is rapidly coming a day when there will be no middle ground. Either we must invest heavily to build and maintain professional retreat and camping centers that appeal to the reality of today's world, or we must operate small, seasonal camps basically for our own people on a volunteer basis.

Many of our districts are caught in this transition of changing times and do not

know which direction to choose. But where is the cutting edge in new thinking? Are there other options apart from ownership that are viable? These are questions with which we must grapple. In more than one district, what to do with camp facilities has become and is becoming a divisive issue.

What disturbs me most, however, is that I do not see us as a denomination addressing these issues that so dramatically affect the life of each district. I do not hear any voice on the cutting edge of new visions about what outdoor ministries should be and how we can address the urgent issues before us. I have a deep concern about

our collective stewardship values where it concerns our camps, because sentiment often rules over sound judgment.

I hope that someday we can place priority on program, but I fear that is a long way off. I hope a denomination-wide discussion can be started that will lead us to address the whole issue seriously. We need new thinking and new enlightenment that will help us redefine outdoor ministries for a new day.

After 62 years, we need to capture a new vision. \square

L. Wayne Fralin, a former General Board member from Orlando, Fla., is a renewal and growth consultant for the Parish Ministries Commission.

turning points

Licensing/ Ordination

Blevins, Monte L., licensed July 17, 1983, Bethel, Virlina

Broyles, W. Gregory, re-licensed July 15, 1983, Roanoke, Oak Grove, Virlina

Deyerle, G. Ernest 11, licensed Sept. 11, 1983, Peters Creek, Virling

Hall, Richard J., ordained Aug. 28, 1983, York, Madison Ave., Southern Pa.

Howard, W. Stephen, licensed June 19, 1983, Christiansburg, Virlina

Messeuheimer, Fred, ordained, Sept. 18, 1983, Astoria, Ill. /Wis.

Smeltzer, Kenneth Kline, ordained Sept. 18, 1983, Elgin,

Ill./Wis.
Stevens, C. Berkley, licensed

July 10, 1983, Virlina Zook-Jones, Jill Marie, ordained Aug. 28, 1983, Germantown, Brick, Virlina

Pastoral Placements

Baker, John, from secular, to Selma, Virlina

Baker, Maynard, from secular, to Cedar Grove, Brandywine, Shenandoah

Bartholomew, John H., from Zion Hill, No. Ohio, to Peru, So./Central Ind.

Dentler, Larry M., continuing Bethany student, to No. Liberty, No. Ind.

Frazier, Glenn Jay, from Antelope Park, W. Plains, to No. San Diego County Project, Pacific S.W.

Harpold, John A., from Richland, Atl. N.E., to Midway,

Hess, John F., from secular, to

Salem, So. Ohio, asst. pastor Hosler, Wilbur, from Bethel, No. Ohio, to Zion Hill, No. Ohio

Jones, Timothy K., from Germantown, Brick, Virlina, to Woodlands, new church development, So. Plains

Keegau, Gerald P., from Danville, Emmanuel, Virlina, to Springfield, Good Shepherd,

So. Missouri, Ark. Life, Robert Lee, from Canton, First, No. Ohio, to Big Swatara, Paxton, Atl. N.E., in-

McDonald, Richard A., from secular, to Trout Run, Shenandoah

Meisenheimer, Fred, from other denomination, to Astoria,

Rhoades, Gerald W., from Chicago, Douglas Park, Ill./Wis., to Harrisburg, First, Atl. N.E.

Rittle, John D., from Spring Creek, Atl. N.E., to Boulder Hill, Ill./Wis.

Rogers, David L., from Manchester, So./Central Ind., to Huntington, So./Central Ind., interim

Simmons, Randall V., from Grottoes, Shenandoah, to Barren Ridge, Shenandoah,

interim part-time Thompson, Wendell, from secular, to Richland, No. Ohio, co-pastor

Weaver, Bruce H., from Mount Zion, Atl. N.E., to LaPlace, Ill./Wis.

Wenger, Richard C., from Huntington, So./Central Ind., to Lower Deer Creek, So./Central Ind.

Williford, Kathryn Pfaltzgraff, from Beaver Creek, Southeastern, to Arcadia, Fla./P.R., Ziegler, Edward K., from retirement, to Beaver Dam, Mid-Arl

Zook-Jones, Jill Marie, to Woodlands, new church development, So. Plains

Anniversaries

Baughman, Herbert and Wilma, Thornville, Ohio, 60 Blaxsten, William and Ruth, Elkton, Md., 58

Bollenger, George and Madge, Yaphank, N.Y., 64

Bowman, Noah and Hattie, Rocky Mount, Va., 64 Brooks, Harlan and Ruth, Lor-

ida, Fla., 60 Burket, Sam and Velma, Everett, Pa., 50

Fahnestock, Quillas and Esther, Akron, Pa., 50

Hess, Mr. and Mrs. Abram M., Lancaster, Pa., 60 Hollenberg, Fred and Nora,

Lorida, Fla., 64 Kretchman, Mr. and Mrs. Alvin, Windber, Pa., 64

Landis, Oliver L. and Flemmie, Yuba City, Calif., 65 Larsen, Mr. and Mrs. William

G., Cando, N.D., 50 McDaniel, Sam and Evolyn,

Lorida, Fla., 59 Puterbaugh, Mr. and Mrs. John

C., Rossburg, Ohio, 52 Rhoades, Boyd and Ida, Cecilton, Md., 52

Shrawder, John and Margaret, San Diego, Calif., 50 Snyder, Carl and Ellie, York,

Pa., 50 Tracy, Mr. and Mrs. Don, Con-

tinental, Ohio, 54 Whitmer, Inman and Dora, North Liberty, Ind., 55 Woy, Hershall and Lucy, Ever-

Wright, Mr. and Mrs. Rayford E., North East, Md., 54

ett, Pa., 65

Deaths

Bishop, Addie, 92, Christiansburg, Va., July 3, 1983 Blakeley, H. Dale, 62, Altoona,

Pa., Aug. 13, 1983 Blough, Dorsey S., 92, Waterloo, Iowa, Aug. 4, 1983

Boothe, James O., 71, Christiansburg, Va., Sept. 7, 1983 Cannaday, Lelia, 97, Christiansburg, Va., Jan. 26, 1983 Cartwright, Alvin, 84, Cando,

N.D., July 14, 1983 Connell, Earl, 86, Brooklyn,

lowa, June 17, 1983 Conrad, Annie Martin, 91, Christiansburg, Va., Sept. 10, 1983

Corle, Dirvin, 72, Hollidaysburg, Pa., Aug. 15, 1983 Deeter, Iva L., 84, Greenville,

Ohio, Feb. 19, 1983 Dehart, Lissie Reed, 90, Christiansburg, Va., June 16, 1983 Dennis, George, 73, Hoytville,

Ohio, Aug. 25, 1983

Dieperink, Martin, 68, New Carlisle, Ohio, Sept. 7, 1983

Frey, Esther M., 89, Elizabeth-

Frey, Esther M., 89, Elizabethtown, Pa., Aug. 3, 1983 Garns, Larry, 49, Elizabethtown, Pa., July 31, 1983

Glick, Mary Metzger, 56, Bridgewater, Va., Aug. 13, 1983

Green, George J. Sr., 78, Lemoyne, Pa., Aug. 24, 1983 Groff, Ella, 85, Manheim, Pa., Sept. 16, 1983

Grove, Garnet Miller, 61, South English, Iowa, Aug. 18, 1983 Haines, Marie M., 90, Elkton, Md., Sept. 18, 1983 Hoskins, Delores LaVada, 75,

Waterloo, Iowa, Sept. 11, 1983 Huff, Marvin, 74, Christiansburg, Va., Jan. 30, 1983

Huff, Marvin, 74, Christiansburg, Va., Jan. 30, 1983Johnson, Fannie, 91, Flora, Ind., Sept. 3, 1983 Kniss, John, 83, Bird-in-hand, Pa., Sept. 1, 1983

Leavell, Stache H., 73, Weyers Cave, Va., Aug. 15, 1983 Martin, William Moses, Christianshure, Va. April 21, 1983

tiansburg, Va., April 21, 1983 Mohler, Rudolph B., 73, New Carlisle, Ohio, Sept. 2, 1983

Myers, Ernest Everett, 59, Adel, Iowa, June 13, 1983 Nusbaum, Ida, 97, Goshen,

Ind., Sept. 24, 1983
Old, Arthur, 86, San Diego,
Calif., May 16, 1983

Pfautz, Paul, 74, Ephrata, Pa., June 9, 1983

June 9, 1983 Poffenberger, Verdie M., 86, Adel, Iowa, July 20, 1983

Adel, Iowa, July 20, 1983 Pote, Orville D., 85, Cushing, Okla., Sept. 18, 1983

Reiste, Edgar, 91, Adel, Iowa, May 30, 1983

Rhinehart, John, 76, Brooklyn, Iowa, Aug. 29, 1983

Ridgley, George H., 90, Parkersburg, Ill., Aug. 25, 1983 Rife, Emma Oda, 91, Green-

ville, Ohio, Feb. 23, 1983 Sechrist, Goldie, 88, Goshen,

Ind., Sept. 2, 1983 Skillings, Glenn H., 84, New Carlisle, Ohio, Sept. 5, 1983 Stokes, Mary Ann, 79, Lorida,

Fla., Aug. 14, 1983 Stremmel, Paul H., 83, Hanover, Pa., Aug. 8, 1983

Toy, Merle Sr., 80, Worthington, Pa., Sept. 10, 1983

Vaneiken, Mildred, 70, Windber, Pa., Sept. 8, 1983

Vinson, Norman B., 76, Waynesboro, Pa., Sept. 17, 1983

Wickersham, Elva Hummel, 75, Wilmington, Del., Aug. 17, 1983

Wirth, John G., 91, Modesto, Calif., Sept. 4, 1983

Zimmerman, Arlene 66, Ephrata, Pa., Sept. 26, 1983



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INDEX 1983

Listed on these pages are articles, poems, editorials and names of contributors which appeared in MESSENGER during 1983. Classifications have been made according to author and subject matter. Numbers indicate issue and page

AUTHORS

AU	THORS 934 11-18 8-22 12-12 9-35 6-25 6-25 6-25 5-8, 6-2, 7-9, 8-3, 8-9, 8-10, 9-2, 9-30, 11-2, 11-14, 12-2, 12-13 5-25, 6-12 4-19, 6-22 1-30 9-30 11-30 9-30 9-30 11-30 9-30 9-30 11-30 9-30 9-30 11-30 9-30 11-30 9-30 11-30 9-30 6-40 11-30 9-30 6-40 11-30 9-30 6-40 11-30 9-31 11-30 9-31 11-30 9-31 11-30 9-31 11-30 11-30 9-31 11-30 9-31 11-30 9-31 11-30 9-31 11-31
Abbott, Alice B.	9-34
Alexander, John F.	11.18
Attaway, John	12.12
Baile, Becky	0.35
Barber, Illeu Walls	6.27
Rhagat Shantilal	1-24
Blouch, Dorothy	6-25
Blouch, Judd	1-16, 2-15, 3-2, 4-3,
4-8,	5-8, 6-2, 7-9, 8-3, 8-9, 8-10, 9-2,
9-20, 9-21, 9-28, 9-2	9, 9-30, 11-2, 11-14, 12-2, 12-13
Bowman, Frances C.	5.25 6.12
Bover Chuck	4-19, 6-22
Bradley, Phillip K.	4-2
Brandenburg, Mary	7.34
Brandt, Lucile	7.26
Brightbill, Sandra	0.2
Brubaker Reverly A	11:30
Brubaker Paul W	9.2
Brubaker, Wesley	9-34
Brumbaugh, Elmer I.	7-39
Cameron, Penny Lou	6-14
Carter, Karen	b·1/
Chamberlain Wondy S	4.32 5.1 5.32 8.8
8.14 8.16	5 9 18 9 22 10 9 10 10 12 16
Councilman, Emily Sargent	10-12
Detrick, Ralph L.	1-23
Dilley, John Warren	11-28
Eller, Jan	1.2
Emmert David	12.23
Eller, Vernard Emmert, David Faw, Bill Faw, Chalmer E. Fogle, Thomas Frain, L. Wayne Frantz, Evelyn M. Frye, Nancy Kettering Fryman, Terri Call Dorothy	4-29
Faw, Chalmer E.	1-10, 3-9, 5-19, 7-16, 9-31, 11-11
Fogle, Thomas	11-28
Fralin, L. Wayne	11-17, 12-31
Frantz, Evelyn M.	2.2 11.2 12.2
Frye, Nancy Kettering	2-2, 11-2, 12-2
Gall. Dorothy	11-17, 12-31 11-17, 12-31 2-2, 11-2, 12-2 9-22
Gardner, Rick	0.20
Gibble, June Miller	4-24
Gibble, Kenneth L.	9-21, 12-10
Goodhue, Inomas W.	1-2/
Frailt, Everyi M. Frye, Naroy Keftering Fryman, Terri Gall, Dorothy Gardner, Rick Gibble, June Miller Gibble, Kenneth L. Goodhue, Thomas W. Groff, Warren F Gross Rob	10.23
Gross, Rachel	10-23
Harpold, John A.	5-27
Harris, Ethel Sherfy	9-2 8-20 9-21, 12-10 1-216 10-23 10-23 5-27
Heckman, Shirley	12-28 p 7-2 8-2
Hillsman, Nancy Blankenshi	p /·2
Hoover Wilhur R	8-19
Gibble, June Miller Gibble, Kenneth L. Goodhue, Thomas W. Groft, Warren F. Gross, Bob Gross, Rachel Harpold, John A. Harris, Ethel Sherfy Heckman, Shirley Hillsman, Nancy Blankenshi Hoogeen, Walpy M. Jamieson, Judy Jenkins, Paul Jones, Timothy K. Katonah, Janine Kaylor Earl C. Jr.	8-2 8-19 7-25 7-30 9-10, 11-13 7-34 7-17
Jenkins, Paul	7-30
Jones, Timothy K.	9-10, 11-13
Katonah, Janine	7.34
Jones, Timothy K Katonah, Janine Kaylor Earl C. Jr. Keating, Christopher Keeler, Richard Kieffaber, Alan Kingery, Leah Kirkwood, Shirley Klahre, Michael.	7-17 1-11, 2-18, 6-2
Keeler Richard	1-11, 2-10, 0-2
Kieffaher, Alan	4-26
Kingery, Leah	2-22
Kirkwood, Shirley	2.9, 5.2
Klahre, Michael.	1-3 4-26 2-22 2-9, 5-2 9-17, 9-20, 9-22, 9-23, 11-8, 12-21 9-32 3-29
Kline Harvey S	9.32
Kline, Harvey S. Learn, Margaret R.	3.29
Lenman, James H	3-29 1-9, 1-14 4-27, 9-19 4-18 11-24 11-26
Leiter, Dave	4-27, 9-19
Long, Inez	4-18
Martin Harold S	11.24
McCray Lila	10-3, 10-17, 10-22
McDermet William W. III	6-10
Letter, Dave Long, Inez Lowe, Pamela Brubaker Martin, Harold S. McCray, Lila McDermet William W. III McKinnell, James Metzler, Edgar Meyer, Lauree Hersch Mitchell, Glenn Mitchell, Mark Moomaw, I.W Moore, Ramona Smith Morris, David I	10·3, 10·17, 10·22 6-10 11·23 4 4 10·24 6-16 10·12 5-26 1·21 12·25 1·22, 4·20, 6·18, 12·5 3·21, 11·12 7-28
Metzler, Edgar	8-4
Metchell Class	10.24
Mitchell Mack	10.13
Moomaw I W	5.26
Moore, Ramona Smith	1-21
Morris, David J.	12-25
Morse, Kenneth I.	1-22, 4-20, 6-18, 12-5
Mundey, Paul E. R	3-21, 11-12
Myers Carl F	7-20 4-15
Newcomer, Stephen	3.18
Norquist, Marilyn	4-12
Mitchell, Mark Moomaw, I.W Moore, Ramona Smith Morris, David J. Morse, Kenneth I. Mundey, Paul E. I. Mundey, Paul E. I. Mundey, Paul E. I. Murray, Dorothy Garst Myers, Carl E. Newcomer, Stephen Norquist, Marilyn Nyhart, Sheila Ogburn, Howard Peters, J. Bentley	3-21, 11-12 7-28 4-15 3-18 4-12 3-28 11-20 9-12
Detero I Dentley	11.20
Peterson, Dehi	9-12 1.28
Ramirez, Frank	2.10
Replogle, Jacob F	5-13
Rieman, T. Wayne	3-15
Peters, J. Debritey Peterson, Debi Ramirez, Frank Replogle, Jacob F Rieman, T. Wayne Robinson, Paf Roop Rothenbuecher, Bea	9-12 1-28 2-10 5-13 3-15 5-2 1-24 8-4, 10-2, 10-13,
Royer, Howard E.	84 10 2 10 52
noyer, noward E.	10.17 11.2
Sanger, Verna Flory	10.17, 11.2
Sauls, Albert L.	11-32
Sewell, Laura	10-2
Simbro William	6-13
Smith, Jeanne Jacoby	3.3 8.2
Smith, Jeanne Jacoby Snyder, Don	3-3, 8-2 11-34
Sanger, Verna Flory Sauls, Albert L. Sewell, Laura Shamberger, Chauncey Simbro, William Smith, Jeanne Jacoby Snyder, Don	3-2 11-32 10-2 6-13 8-16 3-3, 8-2 11-34

Solienberger, David 2-2 Stoltzfus, Joyce Swartz, Fred W. 1-26, 4-22, 4-23	2, 3-22
Swartz, Fred W 1-26, 4-22, 4-23	6-24
Thomas, Wade	2, 3-22 2-24 6-24 6, 9-20 7-14 1-32
Thomasson, Kermon 1-1, 1-2 2-1, 2-12, 2-28, 3-1, 3-10, 3-3	2, 4.1,
Swartz, Fred W 1-26, 4-23, 4-23 Thomas, Wade 6-22 Thomasson, Kermon 1, 1, 1, 2, 1, 1, 2, 2, 3, 3, 1, 3, 1, 3, 3, 3, 3, 3, 3, 3, 3, 3, 3, 3, 3, 3,	9.40
Travers, Leo T. Tronvold, Grace Wagner, Juanta Zeller Wagner, O. Walter Wampler, Byron J. Weaver, Clyde Weyant, E. Myrl Whiteside, Shirley Williams, Jack	11-28
Wagner, Juanita Zeller	2-2
Wampler, Byron J.	7-37
Weaver, Clyde Weyant, E. Myrl	2-2 2-2 7-37 12-27 11-31 2-26 6-26 3-28 5-17 7-12 10-25 4-10 0, 3-24
Whiteside, Shirley Williams, Jack	6-26
Williams, Jack Williams, Jack Williford, A. Michael Wilson, Leland	3-28 5-17
Milson, Leland Wilson, Leland Wilson, Sara G. Wood, Bruce Young, David S. Ziegler, Earl K. Ziegler, Harriet	7-12 10-25
Young, David S. Ziegler, Earl K. 1-3, 2-20	4-10), 3-24
Ziegler, Harriet	8-12
SUBJECT MATTER	
AFRICA EDF to benefit Sudan and Central America Masons to begin term at Garkida, Nigeria New Nigeria church brings total to 575 Nigerian women's choir touring to Conference Norm and Carol Waggy. New Nigeria workers North Margi gets the gospel Returning to the tamarind Romberger to Nigeria as new music teacher SACC 'distressed' by Rees conviction Two invited to teach in India and Nigeria W. Africa, Madagascar get emergency funds	10.4
Masons to begin term at Garkida, Nigeria	10·4 6·6 2·5
New Nigeria church brings total to 575 Nigerian women's choir fouring to Conference	2-5 6-4 9-5
Norm and Carol Waggy: New Nigeria workers North Margi gets the gospel.	11-20
Returning to the tamarind Romberger to Nigeria as new music teacher	6-8 10-7 7-8
SACC 'distressed' by Rees conviction Two invited to feach in India and Nigeria	1-5
W. Africa, Madagascar gef emergency funds	5.5
ANNUAL CONFERENCE AC nominations sought; theme will be renewal	11-6 7-30
Annual Conference. 'A blockbuster of a Missionsfest' Annual Conference 1983	7-30 5-8 2-4
Annual Conference '83: 'God's grace as a gift' Annual Meeting	2-4 2-1
ANNUAL CONFERENCE AC nominations sought, theme will be renewal Annual Conference. A lockbuster of a Missionslest' Annual Conference 1983 Associate membership query broadened to include more aspects of the issue Board reporting goes multimedia Brethren in Baltimore, The Brethren ministers hear Harrel Beck Brethren musicans perform in plaza Brethren protest Nicaragua stand Brethren urged to aid disabled Conference lifts up alternative service Conference lifts up alternative Conference manager Doris Lasiey. New to the title, not to the job	9-18
Board reporting goes multimedia Brathren in Baltimore The	9·28 9·13
Brethren ministers hear Harrel Beck	9-18 9-28 9-13 9-21 9-21
Brethren protest Nicaragua stand	9.18
Conference lifts up alternative service	9-22 9-20
to the job	9-29
gregations leeway in qualifications	9-17 9-23
Offiner nour music view with noise letterions and appointments bring new laces to General Board and committees For Brethren/Mennonite Council for gay concerns, Baltimore was the time to get into the dialog Gay issue dominates sexuality debate, 'covenantal relationships' ruled out.	9-24
For Brethren/Mennonite Council for gay concerns,	9-24
Gay issue dominates sexuality debate, 'covenantal	3.0
relationships' ruled out Genetic engineering slated for study Health and Welfare Conference talks values, ethics, priorities	9-14 9-18
priorities	9-22
terence manager?	9-30 9-23
Mediation workshop foresees network	9-18 9-22
priorites How did we manage before we had an Annual Con- lerence manager? Insight sessions' all looked good' Mediation workshop foresees network NCC/MCC concerns answered in 1981 New leadership/iministry committee in broad study of nastoral needs.	9.22
News briefs: Some other big items and a whole lot of	J
little ones Nigerian choir hit of Conference On Earth Peace now Board program, Assembly exec member of WMC staff Right to housing urged for all Sanctuary offered political refugees Showing Baltimore how to volunteer War tax holdback recommended act	9·26 9·19
member of WMC staff	9.20
Sanctuary offered political refugees	9·20 9·20 9·18
Showing Baltimore how to volunteer War fax holdback recommended act	9-28 9-20
BIBLE STUDY Acknowledge the Lord Easter people God before and beyond Lord said, 'Go!', The Name above every name, The No longer! but Christ Patience under trial Prayer of laith, The Rejoice in the Lord always Running through the pain	7
Acknowledge the Lord Easter people	7-16 4-10 9-10
Lord said, 'Go!', The	9.10
Name above every name, The No longer I but Christ	3.9
Patience under trial Prayer of faith, The	9-31 1-10 3-9 11-26 11-11
Rejoice in the Lord always Running through the pain	5·19 6·10
BOOK REVIEW Books on friends, nuclear war, burnout, business,	
anger	6-24
Reading on self-esteem, genetic engineering, simple living	4-22 1-26
Reading on stewardship, mental illness, peacemaking	1-26

BRETHREN COLLEGES/SEMINARY
Do colleges care?
June graduation honors 36 Bethany graduates
Leadership development highlighted by Bethany
McPherson groups perform at Renaissance festival
ULV rejects proposed Nixon Institute

BRETHREN HISTORY Brethren have ties to historic Krefeld too Chicago is last stop for German art tour

3-22 2-24 6-24	Durnbaugh is guest at Berleburg anniversary Tricentennial used to justify weaponry	12-5 12-4
9-20 7-14 1-32, 4-1, 7-40,	BRETHREN HOMES & HOSPITALS Bethany Hospital holds 'topping-out' ceremony December move planned for Bethany Hospital. Fiscal health achieved for Greenville Home Health and Welfare Conference talks values, ethics.	1.5 12.9 2.5
	Fiscal health achieved for Greenville Home. Health and Welfare Conference talks values, ethics, priorities Moral dilemmas to be topic of health event.	9-22 6-6
12-36 11-28 3-26		
2-2 2-2 7-37 12-27 11-31 2-26	Brethren clergy divorce: Who's failing whom? Brethren in Baltimore, The Celebrating the 275th in a plain and simple way	2-20 5-13 9-4
12-27 11-31	Century of MESSENGER, A Christianity on the line	1-22 2-18
0-20	Editors and window-looking "Gospel Messenger" sampler, A	6-18 1-22 7-22 7-1
3-28 5-17 7-12 10-25	BRETHREN LIFE Brethren clergy divorce. Who's failing whom? Brethren in Baltimore. The Celebrating the 275th in a plain and simple way Century of MESSENGER. A Christiantly on the line Count well the cost Editors and window-looking "Gospel Messenger." sampler. A "Gospel Messenger, The". Literacy legacy of a 19th century awakening	7-1
4-10 3-24 8-12	Helping hands in Hollsopple Johnstown: 'The times are bad, but God is good'	7-17 7-14 7-12 12-23 7-20
0-12	century awakening Helping hands in Hollscopple Johnstown: The times are bad, but God is good' Memories of a meetinghouse MESSENGER's twelve editors Mock meetinghouse. Maintaining a monument to our	
	past Remembering who we are Surprise! Surprise!. Video project: Visible ministries in Indiana	12-21 12-16 3-15 10-5
10-4 6-6 2-5	Video project: Visible ministries in Indiana	10-5
6-4 9-5	BVS/BRF: Cooperative volunteering BVS Unit 161 renovates building in Manhattan	4-8 11-6 11-4
11-20 6-8 10-7	Churches to highlight BVS 35th anniversary Steve and Sue Williams: Volunteering as a lifestyle Thirty five years of Brethren Volunteer Service	12-13
7-8 1-5	BVS BVS/BRF: Cooperative volunteering BVS Unit 161 renovates building in Manhattan BVS Unit 161 renovates building in Manhattan Churches to highlight BVS 351 mannversar; Thirty five years of Brethen Volunteer Service Two BVS units begin terms of volunteer work Why BVS? COLUMN	5-6
	COLUMN Brethren new age, A Ecumenical optimism	11-17
11-6 7-30 5-8 2-4	Pressing priorities	9-12 8-19 4-19
2-4 2-1	Russia revisited Sticking to a 'diet' . 'Ufti' for what alls us Vote for Vancouver, A	4-15 12-27 2-9
9-18 9-28		2-9 3-21 1-21
9·13 9·21 9·21	CONGREGATIONS Lititz 'Run for Peace' has El Salvador focus	9-5
9·18 9·22 9·20	CONSCRIPTION Alternative service: SSS grants requests	3-6
9-29	Caesar's incense Conference lifts up alternative service Oraft registration law is invalid, says judge	1-16 9-20 1-6
9-17 9-23	On the enter with a by attendance service. Draft registration law is invalid, says judge Enten Eller assigned two years of service. Law tying draft to aid okayed by high country Navy ruling overturned, CO granted discharge US revises draft rule on college student aid.	1-6 1-5 9-6
9-24		6-4 5-5
9-16	DISARMAMENT At peace rally, 15,000 protest missile plans Catholic bishops vote nuclear weapons 'halt' Christian conference condemns nuclear arms	12-4 6-4 7-4
9-14 9-18	Christian conference condemns nuclear arms Kirchentag becomes anti-nuclear event NATO missile plans protested in Europe	9-4
9-22 9-30	Profile compares views on religion and freeze Tricentennial used to justify weaponry	12-4
9-23 9-18	DISASTER Auction nets \$90,000 for disaster relief	12-6
9·22 9·17	Disaster funds given to Africa, California Disaster office and Red Cross sign agreement Disaster volunteers rehulid Missouri home	6-6 1-4 11-4
9-26 9-19	DISASTER Auction nets \$90,000 for disaster relief Disaster funds given to Africa, California Disaster office and Red Cross sign agreement Disaster volunteers rebuild Missouri home Funds sent to N. India and Love Canal area More funds supplied for Midwest floods Volunteers, lengt a band, in Hawaii and Michwest	1.6 7.5 3.7
9·20 9·20	Volunteers lend a hand in Hawaii and whowest	3.7
9·18 9·28 9·20	ECUMENICAL ACTIVITIES CIR urges BEM study, holds talk with NAE Criticism and controversy surround A.D. demise Dialog bears fruit for Reformed, Lutheran Evangelicals announce major peace conference Grace Brethren beliefs face new challenge (ICYE expands program for disabled people Media group terminates its plans for TV Special Media group terminates its plans for TV Special Presbyterias is rejudie after 127 years apart	12-8 9-6
9-20	Evangelicals announce major peace conference Grace Brethren beliefs face new challenge	9-6 12-7 3-6 1-6
7·16 4·10 9·10	ICYE expands program for disabled people Media group ferminates its plans for TV special.	4.12
9.31 1.10 3.9	Presbyterians reunite after 122 years apart Reagan gets reminders of Mennonite pacifism Religious groups appeal Moon's tax conviction	9-6 9-4
3-9 11-26 11-11	Religious groups appeal Moon's tax conviction EDITORIAL	3-6
5·19 6·10	Bible wrapped in cellophane, The Brethren by adoption Case of "Reader's Digest" indigestion, A	6-32 4-32 2-28 7-40
	Case of "Reader's Digest" indigestion, A Crawfishes at Conference From what spring will justice roll?	7-40 10-28
6·24 4·22	Going forth with power endued Gospel of the glib and glittery, The	10-28 11-36 3-32 9-40
1.26	Let's raise the cost of war O pioneers! Silent majority, The	1.32 5.32 12.36 8.24
2·15 8·6	Silent majority, The So who's afraid of 1984? World I'd love to see, A	8-24
8·5 12·9 5·6	EDUCATION Christian educators hold first conference	4-4
	EUROPE At peace rally, 15,000 protest missile plans Russia Visited	12-4
12-5 12-5	Russia Visited Tricentennial used to justify weaponry	12-25

EVANGELISM/CHURCH GROWTH		Calling to urban ministry. A 8.22 Miller, Randy Mitchell, Gregory Clergy divorce: What is fair? 5.26 Mow, Anna Commenting on the NCC, WCC 5.26 Mundey, Paul E. R. John Lander ilberals the scapegoat 7.36 Myer, James F. Qodly life—or tolerance? A, 3-20 Neff, Robert W. 2.04 Newcomer, Hubert R. 2.30 Newcomer, Hubert R. 3.30	5.2
Amsterdam event is eye-opening: Kettering Awakening a sleeping giant	10-6	Calling to urban ministry, A 8.22 Miller, Randy Choosing to wear a pink triangle 12-30 Mitchell, Gregory Clergy divorce: What is fair? 5.26 Mow, Anna	5-2 3-2 7-28
Caring about Khmers	11-13 1-11	Clergy divorce: What is fair? 5-26 Mow, Anna Commenting on the NCC, WCC 5-26 Mundey, Paul E. R.	1.6 9.8
Caring about Khmers Church in the mind of God, A	1-14	Commenting on the NCC, WCC 5-26 Mundey, Paul E. R. Don't make liberals the scapegoat 7-36 Myer, James F. Godly life-or tolerance? A. 3-28 Neff, Robert W. 4.	1-6, 9-8 5-11
Committee studies evangelism from Brethren view Evangelism Committee produces statement	1-6 4-6	Godly lite—or tolerance? A, 3-28 Neff, Robert W. God's good gift—for some 11-30 Newcomer, Hubert R.	2·6, 8·9 5·11
New beginnings	1.16		5.7
Evangerism Committee produces statement. New beginnings North Margi gets the gospel Prophetic evangelism Prophetic—yet inviting—people, A Understanding of evangelism for the Church of the	11-20 11-1B	In defense of genetic research 11-28 Peterson, Jerry Insults and shame at Manzanar Camp 9-34 Petry, Anne	6-2 12-3
Prophetic—yet inviting—people, A	11-12	Is Christianify a weighty matter? 11-34 Patry Gana	12-3 12-3 2-6 3-8 5-2 11-20
Understanding of evangelism for the Church of the Brethren, An	4-6	Keeping peace in the center 4-26 Petry, Ronald D. Letter from a grieving mother, A 9-35 Pfaltzgraff, Roy P.	2.6
Wherefore run?	7-26		5.2
		Let systower not to resolve Love and Support divorced clergy Marriage with commitment 4.26 Marriage with commitment 4.29 McC. Not without faults, The New vision for our camps, A 12.31 Rittenhouse, David	11-20
FILM REVIEW Gandhi: Lessons in nonviolence we need today	1.24	NCC: Not without faults, The 1-30 Rhoades, Ruby	10-2 8-10
World's most Christ-like person, The	1·24 1·24	New vision for our camps, A 12-31 Rittenhouse, David New weapon against crime 11-28 Romberger, Sandy	2-4 10-7
			8.3
GENERAL BOARD PROGRAM Board, district staff tender resignations	4.6	Perhaps it is time to start 6-26 Schaeffer, Mary	3-2
Brethren to consult at stewardship conference	2-5 7-6	Open minds for shut hearts 11-28	8-3 3-2 11-6 12-2 12-2 4-7 4-7
Commitment emphasized at stewardship event General Board endorses sanctuary for refugees	7-6 5-4	Refugees worthy of 'sanctuary' 7-37 Seitz, Vi	12.2
Helman to coordinate spiritual life team Neff and Petry speak at NCC stewardship event	5-4 11-5	School prayer versus humanism 3-29 Showalter, Dora Technology and understanding 6-27 Showalter, Marion	4.7
Neff and Petry speak at NCC stewardship event	2·6 4·20	Transforming our unacceptability 10-24 Smith, Harold	9.8
New song takes more than singing, A 'Outer mission' spurs assertiveness, caring People of the Covenant starts in 3 districts	8.4	School prayer versus numanism	1·2 8·10
People of the Covenant starts in 3 districts	9.6 11.5	Unwrapping the Bible 10-25 Swartz, Fred 4	4.7, 6.7
SERRV giff shop opens at Elgin headquarters	11-4	2 Chronicles 7:14 is the answer 11-31 Thomas Son, Kermon	6.7
SAC learn begins plans for youth conference SERRV giff shop opens at Eigin headquarters. Thing of Wonder wins 2 international awards. Thirteen workers trained for mission interpretation Twelve post-30 BVSers complete training.	1·4 2·6	OUTDOOR MINISTRIES Ükena, Rick Wagg, Carl Camping family style 6-17 Wagg, Norm	4-5 9-5
Twelve post-30 BVSers complete training	9.9	Camping family style 6-17 Waggy, Norm	9.5 5-11 9.2 7-7
		Growing up at camp 6-14 Wampler, Guy E. Jr. On the ground floor 6-13 Wampler, Mary Virginia	9.2
HISPANIC MINISTRIES Conference gives boost to Hispanic ministries	7-4	Outdoor Ministries 5:25 Weaver, Beverly	7-7
Hispanic assembly hits Reagan foreign policy	12-6	Pointing toward wholeness 6-16 Weaver, Clyde Worshiping without walls 6-12 Williams, Steve	11-5 12-13
		Worshiping without walls 6-12 Williams, Steve Williams, Sue	12-13
INDIA Church of North India	10-13	PEACE PEACE Rethree peace letter delivered to USSR 11.5 Williams, Sue Wilson, Leland Wright, Wilbur T. Jr.	5·7 9·8
CNI moves foward unity with 2 Indian churches	5.5 9.5	Ziegler, Carl W Sr	12-2
India gets the spotlight in October emphasis	9-5 10-22	Mediation workshop set for prior to Conference 4-5	7.3
India Q & A Other ministries	10-20	On Earth Peace now Board program, Assembly exec member of WMC staff 9-20 Ziegler, Grace 7-20 Ziegler, Grac	·11, 9-8 11-2
Rural Service Center Two invited to teach in India and Nigeria	10-17 1-5	Pages church TV snot reissued in January 4.6	11-2 9-2
	1-5	Peace tax fund efforts widened to grassroots 10-4 Zimmerman, Roy	9-2 11-14
INSPIRATIONAL Hell	2-10	Training for peace 4-19 Zook-Jones, Jill Zuck, Leah	2-4
Honoring father and mother	5-17	PEOPLE & BADICU	
Never say No to a glory Sign of Immanuel, The Wherefore run?	4-16	PEOPLE Balami, Nywa 2.4 Agri-Urban; More than a fundraiser	2-22
Wherefore run?	12·10 7·26	Book Harrol 2.4 9.21 Each March in Modesto	3-26
		Beck, Harrel 2-4, 9-21 Each March in Modesto Beephy, Weyland 11-5 Bhagat, Valabaı 10-2 Heritage Fair: A family affair	7-25 1-28
LATIN AMERICA Brethren profest Nicaragua stand	9-18	Beeghty, Weyland	
Brethren protest Nicaragua stand Brunks begin one year with camp in Ecuador	3-5	Homberger, Harold 4-7 FOLINI	10-12
Church team reports terror in Guatemala	3-4 10-4	Brunk, Labonna 3.5 Letting go Brunk, Ronald 3.5 Eastern boundary Brunk, Ronald 6.1	10-12
EDF to benefit Sudan and Central America Global Women's Project funds Peru health work Latin America churches constitute new council Lititz 'Run for Peace' has El Salvador focus	3-5	Rurke Homer I 6.1	
Latin America churches constitute new council	2·6 9·5	Campbell, Betty 10.3 RESOURCES Campbell, Glen 1-5, 10.3 Aging Campbell, Tommy 1-5, 10.3 Bible Commentaries Carter, Phyllis 1-9, 2-4, 9-9 Bible school Chamberlain, Wendy 6-7 Conflict resolution	9-32
Mexico trip meaningful for district executives Nicaragua, Costa Rica toured by church group	3.5 2.8	Campbell, Glen 1-5, 10-3 Aging Bible Commentaries	8·20 4·24
Nicaragua, Costa Rica toured by church group	2.8	Carter, Phyllis 1-9, 2-4, 9-9 Bible school Chamberlain, Wendy 6-7 Conflict resolution	4.24
Nicaragua gets support from evangelical team On the footpath to peace	3.4 3-18		6-22 10-23 3-24 1-23
Public sanctuaries total 45 in nation	10-6	Crumley, William	3.24
Remembering Cuernavaca Sanctuary: Invoking an Old Testament custom	4-15 5-4	Curry, Mitchell 8-10 Family ministry Detrick, Joe 12-9 Global women's project	
Sanctuary offered political refugees	9-18	Oetrick, Mary Cline 11-6 Outdoor ministries	5-25 12-28
Sanctuary offered political religees US Christians winess for peace in Nicaragua US churches observe Central America Week Western Arrifacs ceases El Gavador death runs Women to tund project in Costa Rica jungle	10-6 3-4	Cetrick, Joe Global women's project	11-23
Western Airlines ceases El Salvador 'death' runs	1.8	Dodd, Phyllis Y 4-2 Renewal and growth Dubble, Katie 2-2 Volunteering	2-24
Women to fund project in Costa Rica jungle	9.7	Durnbaugh, Donald 12-5 Earhart, Stanley 5-7 SERRV	
MISSION		Eller, Doug 7-2 SERRV gift shop opens at Elgin headquarters	11-4
Evangelicals discuss mission philosophy Missionaries and the major, The	10-5 3-10	Eller, Enten 1-5 Eshbach, Warren 10-4 SEXUALTIY	
Page One	3.1		8-14
NCC			1.6
Brethren and the NCC, The: An important presence	8-12	Garber, James K. 11-4 Baltimore was the time to get into the dialog	9.16
"Digest" and "60 Minutes" by NCC WCC again	8-14 4-5	Finney Ronald D. 11-2 Finney Ronald D. 11-2 Finney Ronald D. 11-2 Finney Ronald D. 11-2 Garber, Junes K. 11-2 Garber, Junes K. 11-2 Garber, Junes K. 11-2 Garber, Junes C. 11-2 Garber, Junes K. 11-2 Garber, Junes C. 11-2	9.14
Prethren and the NCC. The: An important presence Can a gay church pin the NCC? "Digest" and "60 Minutes" hit NCC, WCC again Do you know where your church offerings go? Human rights dominates NCC board meeting	8-13 1-4		5·20 10·4
Human rights dominates NCC board meeting	1.4	Heckman, Marlin 6.2 War taxes and sexuality on Mennonite agenda Helman, Patricia K 8-10, 11-5	10-4
NCC changes needed, says "Century" editor	8-8 6-5		
NCC launches study of violence in film, TV	12-6 9-22	Hershey, Marty 2-2 Brethren to consult at stewardship conference	2-5
NCC/WCC concerns answered in 1981 Non-sexist lectionary completed for council.	12-6	Hoffman, Paul W 2-4, 2-12 TAX RESISTANCE	
Non-sexist lectionary completed for council. UFMCC gets scrutiny at NCC board meeting. Who represents the Brethren at the NCC?	7.5 8.10	Holsopple, Kathren 2-2 Church staff request tax non-withholding Horn, Don 5-2 Church votes to comply with IRS in tax case	12-4
· · · · · · · · · · · · · · · · · · ·	0.10	Huffman, Hazel Kreider 8-10 Mennonite fax struggle is temporarily stalled	1.5
NATIONAL ISSUES—US After 12 years IMPACT is still aptly named Allegiance oath deemed to be unconstitutional			11-5 10-4
Allegiance oath deemed to be unconstitutional	6-4 1-7	Ingoid, Roger 9-9	10-4
Anti-hunger resolution approved by Congress At UN, US dissents on health protection vote	10-6	Jones, Timothy K. 11-14 WOMEN'S MOVEMENT	10.0
At UN, US dissents on health protection vote CCNV: Conscience for the nation's capital	3·6 7·9	Kettering, Bob 10-6 Non-sexist lectionary completed by council Kim, 'Dan' 1-2 Ordaining the sisters	12-6 11-24
Church denies IRS for tax-withholding pastor	4.5		12.9
Church leaders urge ban on genetic engineering EEO efforts supported by religious groups	8-5 11-7	Klahré, Michael 12-1 Women to fund project in Costa Rica jungle Kline, Kathy 5-1	9.7
Hatfield bill garners support right and left	7.6		10.10
Is nuclear a no-no?	3·22 11·8	Krieder, Sadie 1-3 Briefly(WCC meeting in Vancouver, B.C.) Lasley, Doris 6-7, 9-29 CIR urges BEM study, holds talk with NAE	10-10 12-8
Religious heads issue call for a just hudget	11.8 5.5 5.5	Strict Sade 1-3 Strict	4-5
Report says internment was a 'grave injustice' Stockholders focus on halting nuclear arms	4.4	Loshbaugh, Katherine 8-2 From Russia: 'How warm are your hearts' Loshbaugh, Ralph 8-2 In many tongues	8-16 10-9
Survey will examine religious TV viewing	1.7	Mason, Carol 6-6 NCC/WCC concerns answered in 1981	9-22
ONE'S VOICE		Mason, Ralph 6-6 Three weeks in Vancouver McCray, Lila 7-7 US church leader named to high WCC position	8-16 6-6
I change, not God	1-9	Mellinger, Ellen 8-2	0-0
OPINIONS		Metzler, Anita 4-7 YOUTH/YOUNG ADULTS	11-5
Bradenton: Dunker doctrines upheld	7-39	Meyer, Matthew 4-7 SAC team begins plans for youth conference Miller, Donald 1-5 Young adults simulate early Christian living	2.6

So be it. Come, Lord Jesus!

"The people who walked in darkness have seen a great light; upon those who dwell in the land of gloom a light has shone. . . . for the yoke that burdened them . . . you have smashed. . . . For every boot that tramped in battle, every cloak rolled in blood, will be burned. . . . For a child is born to us, a son is given us. . . . They name him Wonder-Counselor, God-Hero, Father-Forever, Prince of Peace. His dominion is vast and forever peaceful . . . which He confirms by judgment and justice, both now and forever" (Isaiah 9:2-7).

Lord, we walk in darkness, and our land is in gloom. As we struggle to welcome You, I am reminded of Thomas Merton's prayer: "I have no idea where I am going. I do not see the road ahead of me. . . . Nor do I really know myself. . . .

Lord, when David prayed, he questioned You. Let me do the same, for Merton's words fit me as they do thousands of American Christians, anguished as myself.

Lord, what is the yoke that burdens us, that keeps us fearful and irascible? Is it jingoism? whiteness? property? Or is it simply unfaith? Smash our yoke.

Lord, when will we burn the boots that tramped in battle, and the cloaks that rolled in blood? When will we stop arms sales to the poor, stop engineering doomsday weapons? War is death to others; spiritual death to us. Be life to us.

Lord, Isaiah called You Wonder-Counselor, peerless in Your wisdom and prudence. Why does our wisdom trade peace for comfort, why does our prudence oppress the weak? Convert us to true wisdom and prudence.

Lord, You are God-Hero—in You God and humanity met. Why do we fear You in ourselves; why do we shrink from Your summons to others? Help us to see You in the suffering.

Lord, You are Father-Forever, devoted irrevocably to people. Why do we abandon people to specialists and bureaucrats, or to the sluggish impersonality of the State? Teach us compassion and service.

Lord, You are the Prince of Peace, the embod-

iment of reconciliation. Why is inner peace so elusive to us, community so strange, nonviolence so foreign? Why do we enthrone ourselves; why do we idolize the State? Give us Yourself; give us peace.

Lord, Your judgment is upon us because we do not accept Your injustice. You judge us through the Vietnamese, through poor and black people, through our control of half of the world's wealth, through our sterile, unhappy lives. Be justice to us.

Lord, You stood up in the synagogue of Nazareth to apply the words of Isaiah to Yourself (and to us). "The Spirit of the Lord has been given me, for he has anointed me. He has sent me to bring the good news to the poor, to proclaim liberty to captives and to the blind new sight, to set the downtrodden free, to proclaim the Lord's year of favor" (Luke 4:18, 19; Isaiah 61:1,2).

Lord, why do we resist Your Spirit; why do we defile Your anointing? How can we announce Your good news to the poor when we don't believe it ourselves? How can we free captives when we are captive to delusion and indulgence? How can we free the downtrodden when our lives keep them downtrodden? How can we proclaim Your year of favor when we systematize war, bomb insanely, indict patriots, reward war criminals, jail resisters, reject amnesty, idolize power, and resist resistance as "self-righteous," "impractical" and "violent"?

Lord, will You help us to find room for You to banish the gloom and darkness in our hearts and in our land? "There shall be no harm or ruin on all my holy mountain; for the earth shall be filled with the knowledge of the Lord, as water covers the sea" (Isaiah 11:9).

"Lord, we have no idea where we are going. We do not see the road ahead of us. We cannot know for certain where it will end. Nor do we really know ourselves."

"So be it. Come, Lord Jesus!" (Revelation 22:20). – PHILIP BERRIGAN

Reprinted from the December 1973 MESSENGER.



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Luke 2:14

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